Arch A. Ryan

Admitted Scholar, 25 July 1924

HISTORY

OF THE

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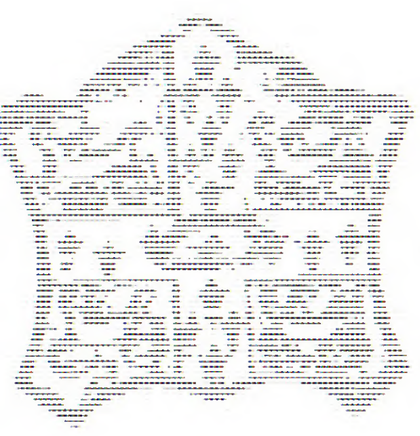

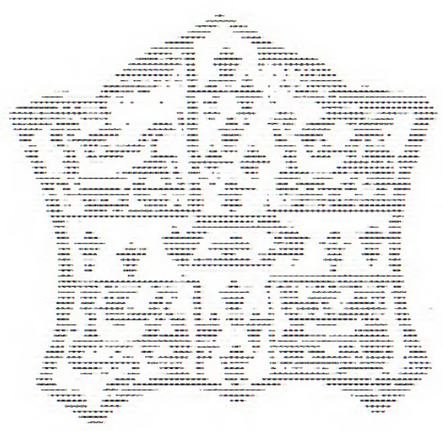

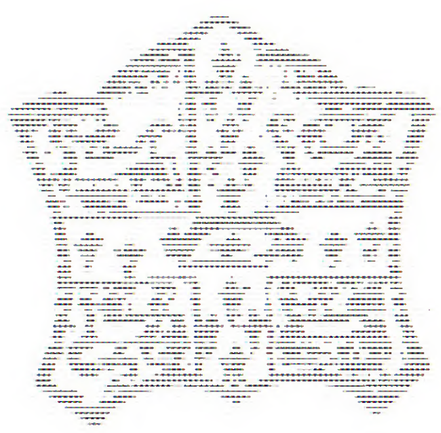

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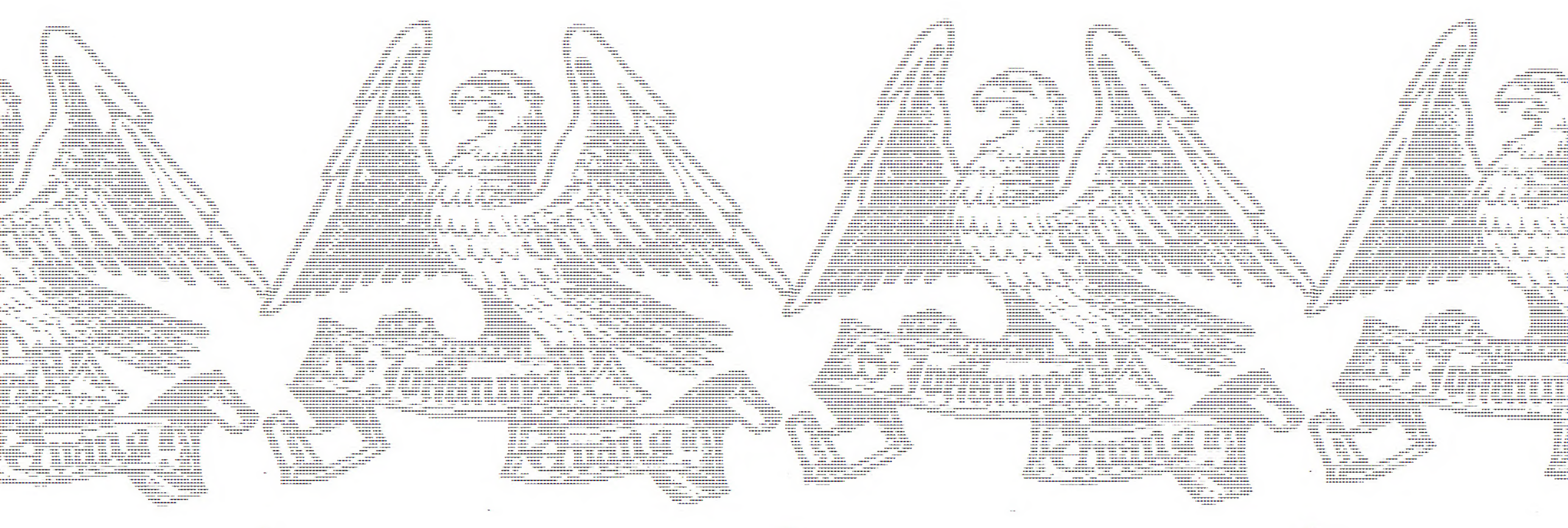

PART II. PART II. PART II. PART

CONTENTS.

Cole's account of Baker's history and the college . . . . . 555, l. 1
MS. of it . . . . . *ib.* l. 29
„ Note on Rd. Beadon . . . . . 556, l. 32
„ Note on Baker's verses, to my founder . . . *ib.* l. 38
Baker's friend the historian of Yorkshire . . . *ib.* l. 43
1686—1727. Note of documents used by Baker from coll. treasury . . . . . 557, l. 10
1651—83. Degrees, college offices, etc. of Dr. Morton . *ib.* l. 23
1707—20. Strype's papers used by Baker . . . *ib.* l. 29
1712. Baker to Strype on his delicate health . . . *ib.* l. 33
References to documents respecting St. John's hospital . . . . . 558, l. 13
„ St. Mary Magd. chap. Steresbridge . . . . . *ib.* l. 19
Bp. Eustachius's deed of gift of Horningsey rectory *ib.* l. 30
1249. Agreement between St. John's hospital and the Carmelites . . . . . *ib.* l. 39 *seq.*
The brethren 'De Pœnitentia Jesu' . . . 559, l. 3
1284. Impropriations given up to Peterhouse . . . *ib.* l. 7
Various references to the Magister Glomeriae . *ib.* l. 16
St. John's hospital, Ely . . . . . *ib.* l. 37
Documents relating to King's hall . . . *ib.* l. 39
„ „ hall of the Annunciation . 560, l. 3
On the chantries of St. Botolph's and St. Sepulchre's *ib.* l. 6
References to Baker MSS. respecting Hinton church *ib.* l. 11
On the chapel of St. John's hospital . . . *ib.* l. 14
Cole on cardinal de Luxemburgh . . . *ib.* l. 17
Documents on union of St. John Bapt. and St. Edward's churches . . . . . *ib.* l. 31
„ „ appropriation of Quy church . . *ib.* l. 39, 45
1500. St. John's hospital admitted to be a college . . 561, l. 12
Extract from 'thin red book' on lady Margaret being urged to found a college at Oxford
Masters of the hospital . . . . . .
Cole's notes on Wm. Beere and Henry Brown
1256. „ on Prior Shotley and Pythagoras's school . . . . . .

1511. ROBERT SHORTON, first master.

Documents relating to lady Margaret's professorship 561, l. 43
" " God's house . . . 562, l. 10
" " Editions of lady Margaret's funeral sermon . . *ib.* l. 20
1766. Cole's note on the marriage of fellows . . . 563, l. 9
Value of lands left by the foundress . . . *ib.* l. 20
1516. Licence to consecrate the altars in the chapel . *ib.* l. 25
Expenses of bishops' visitations . . . . *ib.* l. 31
Documents relating to Ospring hospital . . *ib.* l. 35
Baker's note on John Underhill . . . . *ib.* l. 40

1516. ALAN PERCY, second master.

1516. Printed copies of the commission to bp. Fisher from lady Margaret's executors . . 564, l. 12
" Bp. Fisher to Erasmus on coming to the opening of the college . . . . . *ib.* l. 22
Baker's note on the finishing of the chapel . . *ib.* l. 26
Rooms reserved for bp. Fisher in the college . *ib.* l. 35
Notices of Dr. Hornby . . . . . 565, l. 3
Cole's note on Nich. Wilson . . . . . *ib.* l. 9
Copies of various codes of statutes . . . *ib.* l. 18
Baker's copy of the statutes of 1516 . . . *ib.* l. 29
1517-8. Grace relating to Alan Percy . . . . 566, l. 7
Cole on Munimenta de Dunmows . . . . *ib.* l. 13
" Docwra's manor house . . . . *ib.* l. 20

1518. NICHOLAS METCALFE, third master.

1506-7. Nicholas Metcalfe and the master's salary . . *ib.* l. 24
1519. Documents respecting the estate at Ospring . *ib.* l. 44
" " Bromehall . . . . 567, l. 5
" " process against the nuns of Higham . . . . . *ib.* l. 9
Various notes on Fisher's chapel and monument *ib.* l. 30, 41
" " Thompson's chapel . . . 568, l. 40
" " Ashton's monument, chapel, etc. 569, l. 5 *seq.*
Thos. Baker's funeral . . . . . *ib.* l. 20
Ascham on Dr. Metcalfe and northern founders . *ib.* l. 37
Exequies decreed to bp. Fisher, his statutes, library, etc. . . . . 570, l. 8 *seq.*
Thos. Verdon, nonjuror . . . . . *ib.* l. 16
1532. A grace dispensing with residence on account of the plague . . . . . *ib.* l. 39
Fisher and the bishopric of Rochester . . . 571, l. 2
" his care for Christ's college . . . *ib.* l. 26

1537. GEORGE DAYE, fourth master.

1537. Latimer to Cromwell on the election of a master of St. John's . . . . . 572, l. 14
Cole's note on Richard Croke . . . . *ib.* l. 39

1538. JOHN TAYLER, fifth master.

Note on the lord at Christmas and Christmas plays 573, l. 21
1538. Cole on Tayler's preferments at Lincoln . . 574, l. 12

1546. WILLIAM BILL, sixth master.

Notes on Ascham . . . . . *ib.* l. 26
Copies of visitation of this year . . . . *ib.* l. 35
1549. The king's letter in recommendation of Bucer . *ib.* l. 38

1551. THOMAS LEAVER, seventh master.

1550. Extract from Leaver's sermon on Sedberg school . 575, l. 13
Note on Edward lord North . . . . . *ib.* l. 36
Documents respecting Burwell rectory . . *ib.* l. 46
Provision in college leases for hospitality . . 576, l. 6
Ascham on the state of learning in St. John's under qu. Mary . . . . . *ib.* l. 10
Edw. 6th's intended benefaction to St. John's . 577, l. 21
1561. Notes on qu. Elizabeth's injunctions against the marriage of heads . . . . . *ib.* l. 29

1553. THOMAS WATSON, eighth master.

Ascham's notes on Thos. Watson . . . . 578, l. 47

1554. GEORGE BULLOCK, ninth master.

References to Pole and his visitation of the university . . . . . 579, l. 20
Cole on Bale's latin verses, etc. . . . . *ib.* l. 32
1559. Documents on the visitation and statutes of this year . . . . . 580, l. 6

1559. JAMES PILKINTON, tenth master.

Cole and Baker on Jas. Pilkinton . . . . *ib.* l. 17
1565. Extracts and references respecting square caps . *ib.* l. 36
Cole's additional notes on Jas. Pilkinton . . 581, l. 4

1561. LEONARD PILKINTON, eleventh master.

Notes on the desecration of the chapels and service-books . . . . . 582, l. 6
1556. Beaumont (master of Trinity) at Geneva . . *ib.* l. 37
1564. Cecil's letter on qu. Elizabeth's visit . . . 583, l. 3
Qu. Elizabeth and Dr. Humphreys . . . *ib.* l. 8
Cole on Leonard Pilkington's preferments . . *ib.* l. 15
Books left by Leo. Pilkington to coll. lib. . . *ib.* l. 20
1564. Beaumont's letter to abp. Parker . . . . *ib.* l. 24

1564. RICHARD LONGEWORTH, twelfth master.

1564. Testimonies to lady Cecil's learning . . . 583, l. 35
Injunctions respecting the communion table . 584, l. 1
Plays, etc. acted in King's chapel and St. Mary's *ib.* l. 12
On Sunday sports and the Book of Sports . . *ib.* l. 22
Fuller on Cartwright's and Preston's disputations 585, l. 46
Becon's oration, and Cooper's dedication of his Thesaurus to lord Rob. Dudley . . 586, l. 8
1568. Cole on Longworth's prebend of Worcester . . *ib.* l. 23
Copes sold by Goad . . . . . *ib.* l. 27
1565. The university silver processional cross . . *ib.* l. 32
1569. Degeneracy of the college under Longworth . *ib.* l. 38
1565. Surplice feuds in the college . . . . 587, l. 11

1569. NICHOLAS SHEPHERD, thirteenth master.

1570. Abp. Parker to Cecil on Manchester college . 589, l. 2
" Whitgift's statutes and the opposition to them . *ib.* l. 11
" Objections to the power of the heads in the election of vice-chancellor . . . *ib.* l. 17
1572. Burghley's letter respecting Becon . . . *ib.* l. 34
Cole's note on Shepherd's election . . . 590, l. 7
Strype on the articles against Shepherd . . *ib.* l. 15
1570. Assessments of the colleges for bedells' salaries . *ib.* l. 45

1574. JOHN STILL, fourteenth master.

1576. Extracts from Faulkener's sermon in the chapel, etc. 591, l. 5
Corn rents and their effects on the colleges . . 592, l. 35

1577. RICHARD HOWLAND, fifteenth master.

Notices of Dr. Kelke's alienation of Magd. coll. estate . . . . . 593, l. 19
1580. Notices of the visitation; bp. Cox's letter to Burghley . . . . . *ib.* l. 23
The proverb "*to gild the pill*" . . . . 594, l. 5
Notices of Mildred, lady Burghley . . . *ib.* l. 16
1576. Abp. Grindal to Burghley on the visitation (1580) 595, l. 45
Copies of statutes of 1580 . . . . . 596, l. 34
1581. The first sermons at Stamford . . . . 597, l. 4
1634. Abp. Laud to Wentworth on bp. Howland at Peterborough . . . . . *ib.* l. 12
1578. Notices of qu. Elizabeth's visit to Audley End . *ib.* l. 24
1582. Complaint from the college of losing their turn for proctor . . . . . *ib.* l. 39

1586. WILLIAM WHITAKER, sixteenth master.

Jo. Bois and his vote against Dr. Whitaker . . 598, l. 1

	Notices of Andrew Downs	598, l. 8
	Whitaker's meetings with Fulke and Chaderton	599, l. 32
1588.	His letter to Burghley on the expulsion of Everard Digby	*ib.* l. 38
	Accounts of the *synod of the brethren*	600, l. 41
1589.	Cole on Whitaker's puritanism	602, l. 13
1590.	Whitaker to Burghley, on the charge of forbidding an oration in praise of the government	*ib.* l. 22
	Various notices of Jo. Bois	*ib.* l. 40
	Cole on Whitaker's learning	603, l. 1
	„ on Baker's censure of Fuller	*ib.* l. 9
	Anecdote of Ant. Tuckney	*ib.* l. 18
1595.	Whitaker to Burghley to be relieved of his professorship	*ib.* l. 31
	References to the Lambeth articles	*ib.* l. 40
1595.	Notices of Whitaker's funeral	*ib.* l. 43
1596.	Dean Nowell to Burghley on Whitaker's widow; accounts of him and his family, etc.	604, l. 10
1576.	Complaints from fellows of King's of provost Goad's wife	*ib.* l. 38
	Cole on the marriage of fellows	605, l. 2
	Notices on the articles against Pet. Baro	*ib.* l. 8
	Proceedings in Wm. Barrett's case	*ib.* l. 12
	Cole on the poverty of Whitaker and Bucer	*ib.* l. 25
	Notices of Bucer's poverty	*ib.* l. 38

1595. Richard Clayton, seventeenth master.

1595. Dec.	Account of the disputed election for the mastership	606, l. 2
	Hen. Alvey, puritan	610, l. 19
	Plans of the second court	*ib.* l. 25
1600.	Booth's letter to the master on the building of the second court	*ib.* l. 29
1773.	Cole on new casing the first court with stone	611, l. 18
	„ Notice of countess of Shrewsbury	*ib.* l. 29
1599.	Booth to the master, with cutlery from the earl of Shrewsbury; on the second court; the outbreak with Trin. coll.	*ib.* l. 38
1600.	Letter (lat.) from master and seniors to earl of Shrewsbury	612, l. 25
1611.	Accounts of the imprisonment of lady Shrewsbury	613, l. 21
	Notices of the order against tobacco	614, l. 34
1612.	Rob. Booth to Dr. Gwyn on a missing picture of lady Shrewsbury	615, l. 2
	One of Barrett's 'false doctrines'	*ib.* l. 19
	Baro's doctrine of universal grace	*ib.* l. 25

1612. Owen Gwyn, eighteenth master.

Various accounts of Owen Gwyn . . . . 615, l. 32
1612. Jo. Williams to sir Jo. Wynne on Gwyn's election *ib.* l. 45
1626. College orders on fine money; on college decrees . 616, l. 13
1630. „ „ on coll. registers of admission . *ib.* l. 25
1615. The king's visits in Mar. and May . . . 617, l. 36
„ Expenses for entertainment of the king . . *ib.* l. 45
„ Epigram by bp. Corbet on the prostitution of degrees 618, l. 9
„ Lakes' answer to the above . . . . .
„ Grace for degradation of degrees unworthily obtained . . . . . *ib.* l. 18
1616. Notices of the Cambridge petition to be made a city *ib.* l. 38
„ The king's 'slurring answer' . . . . . *ib.* l. 48
1625. Livings bestowed by abp. Williams on the college . 619, l. 12
1625-43. The number of Williams' fellows . . . *ib.* l. 25
Cole's defence of Clayton and Gwyn against Baker *ib.* l. 36
The original library of the college . . . 620, l. 1
1617. Letter from the coll. to lady Shrewsbury for leave to build a library adjoining her court . *ib.* l. 6
Documents relating to abp. Williams' library . *ib.* l. 25
Notices of lord Maynard . . . . . 622, l. 34
Cole's note on the Argal family . . . . *ib.* l. 38
Notices of lord Brook's history lecture . . . 623, l. 1
„ sir Hen. Spelman's Saxon lecture . . *ib.* l. 7
„ sir Edwin Sandys' lecture in metaphysics *ib.* l. 17

1633. William Beale, nineteenth master.

1633. Proceedings in the disputed election for the mastership . . . . . 623, l. 21
Biographical notices of Dr. Holdsworth . . 626, l. 16
1634. The king's mandate for Dr. Beale . . . . 627, l. 44
„ Laud on Beale's conduct as vice-chancellor . . 628, l. 13
1642. Account of the king's visit to St. John's . . *ib.* l. 33
1640. Complaints in parliament against Dr. Beale . . 629, l. 6
The canons of 1640 . . . . . 630, l. 4
Disputes about altars and rails . . . . *ib.* l. 11
On tapers, reverence to the altar &c. . . . *ib.* l. 33
1626. Jests on the *Vox piscis* . . . . . 631, l. 31
1642. Particulars respecting the college plate sent to the king . . . . . *ib.* l. 45
Cole's and other notes on the committal of the three masters . . . . . 633, l. 35
Accounts of the ejectments of the clergy and members of the university . . . *ib.* l. 39
St. John's turned into a prison, etc. . . . *ib.* l. 45
Cole on Dr. Beale and the Spaniards . . . 634, l. 30
Beale's church preferment . . . . . *ib.* l. 41
„ connexion with Jesus coll. . . . 635, l. 5

Evelyn on the laurel, and cardinal Howard . . 635, l. 17
1707. Dr. Tho. Smith to Tho. Baker on lord Clarendon's account of Dr. Beale's death . . . . *ib.* l. 28
" Same to same on lord Clarendon's character of Dr. Beale . . . . . 636, l. 11
Extracts from lord Clarendon's works respecting Dr. Beale . . . . . 637, l. 22

1644. JOHN ARROWSMITH, twentieth master.

1644. Baillie's letter on Arrowsmith being chosen master by lord Manchester . . . . 638, l. 20
Cole on the oath of discovery . . . . . *ib.* l. 34
1643. Reference to the reformation of the college by the puritans . . . . . 639, l. 3
1643. Wm. Dowsing's visit to St. John's and Peterhouse . . . . . *ib.* l. 10
The coll. under Arrowsmith's government . . *ib.* l. 23
1643. Baillie's account of Arrowsmith at the assembly of divines . . . . . 639, l. 38
Arrowsmith at Lynn, and as reg. prof. div. . 640, l. 17, 21
Account of Dr. Collins and bp. Hall's defence of him . . . . . *ib.* l. 25
Arrowsmith's literary works . . . . . 641, l. 5
Various notices and characters of him . . . *ib.* l. 16

1653. ANTHONY TUCKNEY, twenty-first master.

Various notices of Dr. Tuckney . . . 641, l. 45 *seq.*
1651. Notices of the ejectment of lord Manchester as chancellor and the election of Ol. St. John 643, l. 43
Fellows who subscribed the engagement . . *ib.* l. 46
Tuckney elected Marg. prof. . . . . 644, l. 5
1660. Complaints against him at the restoration . . *ib.* l. 10
Notes relating to Savoy conference . . *ib.* l. 34 *seq.*
Baxter's ill success at the Savoy . . . . 645, l. 6
Dr. Tuckney's works and government of the college . . . . . *ib.* l. 21, 36
Stillingfleet, Beveridge, Cave, Humphr. Gower . *ib.* l. 42
Notes on Dr. Worthington master of Jesus and his diary . . . . . 647, l. 7

1661. PETER GUNNING, twenty-second master.

Connexion of the Gunning family with Hoo in Kent . . . . . 647, l. 16
Notices of the senior brother . . . . . *ib.* 36
" of the praevaricator . . . . . 648, l. 16

Gunning at Oxford and Cassington . . . 648, l. 21
1657—9. Notes on his publicly officiating during the interregnum . . . . . *ib.* l. 30
1661. Lady Marg. and reg. prof. of divinity . . . 650, l. 25
His disputes with sectaries at Chichester . . *ib.* l. 33
His character drawn by Humphrey Gower . . 652, l. 11
Dr. Jenkin's inscription on him . . . . . 656, l. 6
Burnet's character of him . . . . . 657, l. 27
Baxter's account of him . . . . . 658, l. 1
1679. Extracts from his will . . . . . *ib.* l. 25
1684. Copy of his book-plate . . . . . 659, l. 16
Dr. Gower on Gunning's sermon against the league and covenant . . . . . *ib.* l. 36
Directions to his exors. regarding his MSS. etc. . 660, l. 11
Burnet on his unmethodical ways . . . . . *ib.* l. 33
His aspect, portraits, manner, etc. . . . . *ib.* l. 41
1647. Tillotson at Clare . . . . . 661, l. 13, 20
Collectanea relating to Gunning . . . . . *ib.* l. 29
1777. Cole's note in his transcript of the Baker MS. . *ib.* 38
A transcript of his lives of the masters bequeathed to the coll. by Dr. Wood . . . 662, l. 17
Revd. Chas. Yate's MS. continuation of Cole . . *ib.* l. 18

Notes on Baker's Catalogus Episcoporum.

1537. Notes on bp. Rob. Holgate . . . . . *ib.* l. 27
1522—56. „ „ Geo. Day . . . . . *ib.* l. 29
1552. „ „ Jo. Tayler . . . . . *ib.* l. 32
Cole's note on his arms . . . . . *ib.* l. 34
1518—59. Note on bp. Ra. Bayns . . . . . *ib.* l. 46
„ „ Tho. Watson's translation of Pseudocyprian . . . . . *ib.* l. 47
„ „ his arms by Cole . . . . . 663, l. 3
1541—58. „ „ Jo. Cristoforson . . . . . *ib.* l. 15
1558. „ „ Tho. Boucher with Cole's comment on Baker's account . . . . . *ib.* l. 16
1541—88. Various notices of abp. Sandys . . . *ib.* l. 37
Cole's note upon him . . . . . *ib.* l. 45
1536—79. Note on bp. Rob. Horne . . . . . 664, l. 8
Cole on the arms of bps. Gardiner and Horne . *ib.* l. 13
1539—75. References to bp. Jas. Pilkington . . . *ib.* l. 20
Cole on his arms . . . . . *ib.* l. 28
1548—73. Note on bp. Tho. Davyes . . . . *ib.* l. 34
1550—85. „ „ Ri. Curtes . . . . . *ib.* l. 36
1577—1605. „ „ Jo. Young . . . . . *ib.* l. 38
Cole on bp. Young's arms and pedigree . . *ib.* l. 41
1540—1600. Notes on bp. Ri. Howland . . . . 665, l. 7
1561—96. Note on bp. Hugh Bellot, and Cole on his arms *ib.* l. 12
Cole's notes on the family of bp. Coldwell . . 665, l. 16

		665 l. 40
1560—1607.	Note on bp. Jo. Still	*ib.* l. 43
1565—1604.	„ „ Wm. Morgan	*ib.* l. 44
1569—1607.	„ „ Ri. Vaughan	666, l. 3
	Cole on Hacket's life of Williams	*ib.* l. 6
1550—1617.	Notices of bp. Jo. Jegon	*ib.* l. 12
	Fuller's account of him	*ib.* l. 37
	Notices of Benj. Carier	667, l. 1
	Bp. Hall on Carier and a papal dispensation	
1584—1613.	Notices of bp. Wm. Barlow, and Cole on his arms	*ib.* l. 8
1562—1640.	References to abp. Ri. Neile	*ib.* l. 20
	Heylin's character of him	*ib.* l. 39
	Notices by Prynne, Calamy, Clarke, etc. of his proceedings against the puritans	668, l. 16
	Other accounts of him	670, l. 3
	Cole's note on his arms	*ib.* l. 24
1559—1619.	Notices of bp. Jo. Overall	*ib.* l. 40
1616.	His discourse with Abp. of Spalato on the ch. of England	671, l. 13
	Correspondence with foreign scholars	*ib.* l. 41
	List of his MSS.	672, l. 7
1564—1659.	Materials for the life of bp. Tho. Morton	*ib.* l. 20
	Notices of sir Hen. Yelverton	*ib.* l. 30
1582—1650.	Sources for a life of abp. Jo. Williams	*ib.* l. 41
	Evidences of his services to the parliamentary forces in Wales	674, l. 14
1646.	Col. Mitton's despatches to the lords on abp. Williams' services	*ib.* l. 28
1585—1626.	Notes on bp. Val. Carey	676, l. 19
	His earlier preferments	*ib.* l. 32
1598—1626.	Notes on bp. Ri. Senhouse	*ib.* l. 42
	Cole's note in defence of him against Dr. Burn	677, l. 6
1609—43.	Notes on bp. Rob. Dawson	*ib.* l. 13
1602—33.	„ bp. Dav. Dolben	*ib.* l. 17
1595—1638.	„ bp. Fra. Dee	*ib.* l. 23
1638.	Copy of his book-plate in St. John's library	*ib.* l. 28
1619—1662.	Notes on bp. Jo. Gauden, and Cole's remark on his arms	678, l. 2
	On the authorship of Εἰκὼν βασιλικὴ	*ib.* l. 12
1665.	Notes on bp. Edw. Wolley	*ib.* l. 17
	Cole's defence of him against Burnet's 'venom.'	*ib.* l. 21
	„ remarks on his arms	*ib.* l. 46
1608—73.	Notes on bp. Rob. Morgan	679, l. 21
1636—1710	„ „ Wm. Lloyd	*ib.* l. 23
	Kennett's account of him as a nonjuring bishop	*ib.* l. 26
	Notices of him in the life of Prideaux	*ib.* l. 43
	Calamy's account	680, l. 20
	Cole's note on his arms, etc.	*ib.* l. 30

1653—84. Cole's note on bp. Wm. Gouldston . . . 680, l. 41
1624—89. Notices of bp. Jo. Lake . . . . . 681, l. 1
1690. Extracts from Dr. Jenkin's defence of bp. Jo. Lake's death-bed confession . . . *ib.* l. 8
Dr. Jenkin's account of bp. Thomas's reasons for not taking the new oath . . . . 696, l. 14
ib. l. 41
1683. Notes, and Cole's notices of bp. Capel Wiseman . 697, l. 8
1642—98. Notes on bp. Tho. White. . . . . *ib.* l. 11
Kennett's account of him . . . . . *ib.* l. 31
1655—1717. Notes on bp. Tho. Watson . . . . 698, l. 3
1721. Inscription on Wm. Watson in Cherry Hinton church . . . . . *ib.* l. 11
Cole's notes etc. upon bp. Watson . . . . *ib.* l. 35
1633—99. Notes on bp. Edw. Stillingfleet . . . 701, l. 13
Bentley's epitaph upon him in Worcester cathedral . *ib.* l. 40
His various controversies . . . . . 702, l. 30
Notices of others of the name . . . . 703, l. 13
1652—96. Notes on bp. Grove . . . . . *ib.* l. 24
Cause of his accidental death . . . . *ib.* l. 33
1653—1708. Notices of bp. Beveridge . . . . 1691. Evelyn and Burnet on his refusal of the see of Bath and Wells . . . . . *ib.* l. 39
Notes on his literary works . . . . . 704, l. 22
1706. Extracts from his will . . . . . 705, l. 1
Cole's notes on Cardinal Howard . . . . *ib.* l. 29
1660—1724. Cole's and other notices of bp. Bowers . *ib.* l. 35
1724. His death, and monument in Chichester cathedral . 706, l. 2

CONTINUATION OF CATALOGUE OF BISHOPS.

Yate's catalogue of bishops . . . . . *ib.* l. 8
1707—64. Account of bp. Ri. Osbaldiston . . . *ib.* l. 12
Cole's introductory note to his accounts of living bishops . . . . . *ib.* l. 31
1709—82. Account of bp. Jo. Garnett . . . . *ib.* l. 39
Extracts respecting him from Skelton's life . . 707, l. 31
1708—78. Notices of abp. Cradock . . . . . 708, l. 16
1761. „ „ bp. Sam. Squire . . . . 709, l. 11
Warburton's saying about him . . . . *ib.* l. 30
His literary publications . . . . . *ib.* l. 38
Other particulars of him . . . . . 710, l. 18
1707—79. Notes on bp. Jo. Green . . . . . *ib.* l. 31
Summary of Cole's notice of him . . . . *ib.* l. 37
Additional particulars . . . . . 711, l. 24
1784. His book plate in the coll. lib. . . . . 712, l. 38
His literary works and character . . . . 713, l. 1
1723—95. Notices of bp. Chas. Dodgson. . . . *ib.* l. 31
„ „ his family and descendants . . 714, l. 3
1703—87. Account of bp. Edm. Law . . . . *ib.* l. 8

	His university offices and church preferments	714, l. 14
	Paley's account of him	715, l. 19
1787.	Inscription on his monument in Carlisle cathedral	716, l. 20
	His usefulness at Cambridge	*ib.* l. 39
	Various friends and acquaintance	717, l. 4
1765.	Warburton's attack on him	719, l. 16
1749.	His exercise for the D.D. degree	720, l. 11
	Various opinions on this	*ib.* l. 21
1749.	John Jones's character of him	*ib.* l. 48
	His efforts as a reformer	721, l. 7
	Notices of his family	*ib.* l. 41
	His literary works	722, l. 24
1772.	His views against subscription	723, l. 17
1785.	Paley's dedication to him of his Moral Philosophy	724, l. 9
	Letters and memoirs	725, l. 1
1727—80.	Notes on bp. Ri. Richmond	*ib.* l. 14
	Cole's remarks upon him	*ib.* l. 20
1777.	Jo. Wesley's reference to him in his journal	*ib.* l. 4
1719—92.	Notes on bp. Jo. Ross	726, l.
	His church preferments	*ib.* l. 3
1782.	Accounts of Jo. Wesley's dining with him	*ib.* l. 4
1792.	His death, character, etc.	727, l. 3
	His publications and edition of *Ciceronis Epist. ad familiares* 1749	728, l.
1757—1824.	Notices of bp. Ri. Beadon	729, l.
	His university offices and church preferments	*ib.* l. 2
	Yate's note on his management of the episcopal estates	*ib.* l. 4
	His friends, family, and descendants	730, l.
1755—1822.	Notices of abp. Wm. Stuart	731, l.
	Notices of him by Boswell and Malone	*ib.* l.
	Church preferments, accidental death, etc.	*ib.* l.
1766—1825.	Bp. Jo. Fisher; notice of his father	*ib.* l.
	University degrees and distinction as college tutor	*ib.* l.
1780.	Appointed tutor to the duke of Kent	732, l.
1803.	„ „ to the princess Charlotte	*ib.* l.
	His conduct as bishop	*ib.* l.
	Various notices of him	*ib.* l.
	His publications	733, l.
1795—1836.	Notices of bp. Hen. Ryder	*ib.* l.
1811.	Attaches himself to the evangelical school	*ib.* l.
	Characters of him by Yate and Whalley	734, l.
	His church preferments, etc.	*ib.* l.
	Various notices of him	*ib.* l.
1757—1839.	Notices of bp. Herbert Marsh	735, l.
	Education and university degrees	*ib.*
	University offices and church preferments	*ib.* l.
	His family	*ib.* l.

1793.	His conduct in the proceedings against Wm. Frend .	736, l. 12
	Notices of his residence in Germany . . .	737, l. 3
1785.	His pension and letter to the Critical review .	*ib.* l. 33
1810.	Complimentary dedication to him of a work on eternal punishment.	738, l. 3
1817.	Farewell letter to the clergy of Llandaff . .	*ib.* l. 16
1819.	Southey on his pugnacious writings . . .	*ib.* l. 30
„	Dr. T. D. Whitaker's complimentary dedication to him	*ib.* l. 35
„	Mr. Yate's personal recollection of him at Cambridge	*ib.* l. 45
1827.	Bp. Van Mildert's testimony to him as bp. of Llandaff	739, l. 5
1821.	Bp. Blomfield's mention of him and Mrs. Marsh .	*ib.* l. 20
1823.	S. Atkinson's (Trin.) account of him in Lond. Mag. .	*ib.* l. 30
1825.	Letter on the reprint of Griesbach's text . .	*ib.* l. 45
„	His house in Cambridge	740, l. 25
	Dispute with Rev. C. Collier	*ib.* l. 30
1827.	Dr. Dibdin's notice of him in his 82d year . .	*ib.* l. 44
1838.	His character as a man of letters and a bishop .	741, l. 5
	Essay on theological learning	*ib.* l. 49
1792.	„ on the authenticity of the Pentateuch .	742, l. 38
	Preface to the second edition	743, l. 4
	Reprint of it by Rev. Tho. Lund . . .	*ib.* l. 31
1863.	Notice of a 'glaring mistake' in it, by the author in his letters to Travis	*ib.* l. 42
	1793—1801. His translation of Michaelis Vols. 1—3. Extracts from the prefaces . . .	744, l. 17
	Dissertation on the origin of the Gospels . .	746, l. 18
1801.	Description of the author's hypothesis . .	747, l. 26
	His Illustration of this	749, l. 9
	Defence of it in reply to Milner	*ib.* l. 43
	Publication of Michaelis Vol. 4	752, l. 10
1801.	Notices of the later editions 1802—23 . .	*ib.* l. 11
	The freedom of his criticisms	753, l. 19
	English and foreign reviews of his Michaelis .	754, l. 45
	Letters to archdeacon Travis	755, l. 47
1795.	Controversy with Is. Milner on these . . .	756, l. 48
	His translation of Patje on English credit . .	759, l. 35
1797.	1799—1800. His History of the politicks of Great Britain and France. German and English edits.	760, l. 29
	French translation of this	761, l. 20
1799.	Controversy with Belsham upon it . . .	*ib.* l. 22
1801.	Pitt gives him a pension	*ib.* l. 31
1800.	Review of the 'History of the politicks' in the Antijacobin	*ib.* l. 37

1801.	Marsh's reasons for writing it	762, l. 1
1802.	Anonymous letters to him in vindication of the Apocalypse against Michaelis	*ib.* l. 18
„	[Bp. Randolph's] remarks on his translation of Michaelis	*ib.* l. 36
„	Marsh's letters in reply	763, l. 34
„	How his hypothesis on the Gospels might have been overthrown	764, l. 9
1803.	His 'Illustration of the hypothesis'	*ib.* l. 21
1804.	Bp. Randolph's supplement to his remarks	770, l. 1
1802.	Tho. Falconer on Marsh's hypothesis	*ib.* l. 26
1804.	Marsh's Defence of the illustration of the hypothesis	*ib.* l. 34
1813.	His retort to Is. Milner on this controversy	771, l. 36
1825.	Connop Thirlwall's remarks on his hypothesis	772, l. 10
1808.	Veysie's examination of Marsh's hypothesis	775, l. 7
1815.	[Dr. Jas. Wood's] observations on the hypothesis	*ib.* l. 34
1805.	Marsh's course of university sermons against the Calvinists	776, l. 7
„	Wm. Dealtry's remarks on these	*ib.* l. 9
„	Is. Milner on the same	*ib.* l. 32
„	Marsh's reply to Milner	*ib.* l. 36
1812.	Chas. Simeon's comments on the sermons	777, l. 43
1808.	Marsh's memoir of the late rev[d] Tho. Jones	778, l. 47
1809.	Lectures on divinity, part I.	779, l. 24
„	Anonymous letter to him on these	780, l. 7
„	Apology for giving them in English instead of Latin	*ib.* l. 34
„	Reasons for delivering them in the university church	781, l. 10
„	On divisions of theology	*ib.* l. 48
„	Concluding passage of part I.	782, l. 41
1810.	Course of lectures, part II.	783, l. 27
„	Subjects of these	*ib.* l. 31
1813.	Course of lectures, part III.	785, l. 14
„	Summary of these	*ib.* l. 23
„	The sufficiency of Scripture without Romish tradition	786, l. 15
„	On the knowledge required for understanding the Bible	787, l. 28
1816.	Lectures, part IV. on the interpretation of prophecy	788, l. 47
„	Defence of baptismal regeneration against Simeon	789, l. 40
„	Republication of the Lectures in one volume,	790, l. 39
1828.	Preface to this edition	791, l. 6
1820.	Lectures, part V. on the authenticity of the New Testament	792, l. 40

1822.	Lectures, part VI. on the credibility of the New Testament	794, l. 29
,,	Concluding remarks on these	797, l. 13
1823.	Lectures, part VII. on the authority of the Old Testament	*ib.* l. 23
1840.	Reprint of Lects. V—VII. with an appendix	799, l. 49
,,	Preface by the bp.'s son, with account of the appendix	800, l. 9
,,	Notices of the popularity of these lectures	*ib.* l. 48
1810.	Milner on presiding at them as vice-chancellor	801, l. 9
1834.	Sir Wm. Hamilton on Marsh and the German school of biblical interpretation	*ib.* l. 22
1821.	'Philodike' on the three last lectures	*ib.* l. 49
1810.	Marsh's letter to the Critical Review on religious toleration, etc.	802, l. 7
1811.	His pamphlet on the election of chancellor	803, l. 39
,,	Remarks on this, and Marsh's defence of it	804, l. 22
,,	His S. P. C. K. sermon on national education	805, l. 7
,,	His remark on the distribution of the liturgy with the Bible	806, l. 1
,,	This sermon printed at once; its large sale	*ib.* l. 7
,,	Notices of it in Southey's life of Dr. And. Bell	*ib.* l. 23
,,	Marsh's part in the foundation of the National Society	807, l. 7
,,	Notice of Marsh's labours for this, from Churton's memoirs of Joshua Watson	808, l. 8
,,	His letters in vindication of Bell's system of tuition	*ib.* l. 28
,,	Coarse abuse of him in *Edinb. Review*	809, l. 14
1812.	Vindication of Lancastrian system against Marsh	*ib.* l. 19
1811.	Marsh's address to the members of the senate against the Bible Society	*ib.* l. 22
,,	The gist of the argument in this	*ib.* l. 28
,,	Grace of the senate for £100 to the S. P. C. K.	810, l. 13
,,	Marsh's reply to Milner on the address	*ib.* l. 32
,,	Notices of the Bible Society meeting at Cambridge	811, l. 12
,,	Simeon's answer to Dr. Marsh on the Bible Society	*ib.* l. 35
,,	Vansittart's first letter on the same subject	812, l. 9
1812.	His second letter	*ib.* l. 27
,,	Marsh's Inquiry into the consequences of neglecting to give the prayer book with the bible, with remarks, etc. on the Bible Society	813, l. 3
,,	A full summary of this	*ib.* l. 13
,,	Dr. E. D. Clarke's letter in reply to it	822, l. 42
,,	Rev. W. Otter's (bp. Chich.) pamphlets in reply	824, l. 27
,,	Rob. Southey's remarks on the controversy	825, l. 10
,,	Rev. W. Dealtry's examination of Marsh's 'Inquiry'	826, l. 17
,,	Various remarks on this	827, l. 44

1812.	Vansittart's third letter	828, l. 16
,,	Marsh's answer to this and other pamphlets	829, l. 42
,,	Rev. J. H. Spry's answer to Vansittart	832, l. 31
,,	Marsh's history of the translations of the scriptures, etc.	*ib.* l. 35
,,	Owen's notice of this	833, l. 43
,,	Marsh's reasons for its publication	834, l. 6
,,	Rev. Peter Gandolphy's letter to Dr. Marsh on his 'Inquiry'	*ib.* l. 30
,,	Is. Milner's comment on this	836, l. 42
1813.	Marsh's letter to Gandolphy in reply	837, l. 3
,,	Gandolphy's second letter to Marsh	838, l. 29
1814.	C. E. Lefroy's view of this correspondence	841, l. 22
1813.	Letter to Marsh by a dissenter and layman	*ib.* l. 26
,,	Marsh's letter of explanation to the dissenter and layman	842, l. 17
,,	Milner's strictures on some of the publications of Dr. Marsh	844, l. 1
,,	Summary of these	*ib.* l. 11
,,	Marsh's description of them	848, l. 17
,,	His commencement sermon	*ib.* l. 31
,,	Reply to the strictures of Dr. Milner	849, l. 9
,,	Extracts from this	*ib.* l. 14
,,	His rejoinder to bp. Burgess' remarks	858, l. 11
,,	Simeon's pamphlet 'Dr. Marsh's fact'	859, l. 1
,,	Marsh's letter in reply	*ib.* l. 27
,,	Simeon's 'Appendix to Dr. Marsh's fact'	860, l. 32
,,	Marsh's second letter to Simeon in reply	861, l. 10
1814.	The Abingdon letter with remarks on its authenticity	862, l. 39
,,	Marsh's Comparative view of the churches of England and Rome	864, l. 32
,,	German translations of this	865, l. 36
1815.	Dr. Lingard's strictures	*ib.* l. 40
1819.	Dr. Parr on Lingard's strictures	*ib.* l. 42
1821.	Rev. G. Glover's remarks on the Comparative view	*ib.* l. 47
	Dr. Parr's praise of these	866, l. 21
,,	Philodike's strictures on Glover's remarks	*ib.* l. 43
1814.	Marsh's accession sermon	*ib.* l. 48
1815.	Publication of the Horae Pelasgicae	867, l. 5
,,	Bp. Burgess's reply to this	*ib.* l. 42
1817.	Primary charge at Llandaff	868, l. 21
1818.	Funeral sermon for qu. Charlotte	869, l. 21
1820.	Primary charge at Peterborough	*ib.* l. 32
,,	Appendix to this on parochial psalmody	870, l. 31
1821.	J. Gray's 'Inquiry' in reference to this	871, l. 15
,, ,,	Marsh's S.P.G. sermon	*ib.* l. 27

1820.	His 87 examination questions and various reviews and notices of them	871, l. 32
„	An appeal to the legislature, etc. on the legality of the 87 questions	*ib.* l. 44
„	Reply to the above by a layman	*ib.* l. 48
„	Rev. Jos. Wilson's remarks upon the eighty-seven questions	872, l. 13
„	Refutation of the remarks by rev. Jos. Wilson by a layman	*ib.* l. 45
„	Refutation of the objections advanced by the rev. Jos. Wilson	873, l. 24
1821.	Rev. Wm. Jephson's vindication of the questions proposed by bp. Marsh	*ib.* l. 42
„	Letter to rev. Jos. Wilson in reply, etc. by a curate in the diocese of Peterborough	874, l. 4
„	Illustrative replies to the questions proposed by bp. Marsh	*ib.* l. 8
„	Official correspondence respecting the bp.'s refusal of John Green as curate of Blatherwycke	*ib.* l. 28
„	Bp. Marsh's speech in the house of lords (14 June 1821) in answer to a petition against his questions	*ib.* l. 35
„	Substance of the petition with the bp.'s comments	*ib.* l. 41
„	The petitioner's (rev. Hen. Wm. Nevile) remarks upon the bp.'s speech, etc.	876, l. 3
„	Rev. Jos. Wilson's 'Peterborough questions..... new articles of faith, etc.,' in answer to the defence of them	877, l. 28
„	Rev. Dr. Hawker's letter to an undergraduate on the Peterborough questions	878, l. 15
1822.	Bp. Marsh's speech in the house of lords (7 June 1822) on a petition against his questions	*ib.* l. 34
„	Substance of the bp.'s explanatory notes	879, l. 12
„	Selection from the 'questions' shewing their general drift	881, l. 10
1822—1823.	Extracts from S. Parr's correspondence respecting bp. Marsh	882, l. 25
1822.	Rev. T. S. Grimshawe on 'the wrongs of the clergy of the diocese of Peterborough'	884, l. 8
„	Refutation of this, with an account of the causes of the abuse of the bishop	*ib.* l. 11
1823.	Vindication of the bp. from the animadversions of the *Edin. Rev.* by *Hierophilus*	885, l. 26
„	Substance of Sydney Smith's article in the *Edin. Rev.* on the bp.	*ib.* l. 40
„	A defence of the established church from the categories in the tail of the new comet, &c. by Alma Lux	887, l. 5

1812.	Blomfield's review of it in *Edin. Review*	918, l. 40
1812.	Publication of Aeschylus, vol. III.	920, l. 50
„	„ vol. IV.	921, l. 4
1816.	T. W. Peile's dedication, etc. of his Agamemnon to Dr. Butler	*ib.* l. 31
1839.	His tribute to him in the preface of his Choephoroe	*ib.* l. 44
1840.	Butler's installation sermon at Cambridge on christian liberty	922, l. 16
1811.	Extracts from this on the peculiarities, etc. of the evangelical party	*ib.* l. 31
„	Comparison of its doctrine with Romanism	923, l. 31
„	Its contempt for literature	924, l 30
„	Extracts on the catholic claims	925, l. 3
„	His notes against the methodists	*ib.* l. 44
1812—22.	Parr's letters to ld. Holland on Butler and the catholic claims	926, l. 33
1818.	Elmsley to Blomfield on the supporters of the catholic claims	927, l. 4
1813.	Publication of Butler's Modern and Ancient Geography	*ib.* l. 19
1813—65.	Subsequent editions of this	928, l. 1
1822—63.	Editions of his two atlases	*ib.* l. 42
1815.	Translation by him and Franc. Hodgson of Lucien Bonaparte's 'Charlemagne'	929, l. 4
„	Extracts from Southey's letters on this	930, l. 5
„	Butler's Sermons on Infidelity	931, l. 9
1819—20.	Dedication of these to his pupils	*ib.* l. 18
„	Letter to Hen. Brougham, M.P. on the endowments etc. of public schools	932, l. 20
1820.	Second letter to Brougham, on Shrewsbury school.	933, l. 21
1821.	Proofs of its being a public school	934, l. 5
„	Weekly course of instruction for fifth and sixth forms	935, l. 4
„	'An essay upon education,' doubtful if by Butler.	936, l. 10
„	His praxis on Latin prepositions	*ib.* l. 13
1823.	Charge to the clergy at Derby	937, l. 1
1824.	His funeral sermon for Dr. Parr	*ib.* l. 3
1825.	Extract on Parr's intellectual powers	*ib.* l. 24
„	„ „ his politics	938, l. 14
„	„ „ his learning	*ib.* l. 33
„	„ „ his munificence in the adornment of his church	939, l. 14
„	„ „ his piety	*ib.* l. 28
„	Summary of his character, etc.	940, l. 6
1791.	Butler's first acquaintance with him	*ib.* l. 34
1806.	Butler a candidate for head mastership of Rugby	*ib.* l. 44
1802—24.	Extracts from letters, etc. shewing the intercourse between Butler and Parr	941, l. 7—945, l. 16

		944, l. 5
1821.	Appointed archdeacon of Derby	*ib.* l. 38
1822.	His first charge	*ib.* l. 43
„	Journey to Rome	945, l. 17
1825.	Charge, on education, repairs of churches, etc.	946, l. 5
1826.	„ on popular education	
1827.	„ on the limits of knowledge, recommending charity, etc.	947, l. 15
		948, l. 48
1829.	„ on morbid sentimentality	950, l. 28
1830.	„ on the articles of enquiry	951, l. 18
„	Consecration sermon: objections to the pew system	*ib.* l. 34
1831.	Charge, on the holy catholic church	952, l. 43
1833.	Thoughts on church dignities	953, l. 45
„	Charge; on church property	955, l. 22
	„ the sale of advowsons	*ib.* l. 38
	„ augmentation of small livings	
	„ on clergymen being eligible for seats in house of commons	957, l. 6
		958, l. 11
1834.	„ on the better observance of the sabbath	
	„ admission of dissenters to the universities	*ib.* l. 40
		960, l. 12
	„ separation of church and state	961, l. 21
	„ political dissent	962, l. 6
1835.	„ on church extension	963, l. 3
„	„ church reform	964, l. 5
1779—1849.	Notices of bp. Edward Stanley	*ib.* l. 16
	His grateful feeling towards Cambridge	*ib.* l. 35
1805.	Parish work at Alderley	965, l. 8
	Literary works	*ib.* l. 29
1837.	Consecrated bp. of Norwich	
	State of the diocese under his predecessor, bp. Bathurst	*ib.* l. 40
		966, l. 1
	Reforms effected by bp. Stanley	967, l. 29
	Tolerance towards dissenters	*ib.* l. 48
	Clamour caused by his installation sermon	
1840.	Defends canon Wodehouse's petition on subscription	968, l. 28
		ib. l. 43
1846.	Offers him the archdeaconry of Norfolk	969, l. 12
	His friendship for Dr. Arnold	*ib.* l. 22
	Funeral sermon for Jos. Jo. Gurney	*ib.* l. 44
1849.	Taken ill in Scotland	970, l. 10
„	His death there	*ib.* l. 11
„	Burial and epitaph in Norwich cathedral	*ib.* l. 17
„	Prof. Sedgwick's account of his funeral	*ib.* l. 46
1840—2.	Mr. Yate's remarks upon him	971, l. 6
1838—42.	Great improvement in his diocese	*ib.* l. 14
	Addresses and charges with memoir by his son	*ib.* l. 36
1789—1859.	Notices of bp. Tho. Carr	*ib.* l. 40
	Anecdote of his delicate generosity	

		972, l. 10
1837.	Consecrated bp. of Bombay	*ib.* l. 12
1854.	Appointed rector of Bath	*ib.* l. 14
1859.	Death there, and character	*ib.* l. 29
1801—43.	Notices of bp. Jas. Bowstead	*ib.* l. 31
,,	His family	973, l. 1
,,	Career at the university	*ib.* l. 8
,,	Mr. Yate's remarks upon him	*ib.* l. 19
1838.	Consecrated bp. of Sodor and Man	*ib.* l. 26
1840.	Nominated to Lichfield	*ib.* l. 27
,,	Mr. Yate's account of him there	*ib.* l. 33
,,	His character	974, l. 3
1843.	His death	*ib.* l. 11
1783—1860.	Notices of bp. Hen. Pepys	*ib.* l. 23
1840—1.	Bp. of Sodor and Man, and Worcester	
,,	Note by Mr. Yate on the right of the crown to present to livings vacated by bp. of Sodor and Man	*ib.* l. 27
1841.	His palace closed against him by a creditor of the previous bishop	*ib.* l. 39
,,	Literary works	*ib.* l. 45
,,	Family	975, l. 4
1841.	Bp. Geo. Aug. Selwyn; New Zealand and Lichfield	*ib.* l. 10
1818—63.	Notices of bp. Geo. Tomlinson	*ib.* l. 12
1842.	Consecrated bp. of Gibraltar	*ib.* l. 19
1863.	Tribute to his memory by S. P. C. K.	*ib.* l. 31
1847.	Bp. Wm. Tyrrell; Newcastle	*ib.* l. 44
1819—54.	Notices of bp. Owen Emeric Vidal	*ib.* l. 45
1852.	Consecrated bp. of Sierra Leone	976, l. 9
,,	Notices of him in *Gent. Mag.* etc.	*ib.* l. 14
,,	His publications	*ib.* l. 29
,,	Great likeness to his brother	*ib.* l. 34
1853.	Bp. Jo. Wm. Colenso; Natal	*ib.* l. 44
1854.	Bp. Horatio Powys; Sodor and Man	*ib.* l. 45
1856.	Bp. Hen. Cotterill; Grahamstown	*ib.* l. 46
1825—62.	Account of bp. Chas. Fred. Mackenzie	977, l. 1
1844.	Enters at St. John's	*ib.* l. 6
1845.	Migrates to Caius	*ib.* l. 8
	His career and life at Cambridge	*ib.* l. 9
1853.	Letters to his sister on his idea of joining the Delhi mission	*ib.* l. 19
1854.	Motives for going out as archdeacon of Natal	978, l. 31
1855.	Leaves England for Durban	979, l. 7
1855—9.	Work at Natal	*ib.* l. 20
1859.	Heads the Zambesi mission	980, l. 1
1862.	His death on the Shire	*ib.* l. 10
	Memoirs of him and his mission	*ib.* l. 12 *seq.*
	The Mackenzie fund	*ib.* l. 34
1863.	Bp. Chas. Jo. Ellicott; Gloucester and Bristol	*ib.* l. 43

1868.	Bp. Jas. Atlay; Hereford	980, l. 45
		981 *seq.*
1534—1864.	Notes on the list of fellows	984, l. 20
1867.	Fellows elected and admitted	*ib.* l. 27
1868.	Do. do.	

1670. FRANCIS TURNER, twenty-third master.

	Cole's life of him	985, l. 1
	Educated at Winchester and Oxford	*ib.* l. 3
1664.	Incorporated at St. John's, Cambridge	*ib.* l. 5
1670.	Succeeds Dr. Gunning as master	*ib.* l. 11
1683.	Dean of Windsor and bp. of Rochester	*ib.* l. 18
1684.	Translated to Ely	*ib.* l. 21
1676.	And. Marvell's book against him	986, l. 4
1685.	Preaches James II.'s coronation sermon	*ib.* l. 13
1686.	His letter to the clergy of the diocese of Ely	*ib.* l. 16
	Comment on Oldmixon's notice of him	*ib.* l. 21
1688.	One of the seven bishops sent to the tower	*ib.* l. 30
1689.	Becomes a nonjuror	*ib.* l. 38
1690.	Deprived of his bishopric	987, l. 2
	Queen Mary's proclamation against him	*ib.* l. 6
	His loyalty to James II.	*ib.* l. 12
1694.	Proposal for him to go to St. Germain's	*ib.* l. 40
1700.	His death, intestate	988, l. 8
	Burial, and epitaph at Therfield	*ib.* l. 11
	Dean Hickes's character of him	*ib.* l. 22
	His design to write Nic. Ferrar's life	*ib.* l. 27
	Additions to Cole's life of Turner	
	His letters in the Tanner MSS. and various references to him	989, l. 4
1684.	Dean Granville's interviews with him about the revival of the weekly sacrament	*ib.* l. 19
	Matt. Prior's poems addressed to him	*ib.* l. 43
	His printed letters and other references	990, l. 1

1679. HUMPHREY GOWER, twenty-fourth master.

	Cole's life of him	991, l. 1
	His birth, family, etc.	*ib.* l. 7
	His arms	*ib.* l. 18, n. 1
	Education	*ib.* l. 25
1658.	Elected foundation fell. of St. John's	992, l. 1
	His church preferments	*ib.* l. 3
1679.	July 11, made master of Jesus	*ib.* l. 13
„	Dec. 3, elected master of St. John's	*ib.* l. 18
1681.	His speech to the king at Newmarket	*ib.* l. 26
	Cole's comment on this	993, l. 2
1688.	Chosen lady Margaret professor	*ib.* l. 23
	Baker's character of him	*ib.* l. 24

	Cole's reflexion on Gower's conduct respecting the nonjurors	993, l. 30
	His retractation of this	*ib.* n. 3
	Extract from Ant. Wood's diary relating to Gower	994, l. 7
1693.	New statutes prepared by Drs. Turner and Gower	*ib.* l. 15
	Gower's sermons on bp. Gunning	*ib.* l. 19
1684.	His benefactions to the college	*ib.* l. 32
1711.	His appearance and Vertue's print of him	995, l. 6
	Death at the college lodge	*ib.* l. 16
	Epitaph in the chapel	*ib.* l. 21
	Cole on Baker's lives of the masters	*ib.* l. 39
	His dislike of begging admission to libraries	996, l. 2, n. 1
	Additions to Cole's life of Hum. Gower	*ib.* l. 19
	Notices of his father, Stanley Gower	997, l. 19
1638.	Birth of Dr. Humphrey Gower	*ib.* l. 28
1655.	Entry of his admission at St. John's	
1681.	Narcissus Luttrell's account of his attendance on the king at Newmarket	*ib.* l. 33
	His account of the king's visit to Cambridge	*ib.* l. 40
1692.	Suspicions against Gower of favoring the nonjurors	998, l. 11
1710.	Ambrose Bonwicke's account of the coll. under Gower	*ib.* l. 29
1711.	His letter to his father giving an account of Gower's death	999, l. 5
	To the same about his funeral and benefactions	*ib.* l. 49
	Title of Brome on *Christian Fasting*	1000, l. 12
	Its dedication to Gower	1001, l. 1
	Various minor notes on Gower	*ib.* l. 21
	His letters	*ib.* l. 34
	His book-plate in the coll. library	1002, l. 23
	Matt. Prior's epistola deprecatoria to him	*ib.* l. 32
	" carmen deprecatorium	1003, l. 1
	Statutes under which Prior's punishment was awarded	*ib.* l. 17

1711. ROBERT JENKIN, twenty-fifth master.

	Cole's life of him	1005, l. 1
1656.	His family and birth	*ib.*
	Education and scholarships	*ib.* l. 4
1674.	Admission at St. John's	*ib.* l. 10
1680.	Chosen foundation fellow	*ib.* l. 12
	Baker's modest entry of this	*ib.* l. 14
	Jenkin's church preferments	1006, l. 6
	Becomes a nonjuror	*ib.* l. 13
1689.	Subscribes to bp. Lake's death-bed declaration	*ib.* l. 18
1709.	Chaplain to lord Weymouth	*ib.* l. 22
1711.	Takes the oaths to qu. Anne	*ib.* l. 3

711. Elected master of St. John's and lady Margaret professor . . . . . 1006, l. 35
Cole's character of him . . . . . 1007, l. 3
1727. His death and burial . . . . . *ib.* l. 15
Epitaph at Runcton, Norfolk . . . . . *ib.* l. 24
1717. Baker's list of fellows elected in the place of the nonjurors . . . . . 1008, l. 10
Dr. Jenkin's publications . . . . . 1009, l. 5
His generosity to Mr. Bowyer, and its remembrance by his son . . . . . *ib.* l. 29
Whiston's challenge to Dr. Jenkin . . . . . 1010, l. 1
Additions to Cole's life of him.
His college offices . . . . . *ib.* l. 17
Baker's feeling against Jenkin respecting his election . . . . . *ib.* l. 23
Geo. Ashby's true account of this . . . . . *ib.* l. 40
1712. The occasion of Prior's verses to Dr. Jenkin . . 1011, l. 17
1709. Jenkin's letters to Baker . . . . . *ib.* l. 48
His will, gifts to the library, etc. . . . . 1012, l. 8
Notes on his publications . . . . . *ib.* l. 13
1711. Account of his MS. inaugural lecture as lady Margaret professor . . . . . *ib.* l. 42
1777. Bequest to the coll. in Wm. Bowyer's will . . 1013, l. 26
Accounts of Dr. Jenkin's family . . . . *ib.* l. 34 *seq.*

1727. Robert Lambert, twenty-sixth master.

Cole's life of him . . . . . 1015, l. 1
1727. Exciting election on the death of Dr. Jenkin . . *ib.* l. 6
" Dr. Lambert elected . . . . . *ib.* l. 21
Conference between Drs. Baker and Newcome about the mastership . . . . . 1016, l. 7
Cole's comment on this . . . . . 1017, l. 4
1729. Lambert elected v.-c. on the tory interest against Dr. Mawson . . . . . *ib.* l. 22
1728. His vexation from a disputed election for a university vintner . . . . . 1018, l. 3
The privy council reverse his decree in the matter *ib.* l. 16
1735. His death . . . . . *ib.* l. 25
Personal appearance, portrait, etc. . . . . *ib.* l. 27
1728. Account of Geo. II.'s reception at Cambridge . 1019, l. 3
Additions to Cole's life of Dr. Lambert, notices of his father . . . . . *ib.* l. 30
1693. Dr. Lambert's scholarships, coll. offices, etc. . . *ib.* l. 38
Minor notes upon him . . . . . 1020, l. 12
1734. Summary of his will . . . . . *ib.* l. 18
MS. lectures on the Articles by him in the university library . . . . . *ib.* l. 32
His burial . . . . . 1021, l. 1

1735. JOHN NEWCOME, twenty-seventh master.

Cole's life of him . . . . . 1022, l. 1
1735. Elected master after another warm contest . . *ib.* l. 1
Accounts of his opponents, Dr. Williams . . *ib.* l. 8
" " Caleb Parnham . . *ib.* l. 25
" " Leonard Chappelow . 1023, l. 5
Dr. Newcome's parentage and education . . *ib.* l. 21
1727. Chosen lady Margaret's professor . . . *ib.* l. 24
Cole's low estimate of his character . . . *ib.* l. 30
Dr. Wm. King's severe handling of him in his *Key to the fragment* . . . . . *ib.* l. 41
His character in the *History and Antiquities of Rochester* . . . . . 1024, l. 37
1744. Appointed dean of Rochester . . . . 1025, l. 5
His fondness for his house at Thriplow . . *ib.* l. 14
Political disagreement with his fellows . . . *ib.* l. 21
Account of Paulet St. John, rusticated by him . *ib.* l. 25
1743. Appointed to preach before the house of commons *ib.* l. 44
High character and accomplishments of his wife . 1026, l. 3
1744. His promised contribution to Grey's *Hudibras* . 1026, l. 24
Letter to Dr. Grey on withdrawing from this . 1027, l. 10
Cole's comment on this . . . . . *ib.* l. 27
Additional notice of Mrs. Newcome . . 1028, l. 4, n. 2
Dr. Newcome's opinion of Burnet's *Own Times* . *ib.* l. 16
Cole's warm opinion to the contrary . . . *ib.* l. 22
1765. Dr. Newcome's death and burial . . . . *ib.* l. 26
His death impatiently watched for . . . 1029, l. 3
Account of Dr. Z. Brooke, the successor to his professorship . . . . . *ib.* l. 39, n. 5
Summary of Dr. Newcome's will . . . . 1030, l. 14
His publications . . . . . 1031, l. 5
1748. His joy at the election of the duke of Newcastle as chancellor . . . . . 1032, l. 1
The duke unsuccessful in getting him the deanery of Peterborough . . . . . *ib.* l. 8

Notes on Cole's life of Newcome.

1683. His birth, parentage, etc. . . . . *ib.* l. 19
1700. Entry at St. John's, scholarships, college offices, etc. *ib.* l. 21
Various minor notes on him . . . . . *ib.* l. 32
1764. Jo. Jones of Welwyn on the contest for the mastership . . . . . *ib.* l. 41
1736. Wm. Clarke's letter to Bowyer on the same subject . . . . . 1033, l. 12
Anecdote of Dr. Newcome from Nichols. . . *ib.* l. 23
Extracts from various letters about him . . *ib.* l. 29 *seq.*
1719. His verses to Matt. Prior . . . . . 1034, l. 1
1739. Baker's bequest to him . . . . . *ib.* l. 15

	Books subscribed to, disposition of his library, etc.	1034, l. 22
	Inscription in books bought with his money in the university library	*ib.* l. 28
	His benefactions to Grantham	*ib.* l. 40
	Extracts from the conclusion book during his mastership	1035, l. 9
	1765. William Samuel Powell, twenty-eighth master.	1042
	Cole's life of him	*ib.* l. 1
1765.	Seven candidates for the headship	*ib.* l. 10
"	Powell unanimously elected	*ib.* l. 15
	Cole's remarks on Balguy's life of him	1043, l. 8
1717.	His birth at Colchester	*ib.* l. 9
1734.	Admitted at St. John's	*ib.* l. 10
1741.	Tutor in Lord Townshend's family	*ib.* l. 15
1742.	Returns to coll. and becomes assistant tutor	*ib.* l. 21
1757.	His D.D. sermon on subscription	*ib.* l. 27
1765.	Elected master on the death of Dr. Newcome	*ib.* l. 33
	Disappointment of the fellows at his taking the living of Freshwater	1044, l. 14
	His ample fortune and hospitality	*ib.* l. 22
1772.	Institution of a society against subscription	*ib.* l. 30
	Cole's remarks on this	1045, l. 9
	Dr. Powell reprints his sermon on subscription	*ib.* l. 15
	Dr. Jo. Jebb's letter to him on this	1047, n. 1
1769.	Epigram on changing from round caps to square	*ib.* l. 9
1772.	Dr. Powell's statement to his scholars relative to subscription	*ib.* l. 16
	His college discipline	*ib.* l. 30
1773.	His generosity respecting new works in the college	1048, l. 15
	His munificence on public occasions	*ib.* l. 27
	Personal appearance	*ib.* l. 35
1775.	His last illness and death	1049, l. 1
	Surmises as to his successor	*ib.* l. 18
	His interment	*ib.* l. 32
	Summary of his will	1050, l. 7
	Cole's story of his contempt for Tho. Baker	*ib.* n. 1
	Jer. Markland on his great wealth	*ib.* n. 3
	Notes on Baker's history and Powell's aversion to its publication	1052, l. 9
1769.	His opposition to the scheme for new paving and lighting the town	*ib.* l. 29
	His publications	1053, l. 18
	Additions to Cole's life of Dr. Powell.	*ib.* l. 30
	His education, scholarships, and coll. offices	*ib.* l. 37
	Extracts from Tho. Smart Hughes's account of his life	
	Different views of his character	

1738. Powell's studiousness as an undergraduate . . 1054, l. 8
Slight encouragements to study at that period . *ib.* l. 15
Powell a leader in defence of subscription . . *ib.* l. 34
1757. His improvements in the collegiate system of St. John's . . . . . 1055, l. 6
Appointment to the archdeaconry of Colchester . 1056, l. 1
His magnificent hospitality . . . . . *ib.* l. 5
Ill will with his fellows respecting the living of Freshwater . . . . . *ib.* l. 8
His generosity in college matters . . . . . *ib.* l. 26
His commencement sermon and the controversy on subscription . . . . . *ib.* l. 39 *seq.*
Dr. Jebb's proposals for an annual university examination . . . . . 1058, l. 25
Powell's opposition to this . . . . . 1059, l. 1
Bp. Monk's remarks on the controversy . . . . *ib.* l. 33
Powell's epitaph by Dr. Balguy . . . . . 1060, l. 29
His personal appearance, character, etc. . . . *ib.* l. 49
His friends . . . . . 1061, l. 20
Fras. Blackburne's controversy with him on subscription . . . . . *ib.* l. 40 *seq.*
1778. Letter to Gilb. Wakefield on Powell's sermon . 1065, l. 4
Wakefield's reply . . . . . *ib.* l. 26
1765. Powell's support of Paley for the Latin essay . *ib.* l. 43
1773. Jebb's account of the reception of his scheme for an annual examination . . . . . 1066, l. 11
1774. Alarm and controversies called forth by it . . 1067, l. 4
1756. Powell's sermon on the vices incident to academical life . . . . . 1069, l. 30
1760. His controversy with Edw. Waring relating to the Lucasian professorship . . . . . *ib.* l. 33
His printed letters . . . . . 1070, l. 20
Extracts from the conclusion book during his mastership . . . . . *ib.* l. 35

1775. JOHN CHEVALLIER, twenty-ninth master.

Cole's life of him 1079
1775. Candidates for the headship on the death of Dr. Powell . . . . . *ib.* l. 1
Mr. Chevallier elected . . . . . *ib.* l. 10
Details of the election . . . . . *ib.* l. 14
Interposition of bishops in favour of Mr. Beadon . 1080, l. 11
Mr. Chevallier's parentage . . . . . *ib.* l. 19
1776. Created D.D. and elected v.-c. . . . . *ib.* l. 25
Cause of his success in obtaining the headship . *ib.* l. 36
Cole's character of him . . . . . 1081, l. 13
Their birthdays on the same day . . . . *ib.* l. 19
Additions to Cole's life of Chevallier . . . *ib.* l. 25

	His parentage, education, admission, coll. offices, etc.	1081, l. 26
	Account of his election to the mastership from the *Annual Biography*	*ib.* l. 41
		1082, l. 25
1789.	His death and burial	
	H. Gunning's recollection of his funeral	*ib.* l. 37
	Custom observed at his and Dr. Wood's funerals	*ib.* l. 40
	Extracts from the conclusion book during his mastership	*ib.* l. 47

1789. WILLIAM CRAVEN, thirtieth master.

	His parentage and education.	1089, l. 1
		ib. l. 3.
1749.	Admission, scholarships, etc.	
1753.	Degree as 4th wrangler and senior medallist	*ib.* l. 6
	Degrees, coll. offices, etc.	*ib.* l. 11
1789.	Elected master	*ib.* l. 19
	Description of his public examinations from Chafin's autobiography	*ib.* l. 20
1757.	Tho. Todington's appeal against Craven's election to a fellowship	1090, l. 26
	Decision in Craven's favour	*ib.* l. 31
		ib. l. 35
1770.	Prof. of Arabic, 1790 v.-c.	
1793.	Signs the decree expelling Wm. Frend	*ib.* l. 37
1794, 8.	St. John's contributions to the defence of the country	*ib.* l. 39
1803.	Johnian volunteers and officers	*ib.* l. 42
1804.	Dr. Davy's rudeness to Dr. Craven	*ib.* l. 45
	Intimacy between Drs. Craven and Postlethwaite	1091, l. 4
	Dr. Bland's character of Craven as master	*ib.* l. 12
	Dr. Jebb twice defeated as a candidate for the Arabic professorship	*ib.* l. 29
	Cole's anecdote of Craven's disinterestedness respecting Dr. Ogden's will	*ib.* l. 48
1815.	His death and burial	1092, l. 24
	His publications	*ib.* l. 34

1815. JAMES WOOD, thirty-first master.

1760.	His birth and parentage	1094, l. 1
	Education	*ib.* l. 14
1778.	Admission at St. John's	1095, l. 1
	His exhibition and scholarships	*ib.* l. 3
	Poverty as an undergraduate	*ib.* l. 10
	Degree, coll. and university offices.	*ib.* l. 16
1820.	Appointed to the deanery of Ely	*ib.* l. 24
	His influence in the university	*ib.* l. 26
	Rev. E. Bushby's account of his abilities, personal character, etc.	*ib.* l. 32 *seq.*
„	„ his part in religion and politics	1097, l. 41

	Mr. Bushby on his great services to the college	1098, l. 25
	" " the attachment of his friends to him	*ib.* l. 35
1839.	His death and funeral	*ib.* l. 45
	Mr. Yate's character of him	1099, l. 5
	Benefactions to the college, legacies, etc.	*ib.* l. 26
	Exhibitions founded by him	*ib.* l. 43
	His library left to the college	1100, l. 1
	Statue in the antechapel, and portraits	*ib.* l. 13
	Gunning's anecdote of fellow-commoners during his headship	*ib.* l. 18
1827—31.	The building of the new court	*ib.* l. 34
	Gunning's account of the meeting between Drs. Parr, Marsh, and Wood at Caius lodge	*ib.* l. 37
	Another James Wood, fell. and D.D., contemporary with the master	1101, l. 13
	Anecdote connected with this	*ib.* l. 16
	Dr. Wood's works	*ib.* l. 25
1795.	His Algebra published	*ib.* l. 27
	Advertisement to this	*ib.* l. 34
	Subsequent editions	1102, l. 3
	Dr. Whewell's remarks on this	*ib.* l. 11
1796.	Publication of Wood's Mechanics	*ib.* l. 36
	Dr. Whewell's remarks on it	*ib.* l. 45
1798.	Publication of his Optics	1103, l. 45
	Dr. Whewell on this	1104, l. 3
	Brougham's review of it in the *Edin. Rev.*	*ib.* l. 21

1839. RALPH TATHAM, thirty-second master.

	Admission at St. John's, degrees, etc.	1105, l. 1
1796.	Elected public orator	*ib.* l. 4
1809.	His dignity of person and courtesy	*ib.* l. 7
	Resignation of the oratorship	*ib.* l. 11
1836.	Tutor to Chas. Fox Townshend	*ib.* l. 16
	Presented by Lord Townshend to Colkirk with Stibbard rectory	*ib.* l. 18
1816.	His death and funeral	*ib.* l. 21
1857.	Entertains qu. Victoria and prince Albert in the coll. hall	*ib.* l. 25
1843.	Stained glass windows to his memory	*ib.* l. 29
	Constancy of the name and family to lady Margaret's colleges	1106, l. 1
	Notices of Dr. Tatham's father and brothers	*ib.* l. 6
	Description of the arms in the *Liber Memorialis*	1107
	Addenda and errata	1110
	Extract from bp. Fisher's statutes	1112
	Index	1113—1235

NOTES.

The notes signed with Wm. Cole's name are taken from his transcript of this history in the British Museum (MS. Cole. Vol. XLIX.).

'The following History of St John's College, composed by the late worthy and rev^d. Mr Tho. Baker, fellow of the said House, was given by the author to the late worthy Edward earl of Oxford and Mortimer, with a considerable number of his other MSS., and composed a part of what was then called the Harleian Library, now lodged in the British Musæum. That Mr. Baker had a design to publish it, is evident from what he says in his preface, p. lv. of Bp. Fisher's Funeral Sermon on the Countess of Richmond. When we recover such a fund of old history, in regard to a most flourishing society, we are more apt to regret the loss of the more modern part, than to be duly grateful for what is already prepared for us: thus was I going to lament, that a person so ably qualified to have drawn out the history of his own times, should leave off with Bp. Gunning's mastership, in King Charles the 2d's reign. But when we consider the force of prejudice and party, of which Mr Baker in his life time felt its full weight, and even since his death cannot escape the rage of it, no doubt he acted prudently to stop where he did.

'The MS. from whence I copy the following history, is a folio, containing 441 written pages, and about an hundred blank pages at the end: it is bound in red morocco leather, and elegantly gilt, at the expence of the late Dr. Newcome, master of the college, who had it copied from the original in the British Musæum, and gave it to the college. It seems Dr Newcome had a better opinion of the value of it, and the worth of the author, than his successor, who could speak of neither with patience or moderation: and tho' a learned, ingenious and worthy man, yet was full of invincible prejudices and obstinate partialities. The MS. was procured for me by the rev. Mr Beadon, late fellow of the college, and orator of the university, who asked the present master, Dr Chevallier, vice chancellor, with whom I have not the honour of acquaintance, for leave that I might have it to Milton, in order to copy it, and who as readily, as politely obliged me with it, in the last week in June 1777, and for as long a time as I pleased.

'Mr. Beadon is chancellor of St. David's, archdeacon of London, rector of Stamford-Rivers in Essex, of the gift of the chancellor of the duchy of Lancaster, the earl of Clarendon, and of Orset in Essex also, of the patronage of Bp. Terrick, to whom he was chaplain. Mr Richard Beadon B.D. is brother to Mr. Beadon, rector of North-Stoneham near Ports-

mouth in Hampshire, who was also fellow of St. John's College, and being tutor to Lord Bute's son, at the time of Mr. Fuller, the rector's death, the living falling to the crown, by the lunacy of the patron, Mr. Fleming of Stechworth, in Cambridgeshire, the earl procured it for Mr. Beadon: otherwise, I had a chance for it.

'The late master, Dr. Powell's opinion of this book, I have already hinted at: a more particular account of it may be seen in my vol. 31. p. 25.

'The MS. is written in a uniform, but no very liberal hand, and seems to have been copied from the original very exactly[1], by some of the marginal references being written, as Mr. Baker entered them, from want of room, from the bottom to the top of the page. I shall follow my original as minutely as I am able, and wherever I put on the margin any thing of my own or other than Mr Baker's, I shall religiously mark it with the initials of my own name, Wm. Cole.

'At present I have no time to draw up an account of Mr. Baker's life to prefix to this history: in many of my volumes are scattered, detached pieces which would serve for that purpose. At more leisure, if God spares me life and health, I have inclinations, were my abilities equal to it, to write the life of a person, whose character thro' every stage of life, notwithstanding the prejudices of party men, was justly imitable; and of whose learning, worth and abilities I have ever entertained the most exalted ideas. I was too young, when he was going out of this world, to have had the pleasure and advantage of his acquaintance: and esteem it an inferior kind of happiness to have often seen him in his walks about the university, and at last attended his funeral in the chapel of his college.'—Wm. Cole. [See Cole's notice of Baker in Brydges, *Restituta* IV. 409.]

1 'Mr. George Ashby told me, that it was copied for Dr. Newcome, by an Italian. I am afraid, since I made the index, that this Italian has made many blunders, especially in persons' names.'—Wm. Cole.

P. 3. To my Founder.

'No doubt the preceding verses were made by Mr. Baker on Dr. Hugh Ashton, the founder of the fellowship he enjoyed: and I think he had a picture of him, taken probably from his monument, either here or at York, and which I have seen, either at St John's college lodge, or at Dr. Zach. Grey's.'—Wm. Cole.

P. 7 l. 3. Preface.

A worthy friend of mine, who designed a view of Yorkshire. Baker is not mentioned in Drake's *Eboracum* as helping that work. His first letter to Thoresby is dated 7 Mar. $17\frac{0\,0}{1\,6}$; he there seems to speak of his history as unfinished (Thoresby's *Corresp.* II. 230).

P. 7 l. 14. *I sought for access to the treasury, that was then not very easy for me to come at.* In the treasury is a paper book in 4to., in a vellum wrapper, very dirty and much stained, containing a note of things taken out of the treasury and returned 1561—1787. From 20 Oct. 1686 J. Boughton sen. bursar begins to take out documents which

may have been intended for Baker's use. In 1689 Tho. Broughton bursar takes out other documents. On 16 Sept. 1691 a number of Yorkshire foundations were taken out by Tho. Broughton and distinctly stated to be in 'Mr Tho. Baker's hand'. From this time numerous documents are taken out by Broughton. Baker first signs his name as witness 30 Aug. 1692, and first takes out documents in his own name 22 Jan. $169\frac{5}{6}$; and so continues till 1714. After his ejection he took out books in 1716 and 1727 in his own name, but generally (apparently) in the name of W. Baker.

P. 9 l. 3. 'Mr Ashby, late president of the college, in a letter dated from Barrow 31 of May 1778, informs me, that this means David Morton. He was admitted fellow 1652.' W. Cole. See MS. Baker XIX. 250. D.M., B.A. $165\frac{1}{2}$, M.A. 1655, B.D. 1663, D.D. 1675. Of Derbyshire, son of Jo. M., M.D., educated at Repton school, adm. sizar for Berisford 1 June 1648 æt. 16, under Cawdrey; adm. Berisford scholar 7 Nov. 1649. He was elected steward Feb. $166\frac{0}{1}$ and $166\frac{1}{2}$; sen. dean Feb. $166\frac{2}{3}$; bread and beer bursar Feb. $166\frac{3}{4}$—$166\frac{6}{7}$ both inclusive, and again $167\frac{5}{6}$ and $7\frac{6}{7}$; sen. bursar Feb. $166\frac{7}{8}$—$167\frac{3}{4}$ both inclusive; pres. 31 Mar. 1677—6 Mar. $168\frac{2}{3}$, being elected to the office of bread and beer bursar with it $167\frac{7}{8}$—$168\frac{0}{1}$. On 26 Mar. 1683 Tho. Thurlin was elected president. The papers taken by Morton out of the treasury are court rolls, terriars and the like.

P. 10 l. 3 (comp. p. 11 l. 25). *Since that I have met with Mr Strype's papers.* Between $170\frac{7}{8}$ and 1720 Baker was continually borrowing from Strype papers (the Burghley, now contained in the Lansd. MSS.) relating to the University. See *Catalogue of MSS. in Cambr. Univ. Libr.* v (Cambr. 1867) pp. 126—139. Very large collections from these papers may be seen in the Baker MSS.

P. 10. l. 7. *Were my health less uncertain.* Baker to Strype 19 Apr. 1712: 'I am yet very tender, and dare not venture to sit in such cold places as Libraries.' To the same effect 10 May 1712 (*Catal.* as above, p. 133).

P. 12 l. 1. *bishop of Ely.* John Moore.

P. 13. St John's Hospital. See MSS. Cole III. 67; XII. 143 n. 3, 164 n. 3, 179 n. 1 (seals); XXIII. 15, 75, 143; XXVI. 44, 91; XXXI. 75; XLII. 7—16, 357; Dugdale new ed. VI. 755.

P. 13 l. 11. *Nigellus.* See MS. Baker XXVIII. 12—29.

P. 16 l. 3 seq. *S. Mary Magd. chapel at Steresbridge.* See MS. Baker XXXI. 210, 211, 216, 221, 222, 224 fin., 225, 230, 231.

P. 17 n. 5. Σκελ. *Cantabr.* A transcript in MS. Baker X. 1—72. Transl. Lond. J.Warcus n. d. p. 126.

P. 19 l. 37. *Eustachius appropriated Horningsey rectory to the hospital.* His deed of gift is printed by W. K. Clay *Hist. of Horningsey*, Cambr. 1865, pp. 32, 33.

P. 20 l. 3. *St Peter's church.* See p. 25 l. 9 seq.

P. 20 l. 30. *Hugh Norwold.* In his time A.D. 1249 an agreement wa

made between S. John's hospital and the Carmelites for a possession at Newham and the use of S. Peter's church, MS. Baker XLII. f. 195 v°.

P. 21 n. 3. *I have copied out a great part of this Barnwell book.* MS. Baker IX. 1—152. A charter of Barnwell priory was printed by Gough, *Archæol.* X. 396—398.

P. 21 n. 4. *Missa pro benefactoribus.* MS. Baker XXIV. 221—226; MS. Cole XXI. 128. From Stokys' book in the registry.

P. 22 l. 13 seq. Hugh de Balsham's foundation. See *University and Coll. Documents*, 1852, II. 1—3; MS. Baker XXXVIII. 152 seq.

P. 22 l. 27 and p. 23 l. 9. *Decembr.* 27. In *Documents* II. p. 1. and I. p. 3 the day is 24 Dec.

P. 23 n. 1. *A MS. of bishop Wren.* MS. Baker XLII. f. 199 v°.

P. 23 l. 21. *the brethren 'de pœnitentia Jesu.'* MSS. Cole XLI. 222; XLII. 20, 21; *Documents* (as above) I. 4; MSS. Baker V. 244; XLII. 191.

P. 24 l. 21. *secundum regulam scholarium, qui de Merton cognominantur.* *Documents* I. 3; II. 1.

P. 24 l. 30. *the division* (between the hospital and scholars). *Documents* II. 2, 3.

P. 25 l. 9 seq. *they gave up the impropriation of St Peter's church.* *Documents* I. 3; MS. Baker XXXVIII. 151—155. See the list of the livings appropriated to Peterhouse MS. Baker XXVIII. 56, 57; XXX. 186, 187. 30 Mar. 1284 the bp. gave to Peterhouse Triplow church, before held by the scholars and hospital in common, MSS. Baker XLII. 191; V. 249.

P. 25 l. 26. Read *Lenna.*

P. 26 l. 9. *a chantry in St Mary's chapel in St Sepulchre's.* See *Commun. to Cambr. Ant. Soc.* I. 209, 210.

P. 27 l. 12. *a synagogue.* The old synagogue, near the prison, was assigned to the Franciscans, *Monumenta Franciscana*, ed. J. S. Brewer, Lond. 1858, pp. 17, 18.

P. 28 l. 28. *Magister Glomeriae.* See MSS. C.C.C.C. CVI. art. 60; CXVIII. art. 35; MSS. Baker XXIV. 219=XLI. f. 171 v°; III. 515; XIX. 95, 140; XLII. ff. 90, 91; Peacock *On the Statutes* App. A. n. xxxiii. Jo. Cheke was master of glomery 1539—40, MS. Baker XXXI. 198, 200.

P. 30 l. 24. *annual exequies* for Hugh Balsham. *Stat. antiq. in ord. redacta*, c. 185.

P. 30 n. 5. *Documents* I. 3.

P 31. l. 4. *Read* Hotham.

P. 31 l. 7. *the manner of electing their prior.* See a letter of the bp. to the convent at Ely desiring them to ascertain whether the mastership was elective, MS. Baker XXXVIII. 146.

P. 31 l. 18. *the hospital of St John's at Ely.* MS. Cole XXVI. 44, 124;

MSS. Baker II. 151; XXVIII. 65 seq., 265; XXX. 31, 54, 55, 121, 132, 196.

P. 33 l. 30. *King's hall.* The charter is printed in Rymer IV. 821, 822. See *Catal. of Cambr. Univ. MSS.* v. 563. A large number of documents relating to the hall are described in *Documents* I. pp. 10—43.

P. 35 l. 17. *the church extra Trumpington gates.* MS. Baker XIX. 232, 233.

P. 35 l. 34. *the hall of the Annunciation.* *Documents* I. 18, 20, 21, 33. On 5 non. Mar. 26 Edw. III. Wm. Bier master and the brethren of the hospital granted to this hall a messuage in Lurtebourgh lane, MS. Baker XXIX. 272, 273.

P. 36 l. 26. *thirty-two clerks.* Before the foundation of the college Edw. III. maintained 32 students. *Documents* I. 10; cf. 11, 13, 14.

P. 36 n. 4. *Documents* I. 150.

P. 36 n. 5. *Early Statutes of St John's* (Cambr. 1859) p. 306 l. 37.

P. 37 n. 1. *Documents* I. 28.

P. 38 l. 20 seq. *Chantries at St Botolph's and St Sepulchre's.* An. 37 Hen. VIII. the value of S. Sepulchre's chantry was £4. 14*s.* 4*d.* more than the amount named in the 'liber decimalis.' *Documents* I. 294.

In the statutes of 1516 (c. 38 'De his quae antiquitus fieri consueverunt' in *Early Statutes,* p. 391 l. 30): 'Missas item duas, quarum altera diebus certis per quendam fratrem religiosum in ecclesia quae Rotunda dicitur, et altera quae in ecclesia Sancti Botulphi celebrari consueverunt, volumus deinceps per duos ex sociis ad assignationem magistri et decanorum observari, alteram domi, alteram in ecclesia dicta Rotunda, qui socii pro stipendiis recipient annis singulis 40 solidos ad singulos anni terminos persolvendos. Curam insuper animarum, quae semper antiquitus exerceri consuevit per magistrum antiquae domus, nunc per alterum eorundem duorum ad magistri designationem volumus administrari. Isque diebus singulis oblationum, qui in anno quatuor occurrere solent, duodecim denarios pro labore suscipiet, residuum collegii usibus relicturus.' In the statutes of 1524 (c. 42, *ibid.* p. 338 l. 6) the cure of souls was assigned to the sacrist. See further *ibid.* p. 321 l. 17 seq. In the statutes of 1530 and 1545 those who enjoyed the profits of the chantries were bound to pray for the founders, but this obligation was abolished by king Edward's visitors. *Ibid.* 170 l. 20, 171 l. 16 with the notes.

P. 39 l. 5. *Appropriation of Hinton church.* MS. Baker XXVIII. 56, 57 = XXX. 186; XXXI. 232—234; XXXVIII. 147.

P. 42 l. 24. *Chapel of the hospital.* Wm. Bamburgh, cit. and draper of London, bequeathed for the repair of the church of the hospital £3. 6*s.* 8*d.*, by will dat. 1 Dec. 1437, prob. 15 Jan. $143\frac{7}{8}$ (MS. Baker XXVI. 365). Compare this history p. 69. See a paper by Prof. C. C. Babington *On some remains of the hospital of St John,* published in *Commun. to Cambr. Ant. Soc.* II. 352—362, and reprinted in the *Eagle.*

P. 42 l. 28. *The stone hostel.* See p. 371 l. 4.

P. 44 n. 1. See *Hist. and Antiq. of Barnwell Abbey*, App. no. xiii.

P. 44 l. 20. *A commendatory prelate.* 'I think Cardinal Lewis de Luxemburgh had been at Ely. I sent a long life of him, with others, to Mr James Bentham, to be inserted in his History of Ely.' WM. COLE.

P. 45 l. 25. *Union of the churches of S. Jo. Bapt. and S. Edw.* See MSS. Baker XXVII. 317 seq.; XXVIII. 57 seq.; *Hist. of Barnwell Abbey*, App. pp. 16, 19.

On 12 Oct. 1450 S. John's hospital is named as exempt from tenths, MS. Baker XXX. 187.

P. 45 l. 28. *Appropriation of Quy church.* Printed in *Hist. of Barnwell Abbey*, App. p. 16 seq.; transcribed from bp. Gray's register in MS. Baker XXX. 56—59.

P. 47 l. 4 seq. *St John's hospital shares the privileges of the university.* In 1500 the hospital was confessed by the king to be a college, MS. Baker XLII. f. 196 v°; Cooper's *Annals* I. 254.

P. 50 l. 31. *Lady Margaret urged to found a college on St Frideswide's priory.* See *Thin red book* f. 62: 'Christi collegio consummato Oxonienses doctores aliquot, qui in principis famulitio id temporis agebant, et inter hos precipue quidam vir magne authoritatis neque minoris fame, principem in sua vota pellicere student, hortantur ut tale quidpiam Oxonij ageret, quale iam fecerat Cantabrigie, ostendunt monasterium diue Fridiswyde, impensius orant, ut illud in studiosorum Collegium mutare dignaretur; id illi facillimum esse, que nichil non et opibus et potentia potuit. Quo beneficio affirmant nomen illius in vtraque academia perpetuo celebratum iri. Neque vero hoc negotium vel segniter vel oscitanter egerunt Oxonienses illi, sed magnis et continuis precibus nunquam non inculcabant, ut parum abfuerit, quod non eorum votis assentiretur princeps inclitissima, si non mature interuenisset Presull Roffen.'

P. 52. *Catalogue of masters of the hospital.* See some additions in Cooper's *Memorials* II. 64, 65; MSS. Cole XXVI. 182; XXXI. 75.

'In 21 Edw. I. there is a writ to the Sherif, in the proctor's book p. 23, wherein it appears that the forfeited victuals of regrators are to be given to the hospital of St John in Cambridge, Millar's *Acct. of the Univy. of Cambr.* p. 80.' WM. COLE.

P. 52 l. 16. *Wm. de Gosfield.* See MS. Baker XXXVIII. 146.

P. 52 l. 25. *Wm. Beere.* See MS. Baker XXIX. 272.

'I find one Robert Bere of Horningsey, aged 40 years, of a free condition and born at Horningsea, was witness in a cause betwene the hospital and the rector of Ditton in 1412, concerning the bounds of the two parishes: he might be a nephew or great nephew of the master. v. my vol. in 4to containing the history of Ditton, in the Appendix, p. 15.' WM. COLE.

P. 52. l. 27. *Henr. Brown.*

'Brother Henry Brown was elected master on the death of bro.

Wm. Beere 1374, and presented to Bp. Arundel for admission, who orders his official, M. Nic. Rose, L.D. to examine him, and if he find him fit, to institute him and instal him. Dat. London. III. Idus Apr. A°. Dni. 1374, and nræ consecrationis primo. Whereupon the official certifies the Bp. that on 16 Kal. May he had examined him, and finding him fit, he had installed him. v. my vol. 41, p. 14.' WM. COLE.

P. 53 l. 1. *Wm. Killum.* MS. Baker XXXI. 219.

P. 53 n. 1. MS. Baker XXX. 28.

P. 53 n. 2. *Ibid.* 51, 52.

P. 53. *St. John's hospital.*

'About the year 1256, John Shotley, prior of Bernwell, with his convent, demise the messuage now called Pythagoras his schole, to Eustace Fitz-Henry of Cambridge, which formerly had been in the occupation of Henry, the son of Edward Frost, the person, I presume, mentioned [p. 15 l. 6] as being the original founder of this hospital, about 1210. So that St. John's college, now grafted on that hospital, and still enjoying its possessions, may justly be accounted the first of our present colleges. By a document I have seen from the original in Merton college archives, it appears that this old building now called Pythagoras his schole, and then Domus lapidea, was about the year above mentioned, 1256, in the occupation of St. John's Hospital: for about that time, the master and brethren grant to Hervey Fitz-Eustace, and his heirs for ever, 2 beds, with their necessary coverlids for the use of infirm persons, in their stone house, obliging themselves to find a chaplain to celebrate mass particularly for the soul of Eustace Fitz-Hervey, in acknowledgement for the lands granted by him to the hospital, lying in Cambridge, Chesterton and Madingley. No doubt he had been a considerable benefactor to this religious house, tho' omitted by Mr. Baker, who probably might not record all the benefactions to it, for fear of swelling his history to too great a bulk: for even so late as the year 1284, while Ric. Cheverel was master, they oblige themselves to find and maintain a chaplain, one of their brethren, for the above purpose, within their own house. This was after that old building was in the possession of Merton college: yet as he had been a benefactor to them in other lands, they were obliged to celebrate for him as such. v. my vol. 31. p. 75, and vol. 25, p. 46* &c. [* Sent to Mr Grose]'. WM. COLE.

P. 54. *Carmen.* Printed at the end of Fisher's *Fun. Serm. on Lady Marg.* p. 42 ed. Baker; p. 254 ed. Hymers.

P. 55 l. 1. *The foundress.* Mr C. H. Cooper left behind him a MS. life of lady Margaret.

P. 55 l. 21. *The Lady Margaret's professorship.* The deed of foundation and other documents relating to it are printed in *Trusts, Statutes and directions affecting the professorships...and other endowments of the University.* 8vo. Cambr. 1857. pp. 1 seq. See the catalogue of profes-

sors in Fisher's *Fun. Serm.* ed. Baker, pp. lxlv. seq.; ed. Hymers, pp. 62 seq.

P. 56 l. 17. *Lady Margaret's preacher.* Deeds in *Trusts* etc. pp. 169 seq. A catalogue of the preachers in Fisher's *Fun. Serm.* ed. Hymers, pp. 93 seq.

P. 56 l. 24, 35. *Jo. Fawn president of the university.* See Fiddes' *Life of Wolsey*, collect. p. 50.

P. 58 l. 13. *The foundress' will.* Printed by Hymers, Fisher's *Fun. Serm.* pp. 230—253, and in Nichols' *Royal Wills.*

P. 58 l. 18. *God's house.* See *Documents* (1852) I. 43, 48, 53, 73, 74; II. 153—174. The site was 'prope Aulam de Clare' *ibid.* p. 127. See MSS. Baker II. 156; IX. 209—257; XVII. 107—110; XX. 261, 262.

P. 58 l. 30. *Lady Margaret's intended foundations at Westminster. Thin red book* f. 61 v°, printed in Hymers *ibid.* 197.

P. 59 l. 21. *The king's letter.* Printed at the end of Fisher's *Fun. Serm.* pp. 37—40 ed. Baker, pp. 160—163 ed. Hymers.

P. 60 l. 14. *Crimes of the nuns of St. Radegund.* See *Documents* III. 91.

P. 60 l. 23. *Excesses of the brethren;* and l. 37 *the college account.* See *Documents* III. 230; *Thin red book* f. 62 v°, printed in Hymers 199, 200.

P. 61 l. 36, cf. l. 39. *if ever lady Margaret's fun. sermon should be printed again, as it well deserves.* Printed by Baker (without his name) 8vo. Lond. 1708. See Baker's allusions to this 'trifle' in Thoresby's *Correspondence* II. 236; he says p. 259 (Cambr. 29 June 1710): 'The cut of the foundress's tomb cost me nothing, being the same with that in Sandford's *Genealogical History*, which was made use of by my bookseller's contrivance: the College arms was new, and is a pretty fair, clean cut.' Dr Hymers employed for his edition (8vo. Cambr. 1840) Baker's own copy with his additions, since presented to the college library by W. F. Beadon esq. grandson of bp. Beadon (MS. R 52). The original edition (Wynkyn de Worde 1509) was given by Baker (MS. I 41). Wm. Beale gave a transcript which he ordered to be made from that edition 'in memoriam Regiæ Fundatricis et Praesulis optimi' (MS. L 6); and Humphry Gower gave a copy of Baker's reprint (MS. I 42).

P. 61 l. 37. *a more perfect copy upon an old register.* A vellum register in 4to, in excellent preservation, in a vellum wrapper, kept in drawer A in the treasury. It contains a number of charters relating to Ospringe, papal bulls and other instruments. The sermon is about the middle of the volume.

P. 62 l. 6. *Lady Marg. admitted into the fraternity of Crowland.* 'The probable reason...was her large estate at East-Deeping, near to that Abbey. v. my vol. 44. p. 79, 80.' Wm. Cole.

P. 62 l. 11. *Lady Margaret's vow of celibacy.* See p. 345 l. 3.

P. 62 l. 36. *The bishop of Ely.* See Hymers p. 201.

P. 63 l. 8. *Bp. Stanley's ill example.* Leland *Itin.* VII. 42; *Angl. Sacr.* I. 676.

P. 64 l. 3. *Lincoln* 'Wolsey.' *Norwich* 'Nix.' WM. COLE.

P. 64 l. 18. *The king's licence.* Printed from Baker in *Documents* III. 221—229.

P. 65 l. 11. *a clog that yet remains upon the society.* By the last statutes the bp. of Ely's right of nomination to a fellowship is extinguished. No fellowship is now (1867) held by the bp.'s nomination.

P. 66 l. 22. *a lasting monument to all..charitable and religious foundations, not to neglect the rules or abuse the institutions of their founders.* 'A rule wanted to be observed as much as ever in these walls, where it was proposed some few years ago, about 1766, for fellows of colleges to marry; which would have reduced it to its original state of an hospital. Other societies, I believe, more neglect their original institution.' WM. COLE. Ashby of St John's was warm in the cause. See Cooper's *Annals* IV. 340, 341.

P. 67 l. 5. Bp. *Fisher's account of his agency in the establishment of the college.* See p. 344 l. 26.

P. 67 l. 25. *limited to* £50. Hymers p. 184.

P. 67 l. 27. *The foundress left lands to the yearly value of* £400. See p. 379 l. 7 and 27; Aschami *Epist.* (1703) p. 293; Hymers p. 252; *Early Statutes* p. 48 l. 9, 49 l. 11, 240 l. 7, 301 l. 34.

P. 68 l. 3. *The charter of the foundation.* Printed from Baker in *Documents* III. 230—244.

P. 69 l. 27. *The chapel.* See p. 42. Licence to consecrate altars etc. 26 July 1516, MS. Baker XXX. p. 111.

P. 71 l. 9. *two of them.* Jo. Kensham and Wm. Chandler. See p. 50 l. 3.

P. 71 l. 18. *Wm. Tomlyn's resignation.* 'Vid. Instrument. original.' BAKER MS.

P. 72 l. 8. *Bp. of Ely's charges as visitor.* The expenses of visitations were so formidable as to require canons to control them (Johnson's *Canons*, II. 109). In the various codes of statutes the bp. is entreated to be moderate (*Early Statutes* pp. 394 l. 33, 234 l. 39, 235 l. 39).

P. 73 l. 9. *hospital at Ospring.* MS. Baker XIX. 322. In Lewis II. 274—277 is a terriar of Elverland manor there; cf. *ibid.* p. 281, 296; *Documents* I. 74; Hasted's *Kent* II. 801. A number of documents relating to the dissolution are contained in the register described p. 562 l. 35, near the beginning, immediately after lady Margaret's will.

P. 73 l. 35. *John Underhill.* 'Rex 16 Feb. [An. 6 H. 8] concessit Johanni Underhill clerico custodiam hospitalis B. Mariae de Hospring in Com. Kancii. Privata sigilla de an. 6 H. 8. p. 348. One J. U. was master of Northill College com. Bedf. at or before the year 1513. [B. Willis] *Hist. of Abbeys* Append. p. 3.' BAKER MS.

P. 74 l. 26 seq. See in Dugd. *Baron.* II. 122 the lands of lady Margaret's grandfather.

P. 74 l. 27. *Torpell* 'V. [Gunton's] *Hist. of Ch. of Peterb.* p. 56.' BAKER MS. '*Maxey* now lord Fitzwilliam's and Torpell now Sir Tho. Trollop's estate.' BAKER MS.

P. 74 l. 31. *Peverell.* 'V. Risdon's *Survey of Devon* I. 37, 86; II. 107.' BAKER MS.

P. 74 l. 32. *Allerton.* In Baker's *Pref.* to Fisher's *Fun. Serm.* p. xliv. Alberton.

P. 74. *Robert Shorton.* 'See a long account of Dr Shorton's life composed by me at Blechley...in my vol. 19.' WM. COLE.

P. 75 l. 7. *Commission to bp. Fisher from the exors.* Printed in *Early Statutes* (Cambr. 1859) p. 2 l. 11 sq. before the code of 1530; it also appears in the code of 1524; *ibid.* p. 263; cf. the preface to the code of 1516, *ibid.* p. 351; and the instrument (*ibid.* p. 395) setting forth that in July 1516 Fisher delivered that code to the college.

P. 75 l. 12. *Fisher ordered to repair to the general council.* See Hymers, p. 186. 'Erasmus (*Epist.* p. 142), in March 151$\frac{5}{6}$, speaking of his longings to revisit Rome, says: *Ante biennium igitur adornaram iter, comes futurus R. Patri D. Joanni Episcopo Roffensi,...verum is ex itinere subito revocatus est.*' BAKER MS.

P. 76 l. 4. *In* 1516 *Fisher came to Cambridge to the opening of the college.* 'Jo. Roffensis Erasmo (*ibid.* ed. nov. p. 1587. Dat. ex Roffa anno 1516): *Paro enim me Cantabrigiam iturum pro Collegio nunc tandem instituendo.*' BAKER MS.

P. 76 l. 10. For the words 'and everything — chapel,' Baker writes in his *Pref.* xlvii: 'by consecrating Altars, Vestments, and other Ornaments, and administring other Ecclesiastical Offices pertaining thereunto'; and adds in a note (Hymers p. 41): 'The Chapel was not fully finished till towards this year; for the expenses of paving, glazing, and leading the Chapel and the Master's Chambers, and building the Vestry, are placed to account about this year (Ex Archivis). The wainscot and stalls of the Chapel were not finished till the year 1516 at soonest. See the indenture betwixt Robt. Shorton Master and the Undertaker (MS. Baker XII. 44, 45)'. Bp. Fisher reserved for himself in the statutes of 1516 (*Early Statutes* p. 355 l. 35) the use of the rooms built for the master; in those of 1524 (*ibid.* p. 273 l. 10 seq.) the upper rooms were reserved for him during his life, and after his death for the master; of the two lower the larger was to be assigned to pensioners or fellows; the smaller for a treasury. Similarly in the code of 1530 (*ibid.* p. 166 l. 11 sq.). In 1545 (*ibid.* p. 167 l. 17) the same rooms are assigned to the master.

P. 77 l. 8. *The master's oath.* See *Early Statutes* p. 362 seq.; the fellows' oath *ibid.* p. 372 seq.

P. 77 l. 17. *An act attested by a public notary.* Printed in Hymers, pp. 256—261.

P. 78 l. 1. *The fourth day before the decease of lady Margaret she appointed Hornby and Fox supervisors of her will.* See Hymers p. 253.

P. 78 l. 8. *Dr Hornby.* See *Ath. Cant.* I. 19. Add (MS. Baker XXXII. 422) his presentation to Orwell 13 Nov. 1508, which he held till his death (*ibid.* XXX. 115). See also *ibid.* XXXI. 168, 171. His will *ibid.* XX. 254.

P. 79 l. 7. *Bp. Wrenn's account of the masters of Pembroke.* See Leland's *Collect.* (1770) V. 390.

P. 79 l. 27. *Nich. Wilson.* See *Ath. Cant.* I. 98. 'Dean of Winbourne-Minster, died 1548. V. my vol. 28 p. 65. See a long Latin preface by Nic. Wilson, before Bp. Fisher's Sermon, when Luther's works were burnt in London, translated into Latin by Ric. Pace, *Opera Fisheri* p. 1372. Dated from Cambridge Calends of Jan. 1521.' WM. COLE.

P. 79 n. 8. *Shorton's obit. Lib. rub.* ff. 136, 137. See p. 352 l. 4. Partly printed by Hymers, p. 49.

P. 80 l. 25. *Oliver Scalis.* See p. 70 l. 11.

P. 80 l. 32. *A scrivener paid for writing the statutes.* 'Item, paide to a screvener of Feuersham for the writing of the statutes of Seynt Johns Colege at two tymes xjs. viij*d.*' *Accounts* (8 Hen. VIII.) *in executors' chest.* See an account of the various extant copies of the statutes in Baker's *Pref.* liv. 'Four codes, of 1516, 1524, 1530, and 1545, with the corrections of king Edward's visitors, were printed at Cambridge in 1859. 8vo. The volume dated 11 July 1530 Baker stated to be in *very worthy hands*, by which he meant, 'Mr Verdon, whome I here mention, least he should be forgot, since another has been named as donor of that valuable book, who yet held it only in trust (as I did for some time) from Mr Verdon.' BAKER MS.

P. 80 l. 34. *a fair copy of the statutes of* 1516 *after various turns is now in my custody.* It is a small thin vellum folio, bound in rough calf. On a paper fly leaf is the note: 'Librum hunc non ita pridem pene deperditum, et meâ operâ e Romanensium manibus redemptum, Lego Collegio D: Jo: Evang:, [sub hac tamen Conditione, ut infra tres Menses a morte meâ reponatur inter Archiva Collegii, una cum reliquis Statutis Original:, ac in eâdem Cistâ.

Quâ Conditione spretâ, aut non præstitâ, Lego Nobilis: Viro Edvardo Dño Harley, nullâ adhibitâ Cautione nisi in verbo Honoris, quâ fide datâ, securus morior].

Tho: Baker, Coll:
Jo: Socius ejectus.'

The words in crotchets Baker has erased, endeavouring to mystify the reader by adding a multitude of flourishes to the original letters.

P. 81 l. 4. *Wolsey Chancellor.* He became chancellor 22 Dec. 1515. Hardy's *Catal.* p. 59.

P. 81 l. 6. *The date of the statutes lost.* See above p. 564 l. 16.

P. 81 l. 15. *The statutes of* 1516 *taken from those of Christ's Coll.* See these last in *Documents* III. 175 seq.

P. 81 n. 2. *Tit. de socior. qualitate.* p. 370.

P. 82 l. 2. *bishop Fisher's second statutes.* c. 22, p. 305 l. 34 seq.

P. 82 l. 4. *the customs of the old house to be retained.* See c. 38 'De his quae antiquitus fieri consueverunt.' p. 391.

P. 83 l. 28. *Alan Percy's quality.* Dugd. *Baron.* I. 282; *Ath. Cant.* I. 206. It is probably to him that the following grace relates (MS. Baker XXXI. 177): 'Conceditur M. Percy ut possit ad placitum incipere in artibus, et quod ejus admissio stet pro ejus commessatione, non obstante quocunque statuto; sic quod solvat Universitati viginti nobilia, et satisfaciat officiariis.' A.D. 1517—8.

P. 83 *n.* 3. *Munimenta de Dunmows.* 'If there should not be any *munimenta de Dunmows* in St John's college, I should guess it refers to papers of that estate, then lately purchased by Bp. Watson of St. David's, with whom and his affairs Mr. Baker was very intimate; as may be seen by many of the latter's letters to his Lordship at Wilbraham, and copied by me from the originals into my 30th vol. p. 208 etc.' WM. COLE, 1777.

P. 84 l. 1. *The Docwras.* 'Dowcra's manor house is now the jointure of Mrs. Marg. Ward, the widow of my late friend, Tho. Watson Ward esq. of Wilbraham Temple. It is a corner large house, opposite Mr Greaves's late Mr Dalton's.' WM. COLE.

P. 85. *Nicholas Metcalfe.* See *Ath. Cant.* I. 62. A.D. 1506-7 (MS. Baker XXXI. 168): 'Conceditur Dni Metcalf ut non artetur ulterius ad residentiam, propter negotia quae habet cum Domino Cancellario'. He was exor. to Rob. Mennall of Buckingham coll., who bequeathed certain books to him 19 May 1503 (*ibid.* VI. 201 b = B 213). By the statutes of 1530 (c. 35 pp. 166, 168) the master's salary was £6. 13*s.* 4*d.*, and one servant was maintained for him by the college. 'Advertentes tamen huius viri qui nunc est, nempe Nicholai Metcalff, diligentiam et studium erga profectum collegii et labores haud mediocres quos indies ipsius absolvendi gratia suscepit, libras decem annuatim super communem victum et cetera de quibus supra diximus vice stipendii concedimus, quamdiu futurus est collegii magister et haec statuta curaverit gnaviter observari' (p. 168 l. 18 seq.). The same provision was already in the code of 1524 (*ibid.* p. 281 l. 9). See Ascham's *Scholemaster* (ed. 1863) pp. 159—162, 250 seq., 278; Fuller's *Worthies* (ed. 1662) in *Yorkshire*, 209; *Hist. of Cambr.* ed. Prickett, 227, 228; *Holy State* c. 30, where he is 'the good Master of a College.'

'Nicholas Metcalfe has a dedication to Bp. Fisher, from Didymus Lyconcarus, studens Parisiensis, before that prelate's work, called, *De unica Magdalena. Opera Fisheri* (1597) 1393'. WM. COLE.

P. 87 l. 9. *The estate at Ospring secured in* 1519. See *Documents relating to the Univ. and coll. of Cambr.* (1852) I. 74; Lewis' *Life of Fisher* I. 50 seq., and *Hist. of Faversham Abbey*; Dugdale new ed. VI. 764; Hymers. p. 208.

P. 87 l. 10. *many journeys.* To Ospring, London and Lambeth. Hymers, p. 188.

P. 87 l. 11. *Read* solicitation.

P. 87 l. 37. *some nunnery.* Hymers, p. 189.

P. 88 l. 8. *Bromehall.* See p. 356 lines 1—21; Dugdale new ed. IV. 506; MSS. Baker VII. 243; X. 389 seq. = D 166 seq.; Lewis I. 165 seq.

P. 88 n. 1. The papal bull, dissolving Higham and Bromehall, is printed in Lewis II. 320—324.

P. 88 l. 15. *Process against the nuns of Higham.* Printed by Lewis II. 307—325. See further respecting Higham MSS. Baker X. 391 = D 171; XIX. 324; XX. 219; XXI. 173—190; Dugdale new ed. IV. 378; Hasted's *Kent.*

P. 89 l. 11. *Eliz. Penney disposed of to St Sepulchre's Priory Canterbury.* See p. 358 l. 34.

P. 89 l. 19. *Pension of Jane Rawlins.* She still received a pension of £5 an. 37 Hen. 8 (*Documents* I. 187).

P. 89 l. 25. *King's and cardinal's letters about Higham and Bromehall.* See p. 355 l. 38 seq., Fiddes p. 312 and collect. p. 123.

P. 90 n. 1. *Liter. D. Chambero.* See p. 349 l. 14 where 1551 is a misprint for 1531.

P. 91 l. 5. *Provision made for the souls of the benefactors at Higham and Bromehall.* See *Early Statutes* p. 310 l. 36 seq. Also for the benefactors of Ospring, for bps. Stanley and West and for card. Wolsey.

P. 91 l. 13. *these statutes are noted in the margin.* The notes are all printed in *Early Statutes.*

P. 91 n. 2. *Tit. de custod.* c. 7. p. 275 l. 24.

P. 91 l. 22. *a register.* The *first register,* calendared pp. 544 seq.

P. 91 n. 3. *In append.* p. 238 seq.

P. 91 l. 28. *Fisher's private chapel.* See p. 343 l. 18.

P. 91 l. 33. *quartered.* 'impaled.' WM. COLE. 'Oct. 26. 1779 dining with the master, I went with him into the chapel, where I discovered these arms on each end of an arch, but so filled with whitening as to be indistinguishable'. WM. COLE. In Lewis I. p. xxi. is an extract from Baker (MS. Harl. 7047 f. 16 b): 'Above his chapell and tombe was graved in Romayn fair letters the sentence, *Faciam vos fieri Piscatores hominum* ... v. Præfat. Libri Erasmi *de modo praedicandi.* All the stalls' ends in the queere of that college...had graven in them by the joyner a Fish and an eere of wheat. But after he had suffered at London, my Lord Crumwell then commanded the same arms to be defaced, and ugly antickes to be put in their places'.

P. 92 l. 7. *venerable fragments of Fisher's monument.* 'In 1773 these parts of the tomb, quite fresh as new, were displaced out of the chapel

into the weather, under the dripping of the roof of the chapel, where I saw them perfect: but the wet utterly perished and mouldered them to pieces next year. I took a draught of the monument, which may be seen in my vol. 45 p. 89.' Wm. Cole. In the preface to Lewis (p. xx. seq.) the editor has printed the passage referred to: 'Mr Ashby the President of St John's, ... June 4th 1773 told me that in cleaning away some rubbish in an old disused Chapel, at the east end of their College Chapel, in order to lay aside in it some of their materials they were now preparing and using in casing with stone the south side of their first Court, they lit upon an old Tomb of Clunch, which had the appearance of having been only prepared in order to be set up, but never connected together. The two Shields at the head and feet are elegantly shaped, but seem never to have had anything either carved or painted on them, being as fresh and neat as if out of the workman's hands, and both encircled in a Garland or Chaplet, exactly like those on the Tomb of the Foundress of the College in the Chapel of Henry VII. at Westminster: the two sides are ornamented in great taste with figures of boys supporting an entablature, where, no doubt, inscriptions were designed, but never executed, and the mouldings at the top and bottom, as also the pilasters, are all finished in a Grecian taste that was in fashion in Henry VII. and VIIIth. times ... Mr. Essex, who drew the draught in lead pencil, spoiled by me, by roughly scratching it over in ink to preserve it, on the opposite page, thinks, from the hollow on the top, that an image or figure was designed to be laid upon it: the figure however, if there was one, is not yet discovered. The monument is now removed to a small vacant bit of a court on the north side of the chapel, to the east.'

'Nov. 1st 1773 .. Mr Ashby . . informed me that the Chapel, in which this monument was found, was built by Bishop Fisher, on whose execution the Tomb was taken to pieces and thrown aside.

'I was told by Mr Essex 1774, that this tomb, by being exposed under the drippings of the north Side of the Chapel all the winter, is entirely spoiled and shivered by the wet and frost.

'Peter Torregiano . . made the Tomb in Westm. Abbey for King Henry VII. and his mother:...it is probable therefore that he gave the design for this of Bishop Fisher, in the same shape and taste as the latter, v. Mr Walpole's *Anecdotes of Painting* I. 102, 104 ed. 2. Little conception of it is to be drawn from my draft on the other side, but from the Countess' tomb.'

P. 92 l. 11. *Dr Thompson's chapel.* To this Wm. Stevynson by will dated 3 June 1525 bequeathed his missal (MS. Baker VI. 206 = B 219). See *Ath. Cant.* I. 76. His chapel and Keyton's appear in Loggan's view. 'See some short account of Dr. Thomson in my 20 vol. p. 47.' Wm. Cole.

'I discovered the name

IOHN OVERALL

cut upon the shrine, which was this year laid open, on the removal of

the wainscot near the altar in the Coll. Chapel.—(S. side.) The arch is now walled up'. W. K(EELING).
1838.

P. 92 n. 2. *Lib. rub.* See p. 355 l. 6.

P. 93 l. 9. *Ashton's monument.* Figured in MS. Cole 49 p. 46.

'This monument of Dr Hugh Ashton, in St. John's college chapel, was taken for me on the spot by an ingenious, self-taught young artist of Ely, now married and settled in Cambridge, Thomas Kempton of Ely, who repaired all the old monuments in Ely Cathedral, when the choir was transferred into the presbytery, about A°. 1771.—Nov. 24. 1777. The head is greatly too big: the architecture is exact and better than the figures.' WM. COLE.

P. 93 l. 12. *Desecration of Ashton's chapel,* p. 153 l. 22; *its restoration by Dr Beale,* p. 218 l. 4.

P. 93 l. 15. *Ashton's chapel may, 'tis hoped, be restored to sacred uses.* It is now demolished; Baker's prayer remained unheard to the last. The bills for the chapel are preserved in fire-proof box no. 11 in the treasury.

P. 93 l. 18. *I would lay my body there.*

'Mr Baker had his wish: for I saw his body put into a grave very near Mr Ashton's tomb, in the ante-Chapel. I was at his funeral, which was very solemn, with procession round the first court in surplices and wax candles, the funeral service performed by Dr. Phil. Williams, and the service chanted to the organ. His nephew, a fellow-commoner of the college, Geo. Baker esq., was chief mourner. Mr Baker lived up one pair of stairs, in the 3rd court on the south side.' WM. COLE.

See further respecting Hugh Ashton *Ath. Cant.* I. 26, 526. MS. Lansd. 979 art. 17 f. 30.

'Will dated Dec. 7, 1522: to be buried in St John the Evangelist's chapel in Cambridge before the altar: an obit to be kept for him there and at York. Executors, Bryan Higden dean of York, Rob. Shirton prebv. and Wm. Ashton his brother and Mr Rog. Ellis. Proved March 9, 1522. *MS. note of Mr. Br. Willis.*' WM. COLE.

P. 94 l. 9. *Ashton's foundation.* See p. 352 l. 47 seq.

P. 94 n. 3. *Lib. rub.* See p. 346 l. 40.

P. 95 l. 17 seq. *northern founders.* See p. 108 l. 13. Ascham's *Schole-master* (ed. 1863) pp. 159, 160: 'Doctor *Nico. Medcalfe*, that honorable father, was Master of *S. Johnes* Colledge, when I came thether: A man meanelie learned himselfe, but not meanely affectioned to set forward learning in others. He found that Colledge spending scarse two hundred markes by yeare: he left it spending a thousand markes and more. Which he procured, not with his mony, but by his wisdome: not chargeablie bought by him, but liberallie geven by others by his meane, for the zeale and honor they bare to learning. And that which is worthy of memorie, all theis givers were almost Northrenmen:

who being liberallie rewarded in the service of their Prince, bestowed it as liberallie for the good of their Contrie. Som men thought therefore, that *D. Medcalfe* was parciall to Northrenmen, but sure I am of this, that Northrenmen were parciall, in doing more good and geving more landes to the forderance of learning, than any other contrie men in those dayes did.' Cf. *ibid.* p. 250; Fisher's reply to Croke in Hymers, p. 214.

P. 96 l. 26. *Exequies decreed to Fisher.* Printed by Lewis II. 301—303. Compare similar decrees in *Documents* I. 404 seq. 411 seq. One dated 22 Febr. $152\frac{5}{6}$ for Fisher's obit at Christ's (Hymers 223—225).

P. 96 l. 32. *Jan.* 30, 1528. 'See my vol. 46 p. 254, where is the grace.' Wm. Cole.

P. 96 l. 33. *letter of the university to Fisher.* See p. 346 l. 44.

P. 96 l. 39. *Fisher's answer.* See p. 347 l. 3.

P. 97 l. 21. *Fisher's letter to Croke.* See p. 345 l. 14.

P. 97 l. 34. *very worthy hands.* See p. 565 l. 25. Tho. Verdon, son of Jo. V. gent., a native of Suffolk, educated at Sudbury school, was adm. pens. 18 May 1666 under Crouch; adm. foundation scholar 4 Nov. 1667. 'Coll. Joh. socius ejectus obiit 2° Jan. an. $173\frac{1}{2}$,' MS. Baker XXXIII. 256. See a mention of his father *ibid.* XLII. 220.

P. 97 l. 36. *C.C. coll.* (*Oxf.*) *statutes and the cardinal's statutes.* Both were printed by the Oxford university commission and are almost identical. Fisher's code of 1530 is a revised edition of those given by Fox and Wolsey.

P. 98 l. 22. *Preference at Christ's coll. to the nine northern counties.* See *Stat. Chr.* c. 26. This provision led to some debate in the case of Edw. King ('Lycidas') born in Ireland, son of a Yorkshireman (MS. Baker IX. 247 seq. = C 98 seq.); and the visitors were called in A. D. 1696, to decide questions arising out of the privilege (*ibid.* IX. 221 = C 74).

P. 98 n. 2. *Tit. de sociorum qualitate,* c. 10, p. 48 l. 18. See on this code of 1530 Lewis II. 46 seq., 287 seq.

P. 98 l. 39. *retrenchments.* See *Early Statutes* p. 257 l. 8 seq.

P. 99 l. 10 seq. *fellows' oath and bond.* *Ibid.* c. 12 and 13, pp. 54 seq.

P. 100 l. 3 seq. *The bishop's private statutes.* *Ibid.* p. 238 seq.

P. 100 l. 15. *the loss of his books.* See pp. 349 l. 47, 378 l. 10, 379 l. 8 and 28 and 46; many citations in *Early Statutes,* p. xviii. n.

P. 100 l. 33. *a letter.* See pp. 349 l. 43, 464 l. 30.

P. 101. A. D. 1532 a grace was passed, dispensing with the residence of Johnians in Easter term on account of the plague (MS. Baker XXXI. 40 190).

P. 101 l. 22. *the papal supremacy disowned.* See p. 359 l. 21.

P. 101 l. 30. *In Mary's reign Fisher's statutes were revived.* See p. 138 l. 22.

P. 102 l. 13. *a noble letter.* See p. 465 l. 21.

P. 102 l. 34. *Rochester was thrown on Fisher purely by the king's favour.* So Hen. VII. himself says to his mother (Fisher's *Fun. Serm.* ed. Baker p. 41): 'Madam, And I thought, I shoulde not offend you, . . I am well myndit to promote Master Fisher youre Confessor to a Bushopric; and I assure you Madam, for non other cause, but for the grete and singular virtue that I know and se in hym, as well in conyng and and natural wisdome, and specially for his good and vertuose lyving and conversation.' Compare Sir H. Wotton's *Remains* p. 369: 'My Lords Grace of *Canterbury* had this Week sent hither to Mr *Hales*, very nobly, a Prebendaryship of *Windsor* unexpected, undesired, like one of the Favors (as they write) of *Henry* the Sevenths Time.'

P. 102 n. 2. *Stat. privat.* p. 242 l. 26: 'qui [Henr. VII.] citra cuiusquam preces aut intercessionem aut obsequium aliquod, id quod ipse palam ac saepius testatus fuit, episcopatum Roffensem mihi contulit.' The lady Margaret endeavoured to procure him a richer see, and left him a large sum of money at her death, *ibid.* 238 l. 35 seq. See further Lewis I. 14, 15.

P. 103 l. 2. *married to his bishopric.* Refers to the saying reported by Fuller *Ch. Hist.* bk. v. p. 203 (fol.), and [Bailey's] *Life of Fisher* c. 2: *he would not change his poor old wife, to whom he had been so long wedded, for the richest widow in England.*

P. 103 l. 14. *missive letters.* See pp. 378 l. 1 seq., 379 l. 10 seq., 27 seq., 45 seq.; Aschami *Epist.* (ed. 1703) p. 293.

P. 103 l. 27. *Servants of the foundress.* See Fisher in Lewis II. 280.

P. 103 l. 36. *Fisher gave £43 to Christ's college.* Lewis II. 272. See many other particulars of Fisher's care for Christ's coll. in MS. Baker IX. 216 seq., 240—245 = C 69 seq., 91—96.

P. 104 l. 1. *His obit at Christ's.* See p. 346 l. 7.

P. 104 l. 24. *as noted upon his statutes.* P. 260 n. 1.

P. 104 l. 29. *Metcalf neglected by the new fellows.* See Fuller and Ascham (above p. 566 l. 37).

P. 104 l. 33. *college proxies.* See p. 359 l. 21.

P. 105 n. 1. See p. 353 l. 45.

P. 105 l. 30. *Cheke's mother.* Her will (MS. Baker VI. 215 = B 231) is printed in Cooper's *Ann.* II. 136.

P. 105 l. 34. *Discharge granted to Metcalf.* See p. 350 l. 7.

P. 106 n. 2. *Woodham Feris.* Baker asks Strype (26 Sept. 1709) whether there is a monument of Metcalf in this church (*Baumgartner Papers*, Cambr. Univ. Libr. x. 11).

P. 107 l. 8. *State of the colleges* 1545. Printed by the University commission (*Documents* I. 105—294).

P. 107 l. 12. The gross amount (as printed l. c. p. 192) is £625. 18. 4½*d.*, and the amount after deductions, £536. 17*s.* 4½*d.*

P. 107 l. 24. *says Dr Parker.* See Parker *Correspondence* (Parker Soc.) p. 36. The king (*ibid.* 35) *thought he had not in his realm so many persons so honestly maintained in land and living, by so little land and rent.*

P. 110 l. 4. *The men of great learning.* *E. g.* Cheke. See *Ath. Cant.* I. 167 b.

P. 110 l. 7. *They supplicate Cromwell.* See p. 353 l. 42.

P. 110 n. 3. *MS. Coll. Corp. Chr. Cant.* CVI. art. 40 p. 115. Printed in 10 Lamb's *Documents* 37; Wharton's [Ant. Harmer] *Specimen* 163, 164; Wilkins' *Concil.* III. 771. Dated 2 May 1534. See Cooper's *Ann.* I. 367.

P. 111 l. 10. *Letter to Cromwell.* See p. 354 l. 3. Latimer writes to Cromwell, St Swithin's, (15 July) 1537, *Remains*, P. S. 377: 'Sir, 15 these two fellows of St John's college, Cambridge, do come to your lordship in the name of the whole College, to the intent to shew to your lordship the tenor of their statute as touching the election of a new master; and I doubt not but with a word or two you may make master Day, or any else eligible by their statute, as Mr Nevell, yet 20 fellow of the same college, can commune with your lordship further, as shall please you; for they have great need of your lordship's charitable favour in many suits and traverses appertaining unto them not yet perfectly established.' Again from Hartlebury, morrow of St Laurence (6 Sept.) 1537 (*ibid.* 382): 'As for St John's College, I can 25 say no more but that all factions and affections be not yet exiled out of Cambridge: and yet, my good lord, extend your goodness thereunto, forasmuch as you be their chancellor, that in your time they be not trodden under foot.'

P. 111 l. 12. *instrument of Day's admission.* See p. 353 l. 45. 30

P. 111 l. 15. *a twit.* 'I much doubt it: as it is the usual form in returns of elections: *ut asseritur*, and *per majorem et saniorem partem*, are as common as elections: I have met with numberless instances in the same form.' Wm. Cole 16 July 1777. See p. 116 l. 20.

35

P. 111 l. 20. *letter to Fox.* See p. 354 l. 5.

P. 111 l. 27. *letter to Cromwell.* See p. 354 l. 3.

P. 112 n. 1. *MS. D. C.* Perhaps Dr Cannon, from whom Baker (MS. XXXVI. 11 seq.) obtained transcripts of papers in King's.

P. 113 l. 30. *Richard Croke.* 'I have collected many materials for a life of Richard Croke, and are put together in my 13. vol. p. 139, 237. 40 being my 1st vol. of my history of King's college people. In his oration to the Cantabrigians, he calls Bp. Fisher, that *great Bp. of Rochester*: but that was printed in 1519. But Leland and Caius both agree in Mr. Baker's character of this great scholar and envious man.' Wm. Cole.

114 l. 26. *new collegiate churches.* 'Qu. if not some new bishoprics, when he was designed for that see?' Wm. Cole.

115 n. 1. See p. 462 l. 9.

116 l. 10. *the visitation Apr.* 1542. 'Regr. Goodrich fo. 8 b., fo. 9 a. b., fo. 10 a. b. My MS. Collect. Vol. 26 p. 224, 225.' Wm. Cole.

118 l. 16. *a letter.* See p. 343 l. 39.

118 l. 37. *The statutes of* 1545 *are in great measure borrowed from Fisher's code of* 1530. This is made evident by the mode of printing (*Early Statutes,* 1859), as the corresponding statutes face one another.

119 l. 6. *iniquiora,* p. 3 l. 17.

119 n. 3. *Tit. de sociorum et discip. qualitat.* c. 9 p. 48 and c. 14 p. 66 with the corresponding statutes of 1545.

119 l. 36 seq. *Diversion of the stipends of Fisher's fellows and of the allowances for his trentals,* pp. 242 l. 35 seq., 254 l. 5 seq., cl. p. 169 l. 21 seq.

120 l. 5. *Examiners and readers,* p. 250 l. 13 and l. 22, cl. p. 171 l. 29.

120 n. 1. *Tit. de cultu Dei,* c. 17, p. 95 l. 11 seq., cl. Stat. 1530 c. 57, p. 256 l. 19 seq.

121 l. 6. *the bond.* Stat. 1530 c. 15, p. 64 seq.

121 l. 13. *a lord at Christmas,* c. 26, p. 139 l. 2. seq. See Poulson's *Beverlac,* 263 n.; *Northumb. Household book,* 344; Cooper's *Annals* II. 112 n.; Birch's *Court of Charles I.* I. 311, 313 fin., 325, 329; Donaldson's *Bury* 57. In the college accounts 37 Hen. VIII. (*Documents* I. 170): 'Stipendium unius socii qui agit dominum in tempore natalis Domini per annum xxs.' See an interesting paper by Heiland *Dramatische Aufführungen* in K. A. Schmid, *Encyklopädie der gesammten Erziehungs- und Unterrichtswesens* (Gotha 1859), II. 25—30. There are many college inventories of the players' dresses. See a letter from Trin. coll. (28 Jan. $159\frac{4}{5}$) to ld. Burghley to borrow the robes in the Tower for a tragedy and some comedies to be acted there (Ellis *Orig. Lett.* Ser. I. III. 32—34). *The Return from Parnassus* was written for a Christmas play in St John's A.D. 1602 (Cooper's *Ann.* II. 617—619). Dr Legge's *Richardus Tertius* (ed. for Shakesp. Soc. 1844) was acted in St John's at the bachelors' commencement $15\frac{79}{80}$. See Mr Cooper's account of the actors in *Commun. to Cambr. Ant. Soc.* I. 347—357. There is a curious letter (4 Dec. 1592 in Heywood and Wright, *Cambr. Univ. Trans.* II. 40—42) from the heads to Burghley, who had written both to Cambridge and Oxford, moving them 'by reason that her majestie's owne servauntes may not...disport her highnes with theire wonted and ordinarie pastimes . . . to prepare a comœdie in English, to be acted before her highnes by some of ouer studentes in this time of Christmas . . . How fitt wee shalbe for this that is moved, havinge no practize in this Englishe vaine, and beinge (as we thinke) nothinge beseeminge ouer studentes, specially oute of the University, wee much

doubt, and do finde ouer principale actors (whome we have of purpose called before us) very unwillinge to playe in Englishe . . . Englishe comœdies, for that wee never used any, wee presentlye have none. To make or translate one in such shortnes of time wee shall not be able; and therefore yf wee must needes undertake the busines, . . these two thinges wee would gladly desire, some further limitacion of time for due preparacion, and liberty to play in Latyn.' Prynne and the other puritan opponents of Christmas festivities, dwell at length on the disorders under the 'lord's' reign.

P. 121 n. 2. *MS. D. M.* i. e. Dr Morton. See p. 557 l. 10.

P. 122 l. 3. *The same form.* See p. 353 l. 45.

P. 122 n. 8. 1548. 'Mr Browne Willis, my honoured patron, who probably sent Mr Baker his admission to his prebend of Bedford minor, has in his copy altered it to 1538. v. p. 145 of my survey of Lincoln. However at p. 78 of the same book, he has left the false admission to the deanery, 1548, standing: which is evidently a mistake, by this MS. note of Mr Baker in Mr Willis's copy of his own survey, and copied by me into mine, viz. *Dr Edmonds, master of Peter house, who died* 1544. *by his will, leaves to Mr. Dr. Taylor, dene of Lynkolne, his little Sylver Pott,* etc.' Wm. Cole.

P. 123 n. 2. See p. 370 l. 4.

P. 124 n. 2. See p. 368 l. 8.

P. 124 l. 23. *vir discretus.* 'Quære, if that is not a common form at admissions.' Wm. Cole. Not in this register: see p. 282 l. 35.

P. 125 n. 1. Also in Aschami *Epist.* ed. 1703, pp. 287—289.

P. 125 l. 20. *from one of Mr Ascham's epistles.* Pp. 334—336, where he speaks of Lever and Hutchinson as arguing in the college against the mass. On Ascham's share in the controversy see *ibid.* 288, 335. He was as B.A. in trouble for speaking against the pope, *Scholemaster* (1863) 161, cf. *Epist.* 214, 215; his tract against the mass (printed after his death A.D. 1577) contains his Cambridge disputation.

P. 125 l. 22. *Ascham no zealot in religion.* 'Mr Baretti in his *Account of Italy,* 1768, Vol. 2 p. 137, very sufficiently shews that he was both zealot and slanderer.' Wm. Cole.

P. 125 l. 32. *Visitation of* 1549. MS. C. C. C. C. CVI. n. 174 seq. See Lamb's *Cambridge Documents,* 107—119; 'Order of the visitation' from MS. C. C. C. C. in MS. Baker X. 233 seq. = C 212.

P. 126 n. 1. MS. C. C. C. C. CVI. art. 163 printed in Lamb p. 152: 'Wee having at this present within our Realme Martin Bucer a man of profounde lernyng and of godly life and conversation have thought good .. to bestowe hym upon you, to reade the lecture of holly scripture which Dr Madewe lately redde, to the greate comfort and erudition of all such as be godly and quyetly bent to the pure understanding of holly scripture.'

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127 lines 7, 8. *additions to the statutes and rasures.* All indicated in *Early Statutes.*

128 l. 8. *first fruits.* See p. 356 l. 37.

128 l. 22. *Cheke's lease of Ridgwell.* See p. 371 l. 12.

128 l. 24. *Bill's lease of Higham.* See pp. 368 l. 19, 369 l. 42.

128 n. 2. *Blithe's lease of Horningsea.* See p. 346 l. 3.

129 l. 13. *Bill's will.* MS. Baker xx. 258. In Bill's time (*Commission Documents* I. 76): '*Pat.* 5 *Edw.* 6. *p.* 2.—Licence to St John's College to purchase lands.'

132 n. 2. See p. 468 l. 37. Other passages relating to the attacks on Sedberg school, pp. 364 l. 26, 371 l. 20 seq., 372 l. 11; Aschami *Epist.* 72, 311, 331.

132 l. 20. The whole passage is worth reading; f. E i r°.—f. E ii r°. 'Your Magestye hath had gyuen & receiued by Act of Parliament, Collegies, Chaūtries, & guyldes for many good cōsideracions, and especially as appereth in the same Act, for erecting of grammer scholes, to the educacion of youthe in vertue & godlines, to the further augmentynge of the vniuersities, and better prouision for the poore and nedy. But now, many Grammer scholes, and muche charitable prouysion for the poore, be taken, sold, and made awaye, to the great slaunder of you and youre lawes, to the vtter dysconfort of the pore, to the greuous offence of the people, to the mooste miserable drounynge of youthe in ygnoraunce, and soore decaye of the Uniuersities.

'There was in the North countrey, amongest the rude people in knowledge (whych be most readye to spende their liues & goodes, in seruynge the kyng at the burnyng of a Beacon) there was a Grammer schole founded, hauyng in the Uniuersitie of Cambrydge, of the same foūdacion.viii. scholerships, two feloweshyps, euer replenished wyth the scholers of that schole; whych schole is now sold, decayed, and loste. Mo there be of lyke sort handled: But I recyte thys onelye, because I knowe that the sale of it was once stayed of charitye, and yet afterwardes broughte to passe by brybrye, as I hearde saye, and beleue it, because that it is only brybrye that customably ouercommeth charitye.'

132 l. 26. *the life of this man of unpure hands has been lately wrote by one of his family and lodged in the public library.* The life of Edw. ld. North by (his great-grandson) Dudley ld. North (Cambr. MS. Ee. v. 3). See Cooper's *Athenæ* I. 232; MS. Baker xxxv. 208; Fuller's *Worthies* in Camb. 8vo. ed. I. 258: 'He was a prudent person and in managing matters of importance of great despatch; not unskilled in the law, and eminently employed in the Court of Augmentation; a court though short-lived (erected in the end of [Hen. VIII.] dissolved in the beginning of [Edw. VI.] reign), yet very beneficial to the officers therein.' A delicate piece of satire.

132 l. 30. *Burwell rectory.* See MS. C. C. C. C. cvi. 113, 115, 118—

124; MSS. Baker XIII. 165—170, 222, 223; XIX. 114, 150; XXI. 100; *Commission Documents* I. 447—450. On the later history and the purchase of Burwell S. Andr. see *Patrick papers* XXIII. 28 f. 30 (and thence MS. Baker XXXIII. 211, 212); MS. Baker XXV. 173, 176, 254. A mass of papers on this subject is preserved in the registry.

33 l. 16. *by their neglect of hospitality.* In the college leases of Horningsea it was provided that the tenant must reside and be hospitable, or give a quarter of wheat quarterly to the poor. See p. 399 l. 21 seq., p. 435 l. 16 etc.

133 l. 24. *Fellows ejected under qu. Mary.* See p. 140 l. 8; the numerous admissions A.D. 1554 and 1555, p. 286 l. 14 seq.; Strype *Eccl. Mem.* bk. III. c. 16 *ad fin.*; Ascham says (*Scholemaster*, ed. 1863, p. 163 seq.): 'mo perfite scholers were dispersed from thence [St John's] in one moneth, than many yeares can reare up againe. For, whan *Aper de Sylva* had passed the seas and fastned his foote againe in England, not onely the two faire groves of learning in England were eyther cut up by the roote, or troden down to the ground and wholie went to wracke, but the yong spring there and everie where else was pitifully nipt and overtroden by very beastes, and also the fairest standers of all were rooted up and cast into the fire ..... Som of the greatest ... of that side did labor to perswade, that ignorance was better than knowledge, which they ment not for the laitie onelie, but also for the greatest rable of their spiritualitie, what other pretense openlie so ever they made: and therefore did som of them at Cambridge . . cause hedge priestes fette out of the contrie to be made fellowes in the universitie: saying in their talke privilie, and declaring by their deedes openlie, that he was felow good enough for their tyme, if he could were a gowne and a tipet cumlie, and have his crowne shorne faire and roundlie, and could turne his Portesse and pie readilie ... Verely, judgement in doctrine was wholy altered: order in discipline very sore changed: the love of good learning began sodenly to wax cold: the knowledge of the tonges (in spite of sòme that therein had florished) was manifestly contemned: and so, the way of right studie purposely perverted: the choice of good authors of mallice confownded. Olde sophistrie (I say not well) not olde, but that new rotten sophistrie began to beard and sholder logicke in her owne tong: yea, I know, that heades were cast together and counsell devised, that *Duns*, with all the rable of barous questionistes, should have dispossessed of their place and rowmes *Aristotle*, *Plato*, *Tullie* and *Demosthenes*, whom good M. *Redman*, and those two worthie starres of that universitie, *M. Cheke* and *M. Smith*, with their scholers had brought to florishe as notable in Cambrige, as ever they did in Grece and in Italie'. Foxe's *Martyrs* an. 1554 Nov. (VI. 566, ed. Cattley): 'In this University of Cambridge, and also of Oxford, by reason of the bringing in of these things, and especially for the alteration of religion, many good wits and learned men departed the Uniuersities: of whome, some of their owne accord gaue ouer, some were thrust out of their fellowships, some were miserably handled: in so much that in Cambridge in the Colledge of Saint John, there were 24 places void together, in whose roomes were taken in 24

other, which neither in vertue nor in religion seemed to answere to them before.' See the list of the exiles from Oxford in Wood's *Annals*, ed. Gutch, II. 122, and the general description of Mary's reign (*ibid.* 135): 'What shall we say of Divinity, when the School thereof was seldom opened for Lectures? for which reason the salary of the Margaret Lecture was converted for the reparation of the public Schools. What shall we say of Theological Exercises done therein, when there was now such a scarcity of Divines (especially Doctors, not above three in all) that none could according to the Statutes oppose any that had intentions to proceed in that faculty? What shall we say of preaching, when Sermons were so rare, that scarce one in a month was delivered throughout the whole City; and what also of other Lectures in the Schools, when the Readers themselves were hardly able to perform a Lecture, or at least through negligence omitted them? The Greek tongue also was so rare, that it was scarce professed in public or private by any body...In Divinity not above 3 proceeded in 6 years; in Civil Law 11, and in Physic 6. In Arts also not above 18 in one year, 19 in another, 25 in a third, and 28 in a fourth.'

P. 133 l. 35. *in rubric characters.* See p. 373 l. 31.

P. 135 l. 2. *and yet in king Edward's reign no man had been more vehement against the waste of the church revenues.* 'Qu. if that was not the proper time for him to be vehement, when his party would have been sufferers by such waste?' WM. COLE. Edward from regard to hi secretary Cecil and his tutor Cheke intended a benefaction to St John's (*Notes for his will,* in Strype, *Eccl. Mem.* Vol. II. bk. 2. c. 22 p. 431): 'The College of S. *Johns* in *Cambridge,* to have of our Gift in Land, 100 Pounds by Year, towards Maintenance of their Charges.'

P. 135 l. 30. *By qu. Elizabeth's injunctions there was no room for mistresses within the walls of colleges,* 9 Aug. 1561. See *Stat. Acad.* 274; Cooper's *Ann.* II. 169, 170. Cox, bp. of Ely, writes to Parker (Strype's *Parker,* bk. 2. c. 8): 'Truly methinketh it very reasonable, that Places of Students should be in all quietness among themselves, and not troubled with any Families of Women or Babes. But when I considered on the other part concerning Cathedral Churches, I mused upon what Ground or Information that should be so ordained.' John Mason writes to Cecil, London 11 Aug. 1561 (Dodd's *Church Hist.*, ed. Tierney, II. App. p. cccxxviii): 'Some heads of colleges in Oxford (I let the rest go) have gotten them wives; and the members, seeing that example, let not to do the like, to the great disturbance and unquietness of the rest, which are desirous to use the place according to the intent of the foundation. I have strived against it as long as I thought likelihood of any remedy. In the end, seeing nothing thereof to follow, but displeasure and the contempt of such as, giving me the fall, do sweetly laugh thereat, I gave up both to work any more therein and in many other things most necessary to be reformed . . The queen's highness now putting her helping hand to the matter . . I trust shall both amend this deformity and shall also give occasion to all such, as seem willing to tread all good orders under their feet, to doubt of the like in

other things.' Harrington, the queen's godson, tells us that 'being once above the rest greatly feasted, the archbishop and his wife being together, she gave him special thanks with gracious and honourable terms, and then looking on his wife, *And you*, saith she, MADAM *I may not call you, and* MISTRESS *I am ashamed to call you; so I know not what to call you, but yet I do thank you.*' (*Nugae Ant.* II. 16). See index to the Parker Soc. series p. 517 b; index to Strype, *s. v.* Marriage. Strype's *Eccl. Mem.* vol. II. bk. 2 c. 32 p. 525, May 1551: 'A letter to *Trinity* Colledge in *Cambridge*, declaring the King is pleased to dispense with *Thomas Dovel* B.D. and Vice-master of that College, for enjoying of his Fellowship and Vice-mastership, notwithstanding he be married.'

On 26 Oct 1553 the v. c. went to Clare hall and displaced Dr Madew from the mastership, 'by force of the Lord Chancellors letters, for that hee was (as they termed it) *Uxoratus*, that is, maried' (Foxe, ed. Cattley, VI. 541).

Beza says to Bullinger (Strype's *Ann.* I. App. n. XXIX. p. 70): 'Quantulum autem absunt a lege Celibatus, qui Uxores sine expressa Reginae venia et D. Episcopi et duorum quorundam Justitiariorum Pacis assensu ducere, ductas autem vel in Collegijs, vel intra Cathedralium Ecclesiarum septa, ut impuras nimirum, sive ut vitetur offendiculum, alere prohibentur?' In June 1604 'An Act prohibiting the Resiance of Married Men, with their Wives and Families, in Colleges, Cathedral Churches, Collegiate Houses, and Halls of the Universities of Oxford and Cambridge' was passed by the commons after a debate and an attempt to include Eton and Winchester. The bill was read a second time in the Lords' house. It was again sent up to the Lords, after a vehement debate on the precedence of the universities, 6 Mar. $160\frac{5}{6}$; but not committed after the second reading (Cooper's *Ann.* II. 5, 20).

P. 136. at the end of Tho. Lever. 'V. Mr Baker's Letters, No. 132, p. 209, where are a few more tears over this man'. WM. COLE. In a letter, 6 May 1708, Baker sent to Strype extracts from the Durham registers relating to Lever (*Baumgartner Papers*, Cambr. Univ. Libr. x. 4).

P. 137 l. 20. *a very old man.* 'Possibly the same person who allowed Tho. Watson Bp. of St. David's to bear his arms, which are the same as those of the Rockingham family.—The arms above, on the table in the lodge, are however different.' WM. COLE.

P. 138 l. 22. *Fisher's statutes revived.* See p. 101 l. 31. Compare queen Mary's letter of 20 Aug. 1553, for restoring the ancient statutes of the university and colleges, and revoking all injunctions and ordinances made since the death of Hen. VIII. (Cooper's *Ann.* II. 79, 80).

P. 138 l. 26. *fellows for Fisher.* See pp. 286 l. 24 and 32, 287 l. 11.

P. 138 l. 29. *Mary had been asked to make compensation for the loss of Fisher's furniture.* See pp. 377 l. 38, 379 l. 28.

P. 139 l. 13. *Watson's Absalom.* Ascham's *Scholemaster*, 168 seq. 'Whan

M. Watson in S. Johns College at Cambridge wrote his excellent Tragedie of *Absalon*, *M. Cheke*, he and I, for that part of trew Imitation had many pleasant talkes together ... *M. Watson* had an other maner care of perfection, with a feare and reverence of the judgement of the best learned: Who to this day would never suffer yet his *Absalon* to go abroad, and that onelie bicause *in locis paribus Anapestus* is twise or thrise used in stede of *Iambus*.' See Gabriel Harvey's remarks cited *ibid.* p. 259.

P. 139 l. 17. *Watson learned.* Ascham (*Epist.* ed. 1703. p. 91) calls Grindal 'doctissimum virum, cui parem, quod audeo dicere, cum a Watsono discesseris, non habemus.' See the index to the *Scholemaster*, ed. 1863 *s. v.* Watson, Tho.

P. 140 l. 5. *the queen is styled supreme head.* See p. 376 l. 4 and 8 and 36.

P. 140 l. 15. *Wisbech.* See the troubles in the imprisoned community there in Tierney's Dodd, II. 40 seq., App. nos. XIX. XX. See generally on Watson *Athen. Cant.* I. 491, 569; 'my vol. W. p. 93, article Tho. Watson'. WM. COLE.

P. 141 l. 8. *the two first great elections.* See pp. 133 l. 24, 286 l. 14—29.

P. 142 l. 17. *Pole's letter accepting the chancellorship.* MS. Baker XXXIV. 33[2], 333.

P. 142 l. 21. *severities disagreeable to the sweetness of Pole's temper.* Mr Tierney notes that 'the first and only commission against heresy, issued within his diocese, was not signed until the last year of his life, Wilkins IV. 173, 174'. In earlier life he had been the friend of Contarini and an admirer of Paleario. Sleidan bk. X (II. 54 ed. am Ende): 'Qui familiariter hominem norunt, Evangelii doctrinam ei probe cognitam esse dicunt'.

P. 142 l. 28, and P. 143 l. 16. *Pole's visitation.* MS. C.C.C.C. CVI. 330; Lamb p. 184 seq.; Cooper's *Ann.* II. 112—128.

P. 143 l. 21. *visitation of the bp. of Ely.* See p. 379 l. 32.

P. 145 l. 1 seq. *Bale's wit.* 'The verses are not worth producing: but as Mr Baker mentions them, they raise a curiosity, that may be uneasy, till it is satisfied: they are at p. 728 of the 1st volume. It requires some study to find out the allusion and the wit; and when found out, it is not worth the trouble, but abuse was meat and drink to foul mouthed Bale. The 6 verses allude to the masters Metcalf, Lever or Levir, and Bullock. There are 4 other Latin verses upon Dr Bullock in the same style, and not worth repeating.

'*Collegium Divi Joannis apud Cantabrigienses de Bulloco, hoc est, de Bove, nuper in Præsidem suum electo, loquitur.*

'*Cum* meretrix Romana *foret regni caput hujus,*
Tum Vitulus *vitulis hic* Moderator *erat.*
At postquam meretrix Romana *expulsa fuisset,*
Expulsis Vitulis Vir *mihi* Rector *erat.*
Nunc simul ac rediit meretrix, Vituli *redierunt,*
Et piger hos Vitulos Bos *regit, ecce, meos.*

'In Mr Dod's Catholic Church History of England, Vol. I. p. 527 he is said to have been stripped of all his substance by pyrates, in crossing into France, where he remained for some time before he went to Antwerp; where, in St Michael's mon., he read a divinity lecture, and became a monk there.' WM. COLE. See *Ath. Cant.* I. 429.

P. 146 n. 2. *Citatio pro visitatione 7 Jul.* 1559. MS. Baker X. 260—262 =C 268—271. Cf. the queen's letter to Cecil ordering the suspension of elections, leases etc. (Westm. 27 May 1 Eliz.) *ibid.* X. 260=C 266, 267; cf. X. 262, 263=C 271—275. See respecting the visitation Lamb's *Documents* 274—279; MS. C. C. C. C. CXIV. 9; Cooper's *Ann.* II. 158.

P. 147 l. 2. *statutes of* 1559. Printed in *Stat. Acad.* 178—210; Lamb 280—310; the statutes of 1570, with the controversy to which they gave rise, *ibid.* 315—399; Heywood and Wright, *Cambr. Univ. Trans.* I. 1—121.

P. 147 l. 8. *Pilkinton held an election by permission of the visitors.* See p. 287 l. 14.

P. 147 l. 11. *Pilkinton then only B. D.*

'That he was only B.D. seems evident from his name, with Horne's, being placed last in the commission of visitation, where an heraldic and regular gradation of order seems to be observed: if he had been D.D., he would have been placed with Parker and Bill. V. my vol. 21. No. 13. n.' WM. COLE.

P. 148 n. 1. Coverdale's *lanea toga talaris* (Bramhall's *Works*, ed. Haddan, III. 204) gave rise to a controversy (*ibid.* 77, 99).

P. 148 l. 14. *Cartwright, Fulke etc. infected the college with disaffection.* Baker (to Strype 11 Oct. 1709, *Baumgartner papers* X. 13) shared Strype's scruples about Pilkinton's ordination. 'To tell you the truth, he was a very Puritan, and as such sow'd the seeds of Puritanism both in his Diocess and in that College, which were never thoroughly routed out till the times of Bp. Cosin and Bp. Gunning.'

P. 148 l. 16. *His letter to the earl of Leicester.* Printed in Strype's *Parker*, App. bk. II. n. 25. A copy in MS. Baker XXXVIII. 33—36 has some variations; Baker there says of the letter in *Parte of a Register*: 'It is much in the same strain, and many of the same words and arguments that are in this MS. Letter.'

P. 148 l. 23. *square cap.* Chas. Bald writing to Ant. Gilby, 13 Febr. $156\frac{5}{6}$ (MS. Baker XXXII. 438, 439), speaks of a decree in the university for the use of square caps and loose gowns 'in modum Pharisæorum.' Gabr. Harvey writing to Edm. Spenser circ. 1580, of Cambridge news: 'No more ado about caps and surplices. Mr Cartwright quite forgotten. The man you wot of quite comfortable with a *square* cap on his *round* head' (cited in Wordsworth's *Eccl. Biogr.* ed. 4, III. 602). Compare bp. Alley in Strype's *Ann.* I. 348. Bucer and Jo. Foxe also employed this argument against the square cap. See indexes to Parker Soc. series *s. v.* Caps, and to Strype *s. v.* Habits. Jo. Rogers the

martyr never wore the square cap, nor would, unless the papists were constrained, by way of distinction, to wear on their sleeves a chalice with a host upon it (Foxe VI. 611).

P. 148 l. 26. *the Register published by the papists.* 'It seems equally hard that the papists are not only to bear the blame of their own opinions, but of the puritans also; and that this should be the fancy of so reasonable a man as Mr Baker, who has already [l. 6.] hinted at the Bp.'s companion's averseness to the ceremony of being created doctor of divinity, and could not be unacquainted with his encouragement or countenance in his dean's indecencies in his own cathedral. A man that would suffer this may be conceived to write the letters.' WM. COLE.

P. 148 l. 29. *the print is foreign.*

'Nothing more common, than the faction printing their books abroad. It is remarkable, that although Mr Baker aims at an apology for his puritanism, yet every thing he says of him proves against him.' WM. COLE.

P. 149 l. 3. *minister.* 'It seems to me, that he received no other orders than presbyterian. But as he was vic. of Kendal in K. Edw. time, he must have been in full orders.' WM. COLE.

P. 149 n. 1. 'A man that could express himself in so unworthy a manner, would have no scruples to call the habits popish rags! Accordingly Prynn, in his *Canterburies Doome*, p. 115, quotes him as one of his heroes, by the soothing appellation of *reverend Dr Pilkington*, for his irreverence and indecency.' WM. COLE.

P. 149 l. 17. *Vatablus' Bible.* St John's library T. 1. 14.

P. 150 l. 3. *St Paul's burnt.* See Fuller's *Church Hist.* IV. 313 ed. Brewer, with the note.

P. 150 l. 23. *Rivington school.* See p. 543 l. 15. Now unitarian, *Notitia Cestr.* (Cheth. Soc.) II. 1. 21.

P. 151 l. 7. *Pilkinton's epitaph.* 'It is since printed by Mr Browne Willis, to whom Mr Baker sent it, in his *Survey of York* etc. p. 812.' WM. COLE. See the life of J.P. *Ath. Cant.* I. 344, 563, and his letters to Cecil in *Gent. Mag.* Nov. 1860, 484 seq. His epitaph is in MS. Hunter n. 22 art. 34 (Durh. libr.); epicedium on by Fox *ibid.* art. 27; some particulars of *ibid.* n. 132 art. 9.

P. 151 l. 33. *Robert Swift's epitaph.* What remains of it may be seen in *Ath. Cant.* II. 281, 282, 551.

P. 152 l. 13. *twice fellow.* See pp. 284 l. 10, 287 l. 16.

P. 152 l. 20. *Read* visitors'.

P. 153 l. 1. *sen. fell., coll. preacher.* See pp. 325 l. 6, 333 l. 8.

P. 153 l. 2. *then only deacon.* So also Ri. Longeworth, pp. 333 l. 11.

P. 153 l. 11. *Four Lancashire masters.* Lever, the two Pilkintons and Longeworth; Watson and Bullock are the intruders.

P. 153 l. 13. *Ra. Leaver's lease of Bassingburne.* See pp. 387 l. 20, 389 l. 22; see too the lease of Millington manor to Fras. Pilkinton, pp. 385 l. 40, 394 l. 31. Leon. Pilkinton seems to have been active in the college business; many of his notes appearing in the lease book, see p. 384 l. 8.

P. 153 l. 21. *Mr Ashton's chapel should not have been converted to profane uses, nor should the upper part of bp. Fisher's chapel have been turned into a room for the advantage of the master.* See p. 93 l. 12.

P. 153 l. 30. *Bp. Fisher in his statutes had allowed the master room for his stable, yet he did not mean that the old chapel should be the place.* See Stat. 1524 c. 10, Stat. 1530 c. 35 (*Early Statutes* pp. 168 l. 14, 280 l. 34): 'Habeat et cameras post decessum meum, quas mihi superius reservavi. Habeat etiam hortum et pomerium quae cameris vicina sunt. Habeat et locum pro stabulo simul et clausuram australem ultra pontem, sic quod nemini sociorum aut discipulorum in ea deambulandi libertas auferatur'. To these were added Stat. 1545 c. 35 (p. 169 l. 13) and Stat. Eliz. c. 33 a dovecote near the master's rooms and 'clausuram borealem ultra pontem'. There is an express provision in the statutes against the master taking college property to his own use, on pain of being 'furti criminis reus' (pp. 168 l. 36, 169 l. 35, 281 l. 7; retained in Stat. Eliz. c. 33).

P. 154 l. 5. *It was very well that the missals and breviaries were turned out of chapel.* See the barbarous act (Stat. 3 & 4 Ed. VI. c. 10) 'for abolishing and putting away divers books and images'; whereby 'all books called antiphoners, missals, grailes, processionals, manuals, legends, pies, portuasses, primers in Latin and English, couchers, journals, ordinals, or other books or writings whatsoever, heretofore used for service of the church, written or printed, in the English or Latin tongue, other than such as shall be set forth by the king's majesty', were, under pain of fine and imprisonment, to be delivered up to the bishops to be openly burnt. See p. 162 l. 5. In Gutch's *Collectan. Cur.* II. 274—281 are orders from abp. Parker and the High Commission for destroying superstitious books and church plate; partly reprinted in Parker *Corresp.* 296, 297, 300, cf. *ibid.* 304; *ibid.* 303, 304 the large amount of spoils divided by the dean and chapter of Canterbury. See Grindal's *Works*, P.S. 135, 159.

P. 154 l. 25. *Mr Beaumont,* joined the English congregation at Geneva in 1556, *Ath. Cant.* I. 245, 555. On 25 Jan. $156\frac{5}{6}$, he wrote to the puritan leader, Ant. Gilby, contradicting a report spread by Mr Wodd [*sic*] that he is 'turned back agayne to the toyes of Popery and Pudles of Superstition'. Neither king Edward's last book nor the surplice superstitious; yet he has petitioned against both square cap and surplice, which nevertheless he wears. Tho. Wood's letter to Gilby (Lond. 4 Oct. 1565) had represented that Beaumont was very earnest about cap matters. Some of the boys 'Clipt of all the heere of his Horse tayle and toppe, and made him a crown, like to a Popish Prest ... This Storye is so prety and pleasant that I could not but make ye Partaker theroff'. (MS. Baker XXXII. 427—431).

P. 154 l. 32. *Mr Hutton.* Matt. H. afterwards abp. of York, *Ath. Cant.* II. 421.

P. 155 l. 7. *Cecil's letter of* 12 *July* 1564. Printed in Peck *Desid. Cur.* VII. 15 art. 1; Cooper's *Ann.* III. 181. See for the visit itself, Nichols' *Progr. of Eliz.* vols. I. III., Peck VII. 15; Whitaker's *Richmondsh.* I. 281, 282; Cambr. MS. Mm. 4. 39; MS. Baker x. 181—232=C 113—210; Cooper's *Ann.* II. 181—207.

P. 155 l. 13. *It is well known how qu. Eliz. treated Dr Humphreys at Oxford.* When he drew near to kiss her hand, '*Mr. Doctor*, says the Queen smiling, *that loose gown becomes you mightily well, I wonder your Notions should be so narrow*' (Peck bk. VII. n. 18. 1 § 7; cf. Wood's *Annals*, ed. Gutch, II. 156). See his letters to Ant. Gilby, MS. Baker XXXII. 43[1], 43[2].

P. 155 l. 30. *A certain person.* David Morton. See p. 557 l. 10.

P. 155 l. 37. *preb. of Durham.* 'Leonard Pilkington S. T. P. preb. Durh. was rector of Whilborn in that county, of the gift of his brother, as Bp. of Durham; this I collect from Mr Br. Willis's *Survey*, p. 269, who in his printed copy has added this MS. note, that he was also rector of Middleton in Tesdale, in the same county.' Wm. Cole.

P. 156 l. 12. *Aretius, Hyperius, Sadeel.* St John's Library Q. 6. 16; Oo. 3. 20; Pp. 2. 7—9. 'Ex dono grauissimi viri Leonardi Pilkington sacræ theologiæ Doctoris, qui olim huius Collegij Præfectus fuit.' Written on a slip of paper pasted on the title page.

P. 156 n. 3. *Read* Febr. 27. Beaumont's letter (MS. C. C. C. C. CVI. art. 337, thence in Lamb 314, Cooper's *Ann.* II. 213, 214): 'One in Christes College and sundry in St. Johns will be very hardly brought to weare surplesses. And ii or iii in Trinity College thinke it very unseeming that Christians shold playe or be present at any prophane comaedies or tragaedies ... Mr Fulke preached at St. Maries 25° Febr., of whose Sermon, because dissonant reports may be made unto your Grace, I have caused him to wryte his own conteyning the effect of that which he spake, to be weyed and ordered as your Grace thinketh good'.

P. 157 l. 3. *as I said.* p. 155 l. 7.

P. 157 l. 18. *his lady, a person noted for her learning.* See a Greek letter to her by Andr. Downes, p. 396 l. 10. Peck, *Desid. Cur.* I. 5 § 5: 'she translated a Peece of *Chrisostome* out of *Greeke* into *Englishe*'. See index to Strype under *Burghley* (*Mildred Cook*), lady: 'spake and understood Greek as if it were English ... Ascham considered her and lady Jane Gray the two learnedest women in England ... Laurence's testimony to the same effect, who had been her tutor'. See below, n. on p. 174 l. 32.

P. 158 l. 1. *Curteys' oration*, 4 Aug. 1564. Printed in Nichols' *Progr. Eliz.* (1st ed.) III. 46.

P. 158 l. 3. *Lewknore's gratulatory poem, ibid.* 47; see Cooper's *Ath Cant.* I. 251.

P. 158 l. 10. *the setting the communion table.* See Strype's *Ann.* 8vo. I. (1). 241; *Memor.* II. (1). 355; *Injunctions of Eliz.* 1559 (Tierney's Dodd II. App. cclxxi.) 'that the holy table in every church be decently made, and set in the place where the altar stood'. On later disputes about the position of the Lord's table, see Bramhall's *Works* v. 77; index to Laud, s. vv. *Altar, Communion Table.*

P. 158 l. 38. *Wm. Master's oration,* in Nichols III. 39. See *Ath. Cant.* II. 65. Two speeches of his to the earl of Leicester are in MS. Baker X. 232 = C 208—210.

P. 159 l. 18. *Andr. Perne's Latin sermon,* 6 Aug. 1564, in Nichols, III. 10 50.

P. 159 l. 30. *Plautus acted in King's chapel on Sunday.* 'I suppose this was in the spacious ante-chapel, never put to any sacred use'. WM. COLE. Until the senate-house was built, the rude raillery of the prevaricators and all the scenes of the commencement were tolerated in St. Mary's. There 'was made by her Highnes Surveyor and at her own cost, in the Body of the Church [i.e. of King's chapel] a great Stage containing the Breadth of the Church from the one Side to the other, that the Chappels might serve for Houses. In the Length it ran two of the lower Chappells full, with the Pillars on a side' (Peck bk. VII. p. 36).

P. 159 l. 34. *this, which was innocent in queen Elizabeth, when it came to be acted over again in a succeeding reign in a more inoffensive manner, was looked upon as so profane and scandalous as to alarm the nation.* See in Hearne's *Camd. Ann.* I. præf. XXVIII, XXIX. a licence (26 Apr. 11 Eliz.) to Jo. Seconton Powlter, 'a poore man, havinge foure small children,...to have and use some playes and games at or uppon nyne severall sondaies for his better releif...., that is to say, The shotinge with the Standerd, the shotinge with the brode arrowe, the shotinge at the twelve skore prick, the shoting at the Turke, the leppinge for men, the runninge for men, the wrastlinge, the throwinge of the sledge and the pytchinge of the barre.' On the *Bock of Sports* see above all the wise and moderate summary in Fuller (*Ch. Hist.* V. 452—458, VI. 98—104 ed. Brewer). *A Brief Defence of the several Declarations of King Ja— the First, and King Ch— the First, concerning Lawful Recreations on Sundays, commonly call'd the Book of Sports, against the Cavils and Clamours of Puritans and Phanaticks.* 1708. 4to.; *Stage Condemned, and the Encouragements given to the Immorality of the Theatre, King Charles I. Sunday's Mask and Declaration for Sports and Pastimes on the Sabbath, largely related and animadverted upon.* 1698. 8vo. Peregrine Philips was born at Ambra co. Pembr. '1623, his Father, who was a good old Puritan, being Minister of the Place, and suffering for not reading *the Book of Sports,* call'd *the White Book*' (Calamy, *Contin.* 841). *Life of Bp. Morton* (York, 1659, 12mo), 60—62: 'About this time (*viz. Anno* 1617.) the Kings Majesty returned out of his Progress from *Scotland,* and passed through *Lancashire,* where he was Petitioned by the *Plebeyans* of that County, for *Recreation* to be allowed on the Lords day: which was accordingly gratiously granted

by His Majesty. Whereupon, they growing insolent, and being incouraged and heartened by some Gentlemen who were Popish Recusants, they made ill use of the Kings gracious clemency; and thereupon Bishop *Morton* made his humble address unto His Majesty, and acquainted him with sundry particulars of their abuse of His well-meant gracious favour: Whereupon it pleased His Majesty, to command the Bishop, to adde what cautions and restrictions he thought fit to be inserted into His Majesties *Declaration* for that purpose, which was accordingly done, *viz. That they should have no liberty for recreation till after Evening Prayer: That they should have no Beare-baiting nor any such unlawful sports: And that no Recusant, who came not to Morning and Evening Prayers, should be capable of such His Royall indulgence at all.*' Of those who resolved flatly to refuse Twisse was one (Sam. Clarke's *Lives of Divines*, 1683, pp. 16, 17). Some read the book, and then preached against it, 'setting God and the King as openly opposite' (Fuller): e. g. Jonath. Jephcot at Swaffham: 'When the *Book of Sports* came out, he . . read it according to Order, and then preach'd for the sanctifying the Day' (Calamy, *Acc.* 113). So John Bartlet at S. Thomas's near Exeter, by bp. Jos. Hall's advice: 'When the *Book of Sports* was sent down, he was prevail'd on by the Bishop (who was naturally very timorous) to read it: and at the very same Time (as the Bishop also advised him) he preach'd on the fourth Commandment' (Calamy, *Contin.* 239). Ri. Culmer, 'being settled Minister of *Goodnestone* in East-Kent, he was driven from thence by Archbishop *Laud*, because he would not read the *Book of Sports*' (Calamy *Acc.* 388; see index to Laud's *Works*, under *Culmer* and *Sports*). Wm. Thomas of Ubleigh 'met with Trouble for refusing to read *the Book of Sports*, and had therein but one Companion in that Diocese, which was Mr. (afterwards Dr.) *Chambers*. Many Friends and Ministers wrote to him at that time to satisfie him as to the Lawfulness of what he scrupled, yet his Conscience could not allow him to read the Declaration. His Censure was for a time delay'd; but at length on *June* 23, 1635, he was suspended *ab Officio*, and on the 28th of *July*, *a Beneficio*. And he recorded it as his Observation, that while he was in the Consistory, and while Sentence was pronounc'd, he found himself more courageous than at other times. After three Years Suspension he was restor'd, upon the Intercession of some with Arch-bishop *Laud* on his behalf. And it was observ'd, that the first Publick Authoritative Restitution was granted in that very Diocese where the Business first arose. Mr. *Thomas* found that his Ministry had yet a greater Power and Reverence in the Hearts of his People afterwards, than before' (*Acc.* 588). See further evidence in Sam. Clarke's *Lives* (1683), 162, 170*, and the life of the author, 6, 7; Sam. Clarke's *Lives of* 32 *divines* (1677), 136, 156, 242, 265, 405. A defence of the book, in Heylin's *Laud*, 241 seq., 246 seq. 290.

P. 160 l. 4, 5. Fuller's *Cambridge*, ed. Prickett, 264: 'Cartwright disputed like a great, Preston like a genteel scholar, being a handsome man; and the queen (upon parity of deserts) always preferred properness of person in conferring her favours. Hereupon with her looks, words

and deeds she favoured Preston, calling him her scholar, as appears by his epitaph in Trinity Hall chapel, which thus beginneth,

Conderis hoc tumulo, Thoma Prestone, scholarem
Quem dixit Princeps Elizabetha suum.'

P. 160 l. 8. *Hutton.* Matt. Hutton. See Peck, p. 41.

P. 160 l. 36. *Humphr. Bohun's oration.* In Nichols, ed. I. III. 87.

P. 161 l. 10. *Edm. Lecknore's poem.* *Ibid.* 88.

P. 161 l. 15. *Jo. Becon's oration.* *Ibid.* 50. See Cooper's *Ath. Cant.* II. 16, 54[2]. He appears to have collected the documents relating to the queen's visit. Univ. Libr. MS. Mm. IV. 39.

Tho. Cooper's dedication of his *Thesaurus* (ed. 1565) to Rob. Dudley supplies an illustration: 'Hanc opinionem (that a better day was dawning upon students) mentibus hominum infixit anno superiore Cantabrigiensis profectio: Cum Regia maiestas in ipsis quasi Musarum delubris, non solum praesentia sua declarauit honestissimarum artium cultores sibi et curae fuisse et delectationi sed etiam splendida et illustri oratione studiosorum animos ad singularem quandam spem virtutis et industriae praemiorum concitabat.' The queen's sorrow, 'cum vestra aedificia videbam, me nihil adhuc fecisse,' and her promise to leave behind her some noble work here, are on record in her speech, but nearly 40 years passed without any fulfilment of her engagement.

P. 161 l. 29. *college preacher.* See p. 333 l. 11, being then deacon.

P. 161 n. 2. 'But Ric. Longworth D.D. was installed preb. of Worcester 2 June 1568, which he vacated by death 1579, when he was succeeded by John Longworth D.D. installed 22 May 1579. v. Mr Br. Willis's *Survey of Worc.* p. 668.' Wm. Cole.

P. 162 l. 8. *one cope.* 'As for selling the Copes that were found in the House,...he answered that he turned them into money, and bestowed that money upon the new Library and Books for the furnishing it' (Dr Thos. Goad's defence against the fellows of King's, Strype's *Ann.* II. 421, an. 1576).

P. 162 l. 9. *the university cross sold.* By virtue of grace 26 Sept. 1565. Cooper's *Ann.* II. 216. On 4 Apr. 1554 bp. Gardiner had written to the heads, requiring each college to contribute its quota towards a silver cross to be used in processions, MS. Baker XXXIV. 328; St John's contributed to the cross £3. 4*s.*, MS. C.C.C.C. CVI. art. 259; Lamb 101; the old cross was sold under Edw. VI. *ibid.* 100, 101.

P. 162 n. 4. *Mr Strype's MSS.* 'V. Strype's *Annals* Vol. I. p. 478 etc.' Wm. Cole. See Cooper's *Ath. Cant.* I. 399, 567. In Aug. 1569 several of the fellows wrote to Cecil complaining of the degeneracy of their college, and that during Longeworth's government their house went more and more into decay of good learning. *Qua fronte hominum vultus nos intueri possumus?* The bp. of Ely visited the college and deprived Longeworth. At the election two factions contended, headed by Longeworth and Fulk. Fulk resigned; Longeworth was expelled. Jo. Mey v. c., Andr. Perne, Edw. Hawford, Jo. Whitgift, and Wm. Chaderton, wrote

to Cecil, 18 Nov. 1569, 'understanding that the mastership . . is likely to be very shortly void,' to recommend 'both for his experience in that howse, indifferencie toward all parties, and other aptness in government,' Dr Rog. Kelk, 'who, when Dr Longworth was admitted, was by the consent of the most part of the fellows elected, and yet, understanding your pleasure for the other, content to relinquish his interest. Hys mynde ys, to continue with them: of those that be talked of emong the Fellows of that college, and those also that be unprovided in the University, we think him one of the meetest' (Strype's *Whitgift* I. 15, 16).

62 l. 21. *the College in great disorder.* About the beginning of Dec. 1565, the fellows and scholars, chiefly the younger sort, to the number of near 300, some said, threw off the surplice with one consent. Longeworth the master being absent, 'the most Part of the College-Company came into the Chapel one Festival-Day without their Surplices and Hoods, . . and withal made some Diversity in the manner of the Administration of the Communion; and so continued to do: And this the said Master upon his Return allowed, without Complaint to any Magistrate, or Endeavour to Restore the former antient Usage.' Cecil wrote to the College ('many Members whereof had humbly writ to him, That their Consciences might not be forced to receive the Ceremony they had laid aside'), charging them 'with Vain-Glory, and Affectation of Popularity, and Contempt of Laws.' To the v. c. he wrote, 10 Dec. 1565, saying that the queen required the misdemeanour to be severely punished: it was a 'leud Leprosy of Libertines:' these external things 'of themselves were of none other Value but to make a Demonstration of Obedience, and to render a Testimony of Unity.' Those who had riotously railed against these orders, to be suspended from preaching. The *Vantcurrors* in private colleges, to have reasonable time to reform themselves, on pain of being excommunicated out of the university. The v. c. to warn the president of St John's, 'that those of that College, that would not reform themselves, should find no Comfort to persist in their Wantonness.' Cecil sent for Fulk and Longeworth, and compelled the latter 14 Dec., to confess himself faulty 'in suffering the Fellows and Scholars to continue in their Innovations'. Cecil also wrote, Westm. 13 Dec., to the bp. of Ely: 'He was very sorry of late to understand of a notable Disorder in the College of St *John's;* whereof his Lordship (he said) was by ordinary Authority the Visitor, and he by bringing-up an old Scholar.' Had written to the president 'both as Chancellor of the University, and as one affectionated to that House; that he should first attempt by ordinary Means, in the Absence of the Master, to reform the said Disorder: and that if he could not, then he should send these his Letters to him [the said Bishop]. With the which he did recommend unto him the afflicted State of that good and divine College; most earnestly requiring him, *Per omnes charitates*, with speed to send his Commission or other Direction thither, for understanding the Truth of the Disorders; especially of that which had been committed in the general wanton throwing away of Surplices in that College, and of the Singularity and Variety begun in the Administration

of the holy Communion. And further to enjoin straitly, under sharp Pain, the Observation of the laudable Customs therein limited, and lately appointed by the Queen's Majesty's Injunctions.' Dr. Bart. Clerck, 12 Dec. 1565, writing to Cecil of the *Fanatici Superpelliciani et Galeriani*, 'mentioned a Sophister of one of the Colleges, that lately came into the Quire, and placed himself among the thickest of the rest of the Company, all with their Surplices on, but he alone without one. And when the *Censor* of the College had called him, and questioned him for this Irregularity, he answered modestly, laying the Cause upon his Conscience, which would not suffer him to let loose the Reins to such things: when at length the true cause was known to be that he had pawned his Surplice to a Cook with whom he had run in Debt for his Belly' (Strype's *Annals* I. c. 44, pp. 478—483). Beza to Bullinger (*ibid.* App. n. XXIX. p. 70): 'pauculi illi puri Evangelij Doctores, alij quidem exauctorantur, alij vero in carceres etiam detruduntur, nisi illa omnia se inviolabiliter polliceantur approbaturos, ut neque verbo neque scripto contradicere liceat, ac tandem pileis etiam quadratis, Collipendijs, Superpelliceis, Casulis, et cæteris id genus, sacerdotes *Baalis* referant.' Paule's *Life of Whitgift* (Wordsworth's *Eccl. Biogr.* ed. 4, III. 568, 569): 'Upon a Sunday (doctor Whitgift being from home) master Cartwright with some of his adherents made three sermons in that one day; wherein they so vehemently inveighed .. against the surplice, as those of Trinity college were so moved therewith, that at evening prayer they cast off their surplices (though against the statutes of the house) and were all placed in the chapel without surplices, three only excepted.' See indexes to Strype *s. v.* Habits; and to Parker Soc. series *s. v.* Surplice. The most copious repertory of objections to the surplice, mark of the '*linigeri calvi* of Isis,' is supplied by Prynne.

By the king's order for subscriptions before degrees, 3 Dec. 1616, art. 7, it was required 'that all scholers both at chapell and at the schooles keep the scholastical habits' (Heywood and Wright *Camb. Univ. Trans.* II. 269; Cooper III. 104).

By the king's further injunctions, circa 1619, n. 4, it was ordered: 'That all the communicants do take the communion kneeling;...and that the laudable custome of coming to the chappell in surplices and hoods, according to their degree, upon the accustomed days, be observed by the master and fellows, scholers and studentes, of all colleges, and that they so continue in their surplices and hoods at all times during the time of common prayer, the sermon and the administration of the sacrament' (Heywood and Wright 275; Cooper 130).

On a petition read in the house of commons 23 Jan. $164\frac{2}{3}$, it was declared by the house 17 Febr. following, 'that the statute made in the university of Cambridge, which imposeth the wearing of surplices upon all graduates and students, under several pains, and reinforced by the canons made 1603, ought not to be pressed or imposed upon any student or graduate, it being against law and the liberty of the subject. And it is therefore ordered, that it shall not, for time to come, be pressed or imposed upon any student or graduate whatsoever' (Heywood and Wright 455; Cooper 336).

163 l. 25. *Jo. Knewstub.* See p. 514 l. 46.

164. On 4 May 1570 abp. Parker wrote to Cecil (Parker *Corresp.* 365): the warden of Manchester college desired to relinquish it 'to be converted to some College in Cambridge who might hereafter send out some preachers to inhabit that quarter, and also by the rest of the revenue maintain some students. If it please your honour to move her Highness to this alteration, I think you should do a good deed; and where you were brought up for the first beginning of your study in St. John's college, I think you should shew yourself a good benefactor to turn this land thereto.'

164 l. 19. *statutes.* See Peacock, *Observ. on the Statutes.* They are printed in *Stat. Acad.* and, with many papers relating the opposition to them, in Lamb 315—402; Heywood and Wright *Cambr. Univ. Trans.* I. 1—122.

165 l. 15. *Petition dated 6 May* 1572. See MS. C. C. C. C. CXVIII. arts. 36—41; Lamb 357—359.

165 l. 17. See *The grevances of the body of the university* (MS. C. C. C. C. CXVIII. 45. Lamb 363). On c. 34. 'The free election of the Vice-chancellor was the especiall meanes to cause M^rs. of howses to favour learning, vertue' etc. 'It is brought from a general election to a small and slender choise of tow whom the M^rs. of howses shall put up. And in their putting up of tow their dealing is such,...that of this small choise they leave in effect no choise at all, ether the one of them which is putt up dealing earnistly against himselfe, and most of the M^rs. of Colleges with him labouring importunately for the other: or els putting up such an one, as some of them have not doubted immediately after in requesting voices for the other to saye him of all men to be most unfitt for that office.'

165 l. 18. *the master's veto in colleges* (c. 50): *ibid.* 368: 'It is an intollerable injurie to establish the M^r tyrannie, to cause him to contemne all his fellows' etc.

165 l. 20—25. These words do not appear in the papers printed by Lamb.

165 l. 34. *Jo. Beacon incurred Burghley's displeasure.* See Burghley's letter, 15 June 1572 (Lamb 361, 362): 'yf Beacon or any other did report that i had already made an ordre,...I do directly affirme that the saide reporte is untrue....I may be moved indede to revoke my disposition, and to lett Mr Procter taste of the frute of his rashnesse and untrue reporte of me...' The evidence against Beacon in Heywood & Wright I. 115—120. The college some time before (27 Nov. 1570) lamented the loss of Burghley's favour, p. 468 l. 32.

165 l. 36. *objections answered*, Lamb 377—391.

166 l. 2. *they were of opinion*, 31 May 1572, Lamb 360.

166 l. 5. *a letter.* MS. C. C. C. C. CXVIII. n. 41, Lamb 361, 362.

166 l. 10. *censure of Cartwright.* See two petitions to the chancellor in

favour of Cartwright; the first signed by Jo. Still and Ri. Howland with many others (Strype's *Ann.* II. App. bk. I. n. 2 and 3).

P. 166 n. 3. D. Morton.

P. 166 l. 31. *a visitation.* MS. Baker XXVI. 264.

P. 167 l. 14. Dr Morton.

At the end of Nic. Shepherd.

'Since Mr Baker wrote the above, Mr Strype's volumes have been printed. In abp. Grindal's Life p. 152 is given the reason of Mr Shepherd's election, against Dr Kelk and Mr Fulk: in order to check the growth of puritanism: and at p. 304 of his Annals vol. ii. is the account of his deprivation for nonresidence according to statute, and for other irregularities: among which his encouragement of the precise party is one: which one would not have expected, as the choice of him was to put a stop to that faction.' WM. COLE.

The articles against Shepherd were 'his unsatiable getting to his own Use from the College and Society therof, by Fraud and Deceit. Secondly, his sowing of Contention, and maintaining of Factions. Thirdly, his Tyranny, in taking al Authority in elections to himself, contrary to the Order of their Statutes. ...Under the second Article... they brought these instances, 1. His chusing an unlearned and precise President, out of his Order and Place, having six his Seniors to be preferred, and before speaking openly against the Communion Book. *Item* to another Office,...the Deanship, he chose another, who for the like Fantasies was in the Town among Men of that Profession of most Account; to him he committed the Government of the Youth, who by his Countenance were so corrupted, that there was almost never a Boy in the College which had not in his Head a Platform of a Church. Wheras also the same Party did in open Pulpit pretend to confute Dr. *Whitgift* and was rebuked by one of his Seniors, the Master did not (as he was bound by Duty) take part with the Senior, but rather justified the other in his inconsiderate and disorderly Attempt. *Item*, that he preferred Mr. *Faucet*, and that against the consent of six Seniors: who not long before, in the Presence of the Master and al the Seniors, did inveigh against the Authority of Bishops. *Item*, that he punished one of the Fellows in the defending the Estate, and suffered one other to confute his Defence, without any manner of Punishment. *Item*, that he suffered one to proceed Master of Art, who before him had been convinced of speaking against the Communion Book, and Master *Whitgift* his Book.' Follows some account of the bp's visitation and a letter of Tho. Byng v. c. to Burghley, 26 Sept. 1573. The only point which the bp. thought 'tended to Amotion', was non-residence, which he thought not proved. So 'calling the whole Company into the Chapel, he sharply and openly rebuked them al' (Strype *Ann.* II. 304—306).

In the assessments of the colleges for the bedells' salaries by Whitgift's statutes of 1570, Trinity was charged 26*s.* 8*d.* King's 20*s*, St. John's 13*s.* 4*d.*, Queens' and Christ's each 6*s.* 8*d.* (c. 32, Heywood and Wright, *Cambr. Univ. Trans.* I. 39).

P. 168. JOHN STILL. 'See a pedigree of him in my vol. 21 p. 135'.
WM. COLE. See Cooper's *Ath. Cant.* II. 467.

P. 169 l. 3. *Mr. Aldridge.* Thomas Aldrich. Add to Cooper's *Ath. Cant.* I. 360: MSS. Baker VI. 188 b = B 195; XXIX. 356.

P. 169 l. 5. *Still raised up to root out puritanism in St John's.* See (Heywood and Wright, *Cambr. Univ. Trans.* I. 197—201) 'The contents of a sermon made by [Mauryce] Faulkener in the chappel, the 24 of Julye [1576], by occasion wherof the master D. Still findeth himself greaved, and woulde have the partye punished' ... 'Let us examyne our owne do'nges. From whence have byn, ar, and willbe .. so manye broyles, such strife and contentions, but that we ar leade with our owne wisdome? All with Abraham saye .. *I pray you let their be no strife betwene us.* The master he will saye to the seniours, *I praye you;* and the seniours they will saye, *We beseache you;* and thus either part with Abraham is contente to saie, *I pray you;* but for to cut of thoccasyon they strayne courtesye who shoulde begine; neither will willinglie with Abraham yelde. ... We have good ordinances and statutes, which oughte to rule and overrule us all; and by them it is carefullye provided that our strifes and controversyes shoulde be wiselye ordred and taken up at home. But we will not be counseled at home by statute; but, evin to our owne discredytt, we will disclose and uncover our broyles to others, and we nothinge care or regarde howe manye be made privye to our doinges... I maye saye unto you, thoughe not in such brode speache and plaine maner as the apostle speakethe to the Corynthians, *Is there not anye wise man amongst you to take up your controversyes, but that you must goe to others?* But here some man maye saye unto me, that I speake more boldelye then wyselye. Trulie, I easely graunte and confesse it, if tyme be as it hathe byn, and men be as thei have byn; but if tyme be as it oughte to be, and men reformed as men shoulde be, then I nothinge doubte but that I speake no less wyselie then boldelie; and I truste I shall easelie finde pard n: *si hominibus placere studerem, etc.* I speake as a frende, and not as an illwiller; therfore to be borne with... ...Augustus Cæsar...on a tyme...satt in judgment seate, and, beinge moved with coller and anger, was about to condemn manye: *quod cum animadvertisset Maecenas, nec posset ad eum accedere,* he tooke a peece of paper, and wrote these twoe wordes *surge, carnifex.*' On the seniors requiring an interpretation, 'because the master toke himselfe discredited by that I sayed, *surge, carnifex*', Faulkner states, 'had not my memorye failed me,' [thus these *private exercises* were not read, but spoken] 'I woulde have stoode longer, and have dilated, after my homelye maner, this doinge of Mæcenas and Augustus...that I, speakinge with no lesse frendlye mynde, might not be accused, or, at the hardest, be so delte with as I shoulde be arreigned for geveing, as I then was, and yet am, inwardlie perswaded, as profitable warninge'. The sermon continues: 'A heathen man saide, worldlie wiselye, thoughe heathenlye folishlye, *qui nescit dissimulare, nescit vivere;* a lesson practised of dyvines. It was wonte to be called courte hollye water: I would it were further removed from colledges. There ought to be no diffidence, mistruste, or suspicion in

[suche]. And we are here joyned together in a verye streight societye; but he which will live here must put in practise the verse which is fayned of Esoppe to have byn songe of the birde when she escaped the snare of the fowler. The verse is this: *Crede parum, tua serva, et quae periere relinque*....And there, accordinge to the phrase of the prophet, I saide that *we taughte our tonges to speake lyes*; nay, we ar so farr proceded that we nede not to learne...If our deedes be examined by our wordes, I assure you that as he [Trajan] was in the superlatyve degree called *verissimus*, so some of us in the superlative degree may be called *falsissimi*. Heavenlye wisdom hathe willed us to speake the truthe one man to another. What is the cause whie some men doe now alowe that which before they have greatlye disalowed and misliked? Wisdome in their owne conceyte.' Faulkner sends these extracts to Burghley with the statement: 'This is the trew copye of those wordes spoken in the chaple in a private exercise about the moneth of July last past, for the which the master found himself greaved, and convented me before the seniors of our house; who (as they have sayed it, with the same treuth I hope that they stand redy to depose it) for quietnes sake and to pacifye the master, rather then for any offence by me commytted, did agree to punish me iiij *s.*; and for shew of offence declared in ther decree, that for naming estates by the name of master and seniors, not esteming the trespas done unto them, I was to be reproved for offending him: how justly, I leave it to your lordshipes consideratione'. On the 25 Jan. $157\frac{6}{7}$ poor Faulkner writes again to lord Burghley (*ibid.* 202, 203): 'Concionem habui...decimo sexto Decembris in ecclesia Beatae Mariae, cuius ratione ex iussu et mandato commissionariorum in carcerem seu custodiam sum detrusus et adhuc detineor, rogatu seu querela doctoris Still, qui ad se violenter generalia a me dicta et prolata trahit. Qualia autem ea sunt (quum nec mihi bene constet, nec de eodem semper me accusat) quoniam ad vos deferre nequeam, integram et perfectam concionem honori vestro descripsi.'

P. 169 l. 27. *the greater favour towards the south was brought in by the statutes of Hen. VIII.* See above p. 119 l. 17.

P. 170 l. 22. *rent-corn.* Some beginning of corn rents had been made in Mary's reign, see pp. 380—382, esp. p. 381 l. 21. Sir Tho. Smith's act ranks with the late act facilitating the sale of college estates, as a benefaction to the university. See Cooper's *Ann.* II. 342, 343. Heywood and Wright, *Cambr. Univ. Trans.* I. 191—195. The university writes to lord Burghley 14 Dec. 1596 (*ibid.* II. 112): 'bursers and stewards of colledges oftentimes are driven to make greate provision of graine as well for thexpenses of theire severall howses as also to satysfye the rent corne of college tenauntes that dwell farr off, and are driven to make such provision neere the Universitye.' Fuller's *Cambridge*, ed. *Prickett*, 273: 'Sir Thomas Smith...was the chief procurer of the passing of this act, and is said by some to have surprised the house therein, where many could not conceive how this would be at all profitable to the college, but still the same on the point, whether they had it in money or wares. But the politic knight

took the advantage of the present cheap year, knowing hereafter grain would grow dearer, mankind daily multiplying, and licence being lately legally given for transportation....At this day much emolument redoundeth to the ancient colleges in each university (foundation since the statute enjoying no benefit thereby) by the passing of this act, so that though their rents stand still, their revenues do increase. True it is, when they have least corn, they have most bread, I mean, best maintenance, the dividends then mounting the highest: I wish them good stomachs to their meat, digestion to their stomach, strength and health on their digestion.' Wood also testifies (*Annals*, ed. Gutch, II. 179): 'Learning I am sure hath been much encouraged thereby, and antient Colleges enriched.'

P. 171 l. 13. *May 30th.* Corrected p. 173 n. 1.

P. 171 l. 25 seq. See on these natives of Hadleigh Pigot's *Hadleigh.*

P. 171 n. 3. Peck *Desid. Cur.* bk. VIII. p. 41.

P. 171 l. 37. *an inscription.* See above pp. 259 l. 4, 568 l. 40.

P. 173 l. 7. *Ri. Howland, a dependent of ld. Burleigh's.* See p. 396 l. 16. 'MS. Cole LVII. 372'.

P. 173 l. 10. *Dr Rog. Kelke ruined Magd. coll.* Add to Cooper's *Ath. Cant.* I. 341, MSS. Baker VI. 281=B 272; XXX. 391, 398—401; XXXVI. 133—135; Duport, *Musae Subseciv.* 134.

P. 173 n. 3. Peck *Desid. Cur.* bk. VIII. p. 42.

P. 174 l. 13 seq. *Dr Ithell dying.* 17 May 1579, *Ath. Cant.* I. 407; add MS. Baker XXVIII. 317. See MS. Lansd. XX. 79; Strype's *Ann.* II. 421, and esp. 664 where is an account of this visitation. See *ibid.* App. bk. II. n. 34 pp. 156, 157, part of a letter from Ri. Cox bp. of Ely to lord Burghley (Downham, 18 June 1580): 'Jam agitur Triennium fere, quod Gregis illius nescio quam Visitationem molimur. Statutis illos fraudavimus. Hactenus enim nullis Statutis, nullis Regulis, nullo regimine et nullo ordine continentur, nullis fere Lectionibus, nullis fere Disputationibus, nulla prorsus Obedientia, nulla Reverentia, omnia confuse aguntur. Seniorum vix pars dimidia adesse dicitur. Omnes fere huc illucque sparguntur atque evagantur. Magister bonus homo; sed saepe procul abest, sacerdotiisque suis saepe vacare cogitur.

'Desideratur et meus et tuus *Ithellus.* Ex cuius quidem morte ne unus quidem ex Visitatoribus ad me accessit. Unde in tanta tanti Collegii Confusione et dissipatione, ad te solum in tam gravi et horribili hominum Malitia confugere invitus cogor. Scio enim quam undique maximis variisque negotiis adhuc obrueris atque involveris. Facile quidem hoc negotium meo iudicio absolvere poteris; si vel antiqua Statuta reddideris Authoritate Regia confirmata et admodum paucis mutatis et in ordinem redactis. Hoc autem meo iudicio facile tu quidem effeceris, si vel acutius addere calcar digneris istis in Academia substitutis. Ipsi enim ad tuum incitamentum in re tanta, tam pia, festinabunt currentque. Est enim, ut *Ithellus* mihi retulit, ad

umbilicum perducta. Utinam autem ut res tanta perficiatur, prius quam ipse fatis concessero.' What is said here of Ri. Howland's frequent absence from college is confirmed by the lease books, where his consent is often given by letter, see p. 422 l. 27 etc.

P. 174 l. 20. Read *gilded the pill*, as it stands before *Early Statutes* (Camb. 1859) p. xxvi. l. 11. The Italian transcriber's peculiar capitals may excuse the misprint here; I have observed it elsewhere, but have mislaid the reference. The prov. *dorer la pilule* is in Molière; the Germans say *die Pille vergolden* (or *versilbern*); the Dutch (Harrebomée's *Nederlandsche Spreekwoordenboek*, Utr. 1861. II. 184): *Als het pilletje wel smaakte, zoude men het van buiten niet vergulden;* and again: *Hij krijgt eene vergulde pil.*

Ibid. lord Burghley enlarged the commons of the scholars in a manner expressed in the body of the statutes, c. 29. See pp. 414 l. 31, 415, 416.

P. 174 l. 32. *the lady Mildred.* See pp. 396 l. 5 and 10, 404 l. 16, 414 l. 35, 422, 423; Strype's *Ann.* III. 595, 596. Ballard (*Memoirs* 184—187) has printed from the original, then in James West's hands, lord Burleigh's own account (9 Apr. 1589. 'Written at Colling's Lodge by me in sorrow') of this admirable woman, who concealed her charities even from her husband: 'She caused exhibitions to be secretly given by the hands of the master of St Johns in Cambridg for the mayntenance of two schollars for a perpetuite . . She did cause some lands to be purchased in the name of the Dean of Westmynster, who also in his own name to, did assure the same to that colledg for a perpetuall mayntenance of the sayd two schollars in that colledg. All which was done without any signification of hir act or charg to any manner of person but only ... the Deane, and one William Walter of Wymbleton, whose advise was used for the wrytyng of the purchase and assurance.

'She also did with the privite of Mr. Deanes of Powles and Westmynstre, and of Mr. Alderly, beyng fre of the Haberdashers in London, give to the company of the sayd Haberdashers a good some of money; whereby is provyded that every two yers ther is lent to six poore men of certen speciall occupations, as Smyths, Carpyntors, Weavors and such like in Romford in Essex, twenty pounds a pece, in the whole one hundred and twenty pounds. And in Chesthunt and Woolthам to other six lik persons twenty marks a pece, in the whole fourscore pound. Which releff by way of loan is to continew. By the same means is provided for twenty poore people in Chesthunt the first sonday of every month a meass of meate, in flesh, bread, and money for drynk. And lykwise is provided four marks yerly for four sermons to be preached quarterly, by on of the preachers of St. Ihon's Colledg. And these distributions have bene made a long time, whylest she lyved by some of my servants, without gyvyn me knolledg therof; though in dede, I had cause to thynk that she did sometymes bestow such kynd of alms, but not that I knew of any order taken for contynuance therof; for she wold rather cõenly use speches with me, how she was disposed to give all that she cold to some such uses if she cold

devise to have the same faythfully performed after hir liff, wherof she allwayes pretended many doubts. And for that she used the advise of Mr. Deanes of Powles and of Westmynster, and wold have hir actions kept secrett, she forced upon them some small peces of plate to be used in ther chambres, as remembrances of hir good will for their paynes.

'She did also four tymes in the yere secretly send to all the prisons in London, money to buy bread, chese, and drink cōenly for four hundred persons, and many tymes more, without knolledg from whom the same come.

'She did lykwise sondry tymes in the yere send shyrts and smokks to the poore people, both in London, and at Chesthunt.

'She also gave a some of money to the master of St. Ihon's Colledg, to procure to have fyres in the hall of that colledg uppon all sondays and hollydayes betwixt the fest of all Sayntes and Candlemas, whan ther war no ordinary fyres of the charge of the colledg.

'She gave also a sume of mony secretly towards a buylding for a new waye at Cambridg to the Cōen Scholles.

'She also provyded a great nomber of books, wherof she gave some to the University of Cambridge, namely the great Bible in Hebrew, and four other tongs. And to the college of Saint Ihon's very many books in Greke, of divinite and physick, and of other sciences. The lyk she did to Christ's Chyrch, and St. Iohn's Colledg in Oxford. The lyk she did to the colledg of Westminster.

'She did also yerly provyde wooll and flaxe, and did distribute it to women in Chesthunt parish, wyllyng them to work the same into yarn, and to bryng it to hir to se ther manner of workyng; and for the most part, she gave to them the stuff by way of alms. Some tyme she caused the same to be wrought into cloth and gave it to the poore, paying first for the spynning more than it was worth.

'Not long afor hir deth, she caused secretly to be bought a large quantite of wheat and rye, to be disposed amongst the poore in tyme of derth. Which remayned unspent at hir deth; but the same confessed by such as provyded it secretly. And therfor in conscience to be so distributed accordyng to hir mynd.'

In the commemoration of benefactors in Jo. Cosin's vicechancellorship, 10 Oct. 1640 (Heywood and Wright *Cambr. Univ. Trans.* II. 437): 'nobilissima domina Mildreda, Gulielmi Cecilii baronis Burleii consors.'

174 l. 32. *Dr Goodman* was merely the channel of lady Burghley's bounty; the scholars not seldom call themselves her scholars. See pp. 396 l. 5—12, 405 l. 4—18, 424 l. 31. Strype's *Ann.* III. 595, 596.

174 l. 35. *a younger branch.* Rob. Cecil. pp. 405 l. 16, 415, 416, 451 l. 43.

174 l. 36. *Sir Ambrose Cave's benefaction*, see p. 395 l. 15.

175 n. 1. *commission.* Registry Y. Joh. 10. *Pat.* 18 *Eliz. p.* 1 (*Commission Documents* I. 77; where is also, *Pat.* 26 *Eliz. p.* 2, a licence in mortmain to the college). See the arch-bishop's letter, 23 Apr. 1576, MS. Lansd. XXIII. 7; printed in Grindal's *Works*, P. S., 358, 359: 'I

am to move your lordship on behalf of your old nurse, I mean St John's College in Cambridge. That famous college hath been long, and yet is (as I am informed), troubled with factions and contentions. Some of that university, which be of credit, think the readiest way of reformation to be, if a visitation by her Majesty's commission may be procured, and the statutes of the college reduced to some certainty, and in some things altered by the report of the visitors, understanding the state of the house. I am informed that there is no original authentic book of statutes in the treasury of that college, as by statute ought to be, and is in all other colleges duly observed. The copies of the statutes which are now abroad in that house are rased, blotted, interlined, and corrupted with marginal additions, so as indeed no man can certainly affirm what is statute, what not. I think therefore your lordship might do a very good deed, at your convenient leisure, to procure such a visitation from her Majesty, with such good instructions as your lordship shall think requisite in such a case. I refer the matter to your lordship's good consideration. I have inclosed the names of some, who in my opinion are fit to be visitors. Your lordship may alter and add, as you think good. God keep your lordship!

From Lambeth, 23° Aprilis, 1576.

Your lordship's in Christ,

EDM. CANTUAR.

Visitors for St John's college in Cambridge:

1. The lord Treasurer.
2. The bishop of Ely.
3. Dr Whitgift.
4. Dr Watts.
5. Dr Hawford.
6. Dr Ithel.
7. Dr Bing.
8. Mr Goade, provost of the King's college'.

P. 175 n. 2. and l. 16. Whitgift's name is signed to the change made in the statute c. 24, 30 Apr. 1586. See p. 425 l. 21. Another alteration was the establishment of two lawyers' places by royal letter, Westm. 19 June 11 Car. I. published in the college 23 June 1635 (*App. B. to 5th Educ. Rep.*, 1818, pp. 463, 464).

P. 175 l. 18. *The statutes now in force.* They are printed from Baker (MS. Harl. 7050) in *App. B. to 5th Educ. Rep.* (1818) p. 404 seq. 'This Book of Statutes...was the College copy, and as such is very authentic. When a new copy was taken (now in the Library) this being lookt upon as useless, was given to Dr Watson (then Fellow of the Coll., after Bp. of St David) and came from him to me.' This code continued in force till 28 Apr. 12 Vict. when a revised code was confirmed by letters patent; which has itself been superseded by an English code framed by the late commission.

P. 176 l. 1. *once every three years.* So in 1576 when the bp. of Lincoln was desired to visit King's college, he answered 'though he were their Visitor by Statute, yet he had no Authority extraordinary to visit: his Visitation being but *a Triennio in Triennium*' (Strype's *Ann.* II. 419).

P. 176 l. 7. *expense to the college.* The visitor's claim to entertainment was jealously limited in the statutes of 1524, 1530, 1545 (*Early Statutes*

pp. 234, 235, 237, 341). In the middle ages the expenses of episcopal and archidiaconal visitations might ruin an obnoxious monastery.

P. 176 l. 27. *one visitation.* See pp. 195 l. 28, 200 l. 5.

P. 176 l. 37. *the first course at Stamford.* These sermons at Stamford and Hatfield are still preached by fellows of the college in order of seniority in October, and exercises in Latin and Greek verse presented to the marq. of Exeter and of Salisbury. See pp. 415, 416.

P. 177 l. 4. *Edm. Scambler wasted the revenues of the see of Peterborough.* See MS. Baker XXVII. 339—345; Cooper's *Ath. Cant.* II. 167, 547.

P. 177 l. 8. *Burghley had made free with the same revenues.* See MS. Baker XXVII. 355.

P. 177 l. 10. *Howland's plunder of Peterborough church.*

Laud to Wentworth 11 Mar. $163\frac{3}{4}$ (*Works* VI. 357), after speaking of another instance of robbery: 'A St John's man you say he is, and of Oxford; your Cambridge panniers never brought such a fairing to the market. Yes, my good Lord, but it hath; for what say you of Dean [John] Palmer? who besides his other virtues, sold all the lead off from the church at Peterburgh, yet he was brought in your Cambridge panniers; and so was Bishop Howland too, who used that Bishopric as well as he did the Deanry'. So again, 14 May 1634 (*ibid.* 374): 'Now you are merry again. God hold it. And what? Dr Palmer acted like a king. Be it so. But he was another card in the pack. As for Bishop Howland, you never heard of him.'

P. 177 l. 18. *Queen at Walden.*

'In my Vol. 44 p. 439 may be seen a more particular account of this visitation to Audley End, taken from Matthew Stokys's book, with the verses presented to the courtiers, with their gloves, a manufactory for which Cambridge was famous.' WM. COLE. 1777.

Stokys' book in the Registry f. 126 *b.* seq.; MSS. Baker XXIV. 250—258; XXIX. 367, 377; Cooper's *Ann.* II. 362—366, from Nichols' *Progresses* and Strype's *Annals;* Lord Braybrooke's *Audley End and Saffron Walden.* Lond. 1836, 4to.

P. 177 l. 29. *John Palmer*, dean of Peterborough, Cooper's *Ath. Cant.* II. 457.

P. 178 l. 34. *cape.* [The transcript had (by mistake) *cap.*]

'Query, whether capa ought to be translated cap? Ought it not rather to be cope, or the ornament over the shoulders? However query?' WM. COLE. 1777.

P. 179. *At the end of Howland.*

On 8 Id. Oct. 1582 the master and seniors wrote a Latin letter to lord Burghley, complaining that by a royal letter they had lost the proctor for the next year, 'et tota Academia e Trinitatis Collegio utrumque hoc anno procuratorem exire lugeat' (Heywood and Wright, *Cambr. Univ. Trans.* I. 370, 371).

P. 180 l. 6. *a note of Mr Bois.* Peck *Desid. Cur.* bk. VIII. p. 42 § 11.

180 l. 15. *Bois gave his vote against him. ibid.* § 13:
'I have heard him, with a kind of Grief, confesse, that he gave his Voice against him. But, when he came to a more perfect Knowledge of his Worth, he expiated that Fault with an unexpressible Estimation of him. And indeed too much Honour could not readily be bestowed on an Object which deserved it so well, and was so ready to reflect curtesie to all, and familiaritie where he found Desert.'

180 l. 19. *Andr. Downs.* There are several notices of him in the life of his pupil John Bois (Peck *Desid. Cur.* bk. VIII). He and Bois were two of the six to review the new version of the Bible, p. 48 § 9: 'For the Dispatch of which Businesse Mr *Downes* and Mr *Bois* were sent up for to *London*. Where meeting (though Mr *Downes* would not go 'till he was either fetcht or threatned with a Pursivant) their four Fellow-Labourers, they went dayly to *Stationers' Hall*, and in three Quarters of a year finished their Task. All which Time they had from the company of *Stationers* XXXs. *per* Week duly paid them; tho' they had nothing before but the self-rewarding, ingenious Industry.' Downes was so jealous of Sir H. Savile's greater approbation of John Bois' notes on Chrysostom, that he was never reconciled to his pupil, who nevertheless often confessed that *he was much bound to blesse God for him*. Downes died 2 Febr. $162\frac{7}{8}$ (*ib.* §§ 10—12). He has verses on Whitaker (Whitakeri *Opera* I. 706); and in *Epicedium Cantabr.* 1612, pp. 6, 51; large notes in the appendix to Savile's Chrysostom vol. VIII. He corresponded with Casaubon in Greek, Cas. *Epist.* n. 108, letters to him, *ibid.* nos. 108, 949, 994, 1027, 1054, 1109; cf. n. 264 fin. p. 136; 268 fin. p. 139. He used to give private lectures in his house, which D'Ewes declined to attend on the ground of expense (*Diary* 3 May 1620). See *ibid.* 17 Mar. $16\frac{19}{20}$ (I. 139): 'I was, during the latter part of my stay at Cambridge, for the most part a diligent frequenter of Mr. Downes' Greek Lectures, he reading upon one of Demosthenes' Greek orations, *De Corona*; of whom I think it fit to take occasion in this place to transmit somewhat to posterity, having been with him on Wednesday in the afternoon, March the 22nd, by his own desire. He had been Greek professor in the University about thirty years, and was at this time accounted the ablest Grecian of Christendom, being no native of Greece: which Joseph Scaliger himself confessed of him long before, as I was informed, having received an elaborate letter from him, upon some discontent taken by him against him. When I came to his house near the public Schools, he sent for me up into a chamber, where I found him sitting in a chair with his legs upon a table that stood by him. He neither stirred his hat nor body, but only took me by the hand, and instantly fell into discourse (after a word or two of course had passed between us) touching matters of learning and criticisms. He was of personage big and tall, long-faced and ruddy-coloured, and his eyes very lively, although I took him to be at that time at least seventy years old.' Jo. Taylor, (*Lysias*, Lond. 1739 4to., praef. XV) speaking of the speech *de caede Eratosthenis:* 'Proxime (anno, sc. MDXCIII Cantab. in 8vo) Gr. Lat. euulgauit suis praelectionibus, quas Cantabrigiae in scholis publicis habuit, illustra-

tam Andreas Dunaeus Hellenismi Professor Regius et Collegii D. Ioannis Euangelistae per pluris annos Socius bene meritus. Multum de iuuentute Academica et renascente Graecismo meruit vir ille laboriosissimus. Verum cum operosum istud praelegendi genus longe absit ab illa disciplina quam profitemur, vix operae fuisse pretium iudicaui, vt prelo iterum a me committeretur prolixior ista Commentatio.

'*Andreas Dunaeus* [Downes] ex agro Salopiensi oriundus, literisque institutus vna cum inclyto ROBERTO ESSEXIAE Comite, cui *Lysiam* inscripsit, a M. *Ashton* in regia Grammaticali Schola quae est Salopiae, admissus erat Discipulus Col. D. Ioan. Cant. pro Domina Fundatrice Nov. 7. 1567. [Registr. Coll. Ioan.] A. B. 1570-1. [Regr. Acad.] Socius Collegii pro M. Bayley Apr. 6. 1571. [Registr. Col.] A. M. 1574. [Regr. Acad.] S. Th. Bac. 1582. [ibid.] anno demum 1586. Graecae linguae Professor. Postquam numerosam iuuentutem literis domi informauerat, *Chrysostomi* editioni *Sauillianae* adornandae et Bibliis in linguam Anglicanam regio iussu vertendis vtilem manum admouit, vnde Praebendam in Ecclesia Wellensi meruit. Cotonae demum ad lapidem sesquiprimum a Cantabrigia et mortuus et inhumatus est A. 1627. vt ex epitaphio quod descripsi liquet

> Andreas Downes Salop. Coll. D. Iohan. apud Cant. olim Socius, Graecae linguae professor regius, quam prouinciam summa cum fidelitate et egregia laude per vndequadraginta annos exornauit. Vir morum Candore spectabilis, in rebus diuinis probe exercitus, totius a. humaniorис literaturae ad stuporem usque callentissimus. Iam Septuagenarius et quod excurrit rude donatur ab Academia, reseruato tamen ei consueto honorario, anno aetatis 77. secessit huc in agrum suburbanum, vbi ante annum exactum postridie Cal. Feb. 1627. mortalitatem deposuit.'

P. 181 n. 1. Strype's *Ann.* III. 'Andr. Downes solicited for Whitaker, *ibid.* p. 437.' WM. COLE.

P. 181 l. 12. *Whitaker's meetings with Fulke etc.* *Life of John Dod* (Sam. Clarke's *Lives of* 32 *Divines*, 1677, p. 169): 'And whereas Doctor *Fulk*, Doctor *Chaderton*, Doctor *Whitaker*, and some others had their frequent meeting to expound the Scriptures, and therein they chose the Epistle to the *Hebrews*, they were pleased from their loving respect to master *Dod* to take him in amongst them.'

P. 181 l. 34. *connivance to these men.* Whitaker writes to lord Burghley (St John's 4 Apr. 1588) defending his expulsion of Everard Digby from a fellowship. The ostensible ground was (by Stat. c. 8 *de senescalli officio*) arrears with the steward. But other charges are: 'Preaching at St. Maries, he so commended voluntarie povertie, as that D. Fulk in the same place confuted him very shortly after about the same point being a popish position. He inveighed in open disputations against Calvinists as against schismatikes;' and had the reputation of being a papist, and consorting with known papists. His manners too made him a bad neighbour. 'He doth use to blow an horne often in the colledge on the day time, and hollow after it. He is scandalous

to the colledge by a publike challenge in the bills, set up in diverse places; being flatly forbidden to meddle in the matter. He threatened openly to set the president in the stocks, in the hearing of the schollers, then when in the maysters absence he supplied his roome. He openly cried out against the president at the same time, in the hearing of all the company in the hall, these words, and in this order, and like one in a rage beating the table with his hands, repeated them often; *Qui non distinguit, artem destruit quam tu non habes, Palmere, dialecticam.* He called openly to the schollers standing round about the fire, and spake thus of the president (being then also in the roome of the mayster) because he was not mooved with his great words, viz. *My maisters, mark this man, he hath an Italian trick; he will counterfayt a laughter when he is most angry*'. Whitgift and Burghley (6 Apr.) ordered Digby's restitution (Strype's *Whitgift*, bk. III. Records n. 37) which Whitaker (13 Apr. 1588) protests against, 'considering how unprofitable a member he was in the college, having also a benefice abroad, and never almost comyng at it.' He writes again (1 June 1588) to Burghley, deprecating his displeasure, and referring the whole case to him. See Heywood and Wright, *Cambr. Univ. Trans.* I. 506—523, 532, 533. There is a curious notice on p. 517: 'Though the custome [that the steward should go to the seniors' chambers for money] were laudable then when the *manceps*, a servant, had the stewards office, yet now not to be urged of absolute necessitie, when bachelours in divinitie, doctors of physicke, law and divinitie, and the president himself, may have that office.'

Shortly after several papers were drawn up, shewing that the college was not at peace (Registry Y. Joh. 13; MS. Baker XXVII. 76—94). 'The petitions, reasons and reformations of many statuts, exhibited . . to the commissioners Sept. 1588,' which as Baker notes 'having been drawn in Dr. Whitaker's time, and probably by himself, or by his direction, give a true account of the state of the college at that time.' 'Reasons moving us to make these petitions to your honours for the alteryng of some clauses of the statuts in St John's colledge'; six suggestions to the commissioners imperfect, 'ex charta lacera et hiulca.' 'The master's answere to our petitions and reasons.' 'A satisfaction to our master his doubtes concerning our petition.' There is also a determination by Whitgift, Ric. Cosin and W. Lewyn, on the motion of Ant. Higgin and Othowell Hill, that during the vacancy of the see of Ely, the right of interpreting the statutes belongs to his grace, 30 Dec. 1591.

P. 182 l. 3. *synod of the brethren.* Bancroft, *Dangerous Positions*, ed. 1593. bk. 3. c. 7. p. 92: 'For (as it is confessed vpon othe) at *Strigefaire* time, the next yeare (after the sayd *Classicall* councell of the *Warwicke*-shire brethren) vz: in the yeare 1589. there was another *Synode* or generall meeting, held in *Saint Johns Colledge in Cambridge*. *Where* (saith M. Barber) *they did correct, alter, and amend diuerse imperfections conteyned in the booke, called* Disciplina ecclesiæ sacra, verbo Dei descripta: *and* (as maister *Stone* affirmeth) *did not onely perfect the said forme of Discipline, but also did then and there* (as

he remembreth) *voluntarily agree amongst themselues, that so many as would, should subscribe to the said booke of Discipline after that time.* The persons, that met in this assembly, were (as these two last depo- nentes affirme,) *Maister Cartwright, Maister Snape, Maister Allen, Maister Gifford, Maister Perkins, Maister Stone, Maister Barber, Maister Harrison, with others, &c.*' Cf. *ibid.* 44, 45, 77, 79, 81, 85. Bancroft's *Survay*, ed. 1593, c. 4. p. 67: 'Where this assembly was kept, I can- not certainely affirme. But it appeareth *vppon deposi- tion*, that the next yeare after [i. e. 1589], there was one held in Sainct *Johns* College in Cambridge. Where *Cartwright* being againe present and many moe besides: *diuerse imperfections in the saide Booke of Discipline were corrected, altered and amended: and there they did not onely per- fect the said Booke; but also did then and there* (*as the examinate remembred*) *voluntarily agree amongest them- selues, that so many as would, should subscribe to the saide Booke of Discipline after that time.*' See more on this matter in Cooper's *Ann.* II. 486, 487; Strype's *Whitgift*, bk. IV. c. 4; Fuller *Ch. Hist.*, ed. Brewer, V. 150, 151, 152. Thos. Stone, parson of Wark- ton, confessed to a meeting in St John's college, about Stourbridge fair time was one or two years [written in 1591]: the thing debated was the perfecting of the Book of Discipline and purpose to subscribe it at Cambridge; the persons present, Chatterton and others of Cam- bridge, Cartwright, Gifford, Allen, Snape, Fludd, Stone himself (*ibid.* pp. 163—165); to these Fuller adds from Bancroft Wm. Perkins and Tho. Harrison (p. 160).

Articles an- nexed to their booke of dis.

Maister Bar- ber examined in the Starre- chamber.

The fullest account of these meetings is in Strype's *Whitgift* bk. IV. See Records n. 9. p. 160: Tho. Stone 'confesseth a meeting of Mr Cartwright, Mr. [Edm.] Snape and others at Cambridg about one or two years past; where *the treatis of disciplin* was perfited and a voluntary subscription thereto agreed on.' Tho. Barber adds that they conferred 'also about a method in preaching; and whether unpreach- ing ministers be ministers or not; and the sacraments be to be re- ceived of them.' Wm. Perkins confesses (p. 161) to the meeting about the discipline in St John's. On the 20 Oct. 1590 the v. c. and 6 heads wrote to Burghley, stating that Whitaker denied 'a presbiterie to be exercised in' the coll., 'movinge and desiringe to have all the societie of the fellowes of that college examined upon their othes concerninge their knowledge therin.' The same day 34 fellows including Alvey offer to take oath 'that we doe not know that there is amongst any of our sayd colledge, any such presbyterie as hath bene reported.' On 24 Oct. 1590 Whitaker writes to Lord Burghley from dean Nowell's house; those who have complained of him, seeing that he is resolved to come up concerning his defense, and fearing that the charge respecting a presbytery will be disproved, heap up frivolous charges. 'And although I partlie forsee the inconvenience of a new visitacion, whiche is the only thing that they shoot at, yet I feare not any course of justice whatsoever... I am charged that I lay at my brothers Chadertons the night before I came up. Indeed, the truthe is, I lay in the college, as I ever doe; but this was onelie a sleight to bring in some

mention of my brother, whom they hate as much as mee' (Heywood and Wright, *Cambr. Univ. Trans.* II. 13—16). On the 5th Nov. 1590 Jo. Palmer writes to lord Burghley, confessing that he owes to him his fellowship, a dispensation in diverting his studies from civil law to divinity, and a recommendation for the oratorship. Confesses that he heard of the presbytery from Dan. Munsey the president and told one senior only. Yet though the author of the slander is known, Palmer is threatened with deprivation for publishing it (*ibid.* 17—19). On 27 Febr. 159$\frac{1}{2}$ Whitaker joined with Rog. Goade, Edm. Barwell, Laur. Chaderton, in recommending to mercy 'diverse of the trew freindes and lovers of the gospell,' who had 'tasted in some sort of more harde severitie then many knowen papistes' (*ibid.* pp. 30—32).

182 n. 4. 'To what purpose so much sideling to save this great man, as he is often called, from the folly of puritanism, when all his works are overspread with it, in his heat against Popery, his actions in college fully betrayed it, and Mr Baker himself thoroughly satisfied about it by what he says of him? Bp. Neile explains the thing.' WM. COLE.

183 l. 4. *decency.* 'I should be glad to be informed what Dr. Stapleton thought of his adversary's lenity of temper and forbearance.' WM. COLE.

183 l. 13. *no enemies to overcome.* 'How should he, if Alvey governed under him, and they were all united in opinions?' WM. COLE. Whitaker wrote to Burghley 14 May 1590 in consequence of a rumour 'how that I on the Queenes day last [17 Nov.] did forbidd in our College an Oration to bee made in praise of her majesties government. I thinke I am not without some bothe enemies and back-frendes; but that such a thinge should to such, and in such a place bee reported of mee, being soe utterly untrue, . . I cannot but marvell much.... I never forbadd nor hindred any such Oration, and wee had an Oration in our College hall on that night, pronounced by one whom I appointed my selfe for that purpose, whose name is Heblethwaite, now a felow of the College; at which oration I was present, and our whole company, and divers of other Colleges, whom I sawe and can name, if neede require. The action was solemne, with bone fiers in both the courtes of the College, as also it hath bene ever since I came to this College: and the report hath proceeded from some envious body, God knoweth whoe.' (Heywood and Wright, II. 12, 13; Ellis, *Orig. Letters*, ser. ii. III. 160.)

P. 183 l. 14 seq. *Mr. Bois.* From Peck *Desid. Cur.* bk. VIII. p. 43. See on Jo. Bois Hugh Pigot's *Hadleigh*, Lowestoft, 1860. 8vo. pp. 112—118, and *Commun. to Cambr. Ant. Soc.* II. 141, 145, 146, where I have confounded him with Jo. Boys, dean of Canterbury, author of the postills. See Wood's *Fasti Oxon.* I. 276.

P. 183 l. 33. *more than probably can ever be again.* 'Therefore it is most probably a mistake in Mr. Anthony Walker.' WM. COLE.

P. 184 l. 9. See p. 453 l. 34.

P. 184 l. 17. *his learning.* 'One of the greatest proofs of his learning and scholarship to me is, from an exclamation of Joseph Scaliger, a contemner of every person's abilities but his own, who from downright conviction of his great erudition, on reading some of his works then put into his hands, broke forth in these words—*Wittakerus! Oh! qu'il estoit bien docte! Scaligerana secunda.* Vol. 2. p. 621. An exclamation worth an 100 studied panegyrics'. WM. COLE.

P. 184 l. 29. *Bp. Morton.* See p. 507 l. 47.

P. 184 l. 33. *Dr Fuller.* 'Dr Fuller tells the story in his *Hist. of Cambridge* p. 97, in an ingenious manner, without quaintness or punning: but there being an allusion to Alvey's government, I suppose, chiefly offended Mr. Baker. This censure of Dr. Fuller is unworthy of Mr. Baker's candour and good-nature. Dr. Fuller with wit and pleasantry has enlivened every subject he took in hand: and the lovers of history and anecdotes can never sufficiently return him their thanks for a 1000 circumstances, which would have been lost but for his industry: and I take this opportunity of returning him my own.' WM. COLE, Aug. 1. 1777. Milton near Cambridge. Fuller's story (191, 192, ed. Prickett) of the senior fellow who decided that a learned rakehell was to be chosen fellow before a religious dunce, reminds one of a college tradition respecting Ant. Tuckney (Salter's *preface* to *Eight Letters of Ant. Tuckney and Benj. Whichcote*, 1753, p. xv.): 'In his elections at St. *John's*, when the President, according to the Cant of the times, wou'd call upon him to have regard to the *Godly*; the Master answer'd, No one should have a greater regard to the truely Godly, than himself; but he was determined to choose none but *Scholars*: adding, very wisely; *They may deceive me, in their Godliness; they can not, in their Scholarship.* This Story of Him, so much to his Honor, is still upon record in the College; and was told me by the present worthy master,' *i.e.* Jo. Newcome.

P. 185 l. 32. *his journey to London.* He writes to Lord Burghley from dean Nowell's house, 19 Nov. 1595, sending a sermon preached by him *ad clerum* at the beginning of the term, in order to maintain the doctrine of the church against innovations. Begs to be relieved of his professorship, that he may have time to set forth his readings and studies against the enemies of the truth, and apply himself otherwise to the occasions of the church. 'This place doth in a maner occupy me wholly, of great toile and small profi:e.' (Heywood and Wright, II. 62, 63).

P. 185 l. 32. *the Lambeth articles.* See Fuller's *Ch. Hist.* v. 219—227, with Brewer's notes; Heylyn's *Laud* 194; Hickman's *Historia Quinquarticularis exarticulata*, 511, 512; Strype's *Whitgift*, bk. IV. c. 17.

P. 185 n. 4. *Whitaker's funeral.* MS. Baker XXXIII. 241, 242; Cooper's *Ann.* II. 541, 542. Heywood and Wright *Cambr. Univ. Trans.* II. 612, 613 from Baker (MS. Harl. 7038): 'Cygnea cantio Gul. Whitakeri, i. e. ultima illius concio ad clerum, habita fuit Cant. in templo acad. paulo ante mortem Oct. 9, 1595, in hunc scripturae locum, 1 *Thes.* 5. 21. Postquam munere reg. prof. annos circiter 16 functus fuisset, et

Col. S. Jo. evang. vixisset [magister *omitted*] annis fere novem, aetatis suae 47 et salutis hum. 1595 Dec. 4, cum paulo ante spirasset haec verba (ut Dr. Goad tunc temporis procan. auditoribus fidem fecit), *Gaudeo equidem si quid feci in rem usumque ecclesiae Dei.* Rursus, *Vitam non cupio, nisi ut ecclesiae Christi inserviam.* Item, *Mors mihi in lucro est.* Placide expiravit, et inaudita in academico pompa ac celebritate sepultus est.'

P. 186 l. 5. *Jo. Bois made the funeral oration.* Peck *l. c.*

P. 186 l. 9. *a letter.* Partly printed in Strype's *Whitgift*, bk. IV. c. 19.

P. 186 l. 17. *He left a wife and eight children.* See some account of his family, his son Alex. 'the apostle of Virginia' etc. in Churton's *Life of Nowell*, pp. 330—334, where is a portrait. Dean Nowell, 12 Jan. $159\frac{5}{6}$, wrote to Burghley, *ibid.* 430, 431: 'His death was above all to the extreme sorrowe, losse and lacke of his poore wiffe, lying in travell of chylde, when her husband dyed, and thereby, and with inward sorrowe of hart, not vnlyke to dye herselfe, and now is verie hardly recovered to a weake healthe and to manie great difficulties, by the vtter destitution and desolation of herselfe, and of a great multitude of their yonge and helplesse children. ffor he being wholly given vnto his studie, and to contynuall reading of her Ma^ties divinitye lecture, and to incessant wryting against the adversaries of trewe religion, had never any leysure, or care, for the providing of more, then was necessarie for verie meane and scholerlyke dyet and clothing; as being in the shaddowe of the Vniversitie, and far from the light and frendly aspect of the Court. wherby he hath left to his poore wife and children for their mayntenance, being manie and verie yonge, the onely riches of his books, most dearly bought by hym, and little worthe to be solde agayne, for the buying of necessaries, to the mayntenance of lyfe.' The queen has been moved to help her by the earl of Essex 'who hearing D. Whytaker's good and godly instruction in Cambrige in the tyme of his youth, was his honorable and verie good Lord all his lyfe tyme'. Asks for 'some little Lease' from the queen. It is pleasant to find that the college granted Mrs Whitaker a lease. See p. 441 l. 24. There is a life of Whitaker by Gataker in Fuller's *Abel Redivivus*. 'There is an elegy on him by Mr Jos. Hall, afterwards Bp. of Norwich, in the 2nd vol. of Mr Nichols' *Select Collection of Poems*, p. 148. Lond. 8vo. 1780.' WM. COLE.

P. 186 l. 23. *He kept his wife in town, according to a laudable injunction of queen Elizabeth generally observed till towards the times of usurpation, when all things run into confusion and wives with their dependances were brought in to the disturbance of scholars.* See p. 563 l. 13. In 1576 the fellows of King's 'complained of his [Dr. Goad, the provost's] Wife; that she came within the Quadrant of the Colledge: (though she came never twice within the Quadrant, but kept within the Lodgings). That their Statutes did forbid the Provost to marry. Though the Statute, as the Provost in his Answer shewed, did not forbid the Provost's Marriage. And that the Visitor's Statutes in the Beginning of the Queen's Reign, and the University Statutes lately made, allowed

Heads of Colleges to Marry' (Strype's *Annals*, II. bk. II. c. 2. p. 420). 'How would Mr. Baker have been astonished at the proposal, which originated from this college, and countenanced, as it was said, by the master and president, both ingenious, singular, and unmarrying men, brought into the senate house about 1765 or 6, for leave for fellows of colleges to marry. Their greatest enemy could not have proposed a more destructive scheme.' WM. COLE.

P. 186 l. 29. *Pet. Baro.* Cooper's *Ath. Cant.* II. 274, 551; add MS. Baker XXIX. 184—188. Five fellows of St. John's, Jo. Allenson, Wm. Nelson, Abd. Ashton, Jas. Crouther, and Jo. Hooke signed the articles against Baro, Heywood and Wright II. 92.

P. 186 l. 31. *Wm. Barrett's case.* Cooper *ibid.* 236, 549. See Strype's *Whitgift* Records bk. IV. n. 23: 'A copy of Mr Barret's propositions,... as given out and dispersed by some of St. John's college;' and n. 25: 'Dr Whitaker to the Archbishop; in favour of the proceedings of the Vice-Chancellor and Heads against Mr. Barret'. Both from Trin. Coll. MSS.

P. 187 n. 3. *the original.* See above p. 600 l. 37.

P. 187 l. 16. *the queen presented Wm. Crashaw*, p. 291 l. 25.

P. 187 n. 5. Dr. Morton. See on this gift pp. 493 l. 6, 510 l. 48, 511 l. 5.

P. 187 l. 21. *Ric. Cox*, p. 290 l. 21. There are other examples.

P. 188 l. 6. *A treatise among our MSS.* H. 8.

P. 188 l. 23. *at Blunsham*, p. 439 l. 15.

P. 188 l. 27. *some reproach.* 'Surely there can be no great reason of reproach! a prebend of Canterbury, prebend of Norwich, Mastership of St. John's, Regius professor, fellow of Eton, if such, and probably 2 livings, might have contented a reasonable man. More may be complained of in respect to the other, who being sent for by Cranmer out of Germany to instruct the English in divinity, ought not to have been starved when they brought him here. Observe that Dr. Whitaker was only 47 years at his death, and had a promise of the provostship of Eton college when vacant. Let his learned deserts be ever so extensive, the rewards seem to have been equally large.' WM. COLE. It is certain, from Whitaker's and dean Nowell's letters, that Whitaker was by no means wealthy. He sought the mastership of Trinity after Still's promotion, MS. Baker XXIX. 357.

P. 188 l. 30. *Bucer forced to beg money with his latest breath.* MS. C. C. C. C. CXIX. art. 23 p. 68, 'scriptum novissimum omnium quod scripsit D. Bucerus paulo ante mortem eius' (Parker's note). Addressed to Parker: 'S. D. Oro D. T. clarissime D. Doctor, ut des mihi X. coronatos mutuo, uno tamen mense reddam, bona fide. Opt. vale. D. T. deditiss. in Domino, MARTINUS BUCERUS, tamen perægre scripsi' (Parker *Correspondence*, 42). See Sir John Cheke's letter on the poverty of Bucer's widow, *ibid.* 43, 44.

P. 189 n. 1. *For* 539 *read* 339.

P. 190 l. 2. *The next thing the college had to think of was a new master.* In Heywood and Wright II. may be found. I. A letter to ld. Burghley, no date: 'It hath pleased God to take unto hym self the master of our colledge, a man renowned for his learninge throughout all Christendome, and a great pillar of oure churche, who, geving hym self over wholye to his studye, and beinge by nature quyett and tractable, and puttinge in trust some others who, contrarye to hys mynde, suffered conventicles in oure colledge of Cartwrighte and his associates, and have chosen into the colledge, as neere as they coulde, no other men but suche, rejectinge the learned, and so have altered the state of this colledge since the lord bysshoppe of Peterboroughe went from us, as is incredible to be tolde. And if oure master had lyved, he would, as he often professed, synce he made an ende of writinge agaynst Stapleton, have reformed all thinges; but now dyinge before, the colledge is so full of suche like men, as they are the greater nomber of the societie: and so if the newe master be chosen by them, we must needes greetly feare what they will doe.' Desire 'your honour to have that care of us, that our master may not be freely chosen whome they please, but rather one whome youre honour shall thincke good by her majestie to preferre.' Signed by Ott. Hyll, Wm. Pratt, Wm. Billingsley, Ow. Gwyn, Geo. Buddle, Christ. Powell, Wm. Mottershedd, Val. Carey, Edw. Abney, Pet. Bindlesse, Val. Wood, Geo. Gowldman (pp. 64, 65). II. Latin letter to the same, no date. Lament 'e vivis excessisse religionis nostrae alterum Achillem, lumen academiae carissimum, et huius nostri collegii sapientissimum dignissimumque praefectum.' Entreat 'ne mandato principis libertas suffragiorum..,nobis eripiatur.' Assure him 'quo minores sunt fortunae collegii nostri, ... non nisi initiatum et paulo diligentius exercitatum difficilem provinciam posse cum laude sustinere.' Signed by Hen. Briggs, Greg. Newton, Rog. Morrell, Art. Johnson, Jo. Harrison, Jo. Allenson, Tho. Bends, Abd. Assheton, Jo. Hooke, Jas. Crowther, Ste. Thomson, Christ. Foster, Rob. Spaldinge, Hugh Baguley, Jo. Goodwyn, Reg. Brathwaite, Rob. Whitham, Ri. Hord, Wm. Crashawe, Randolph Woodcocke, Jo. Gaudinge, Wm. Bourne; and by 'D. Robson, D. Harris, D. Placey', where D. probably stands for Dominus, i.e. B.A. (pp. 65—67). III. Cambr. 12 Dec. 1595. Humphr. Tyndall and Tho. Nevile to Rog. Maners at the Savoy. Urge him to move lord Burghley in favour of Lawr. Stanton. 'If his lordship were thoroughly and truly made acquainted with the state of that house at this daye, he would not dislike to have theire private plottinge there disapointed' (pp. 67, 68). IV. Cambr. 13 Dec. 1595: Rog. Goade v. c. and six heads to ld. Burghley. Being asked their opinion about the mastership, leave that consideration to his lordship's own wisdom (pp. 68, 69). V. 15 Dec. 1595. Lord Burghley to the coll. Repeats her majesty's command, conveyed in a former letter, 'charging yowe, uppon paine of your deprivacion and hir majesties indignacion, to forbeare to proceede to anie eleccion, ... untill hir majesties further roiall pleisure shall be signified' (pp. 69, 70). VI. St John's same date. 'Latin letter to lord

Burghley. Beg him not to expose them to robbery; 'quod tum certo eveniet, si aliqui nobis praeficiantur quos passim audimus nominari.' They are laughed to scorn by their enemies 'quasi aut malesani homines aut non multi iudicii; parum idonei, quibus committi tuto possint illa libera suffragia.' Yet 18 of them are B.D. or of a higher degree, some of them elected Whitaker. 'Inique postulamur quasi *puritani* omnes essemus ... Omnem haeresin, maxime vero quae nunc nostram hanc ecclesiam Anglicanam perturbant, *papismum* et *puritanismum*, execramur dirisque devovemus.' Hope that they may at least be allowed to choose some one whom his lordship may approve: 'quales esse speramus magistrum D. Reignolds Oxoniensem, magistrum D. Webster, magistrum D. Clayton, magistrum Knewstub, magistrum Ireton, magistrum Alvey collegii istius praesidem, magistrum Morrell, omnes collegii istius alumnos, et alios complures quos aetas haec nostra tulit, e quibus possit amplissimus honor tuus quos velit nobis offerre.' Signed Art. Johnson, Jo. Allenson, Tho. Bends, Morgan Gaudinge, Rob. Hill, Wm. Peachie, Ste. Thomson, Ra. Woodcocke, Jo. Goodwyn, Jo. Gaudinge, Jo. Hooke, Jas. Crouther, Christ. Foster, Rob. Whitham, Rob. Spaldinge, Reg. Braithwaite, Wm. Crashawe, Hugh Baguly, Wm. Bourne, Ri. Horde, Hen. Briggs, Jo. Cupper, Greg. Newton (pp. 70—72). VII. Same date. Rog. Goade v. c. and 6 heads to the same. By his letter of 12 Dec. he had ordered the election to be delayed. Have not been able to agree upon one candidate, but name two, Dr Webster and Mr Stanton, both named by the fellows consulted, who were equally taken out of both sides. The majority, including the v. c., recommend Stanton (pp. 73, 74). VIII. 14 Dec. 1595. Complaints against Hen. Alvey and his party for non-conformity. **1.** General exceptions. '1. In theire prayers at there sermons they never make mention of the quenes supremacye, neyther do they ever pray for archbishopps or bishopps, or the present state of the churche.—2. They have no lycences to preache, nor will take any, because they will not subscribe; and yet the statute of our howse doth enjoyne all oure preachers to get licences. *Cap.* 22°.—3. They preache in their private sermons that we ought to choose fellowes and schollers *religious* and *godlye men* (as they terme them), that be unlearned, rather then oure greatest schollers; and followinge this principle, they have pestered oure howse with unlearned puritanes picked out of the whole Universitie and scholemasters out of the country, and dryve awaye all the best and towardlye schollers that be of our owne colledge. —4. In our masters absence they suffered a conventicle of Mr Cartwright and his complices to be gathered in oure Colledge, *anno* 1589; Mr Alvey keepinge our masters lodginge where they then mett.—5. In all elections of officers and other prefermentes they injurye, disgrace and put by their senioritie, as neere as they coulde, all men that were not of theire humoure.' **2.** Particular exceptions. 1. Alvey supported Fras. Johnson the Brownist. 2. When Barnhere's [Tho. Bernher's] fellowship was challenged, because he had only presbyterian orders, Alvey 'defended him that he was as good a minister as any there'. 3. Alvey proposed suppers publicly in hall on Friday nights, 'alledging it was not against any statute in the realme, but some olde

canon whiche he regarded not.—4. Our *posteriorums* beinge a feast of fleshe was kept this last year on Easter even at night, the bell ringinge to it. And this was donne by expresse commaundement of Mr Alvey to the stewardes uppon their obedience, when they seemed to mislike.' —5. For 7 or 8 years Alvey has plotted for the mastership.—6. Since Alvey's side was strong enough, 'which hathe bene this twelvemonethe,' they have depreciated Whitaker's government.—'7. Our master inclined in his latter tyme to do good to our companye in many thinges ... Whereupon Mr. Alvey of late tooke the prophets wordes to Jehosaphat for his text, 2 *Chron.* 19, 2: *Wilt thou helpe the wicked, and be joyned in frendshippe with those that hate the Lorde?* ... applying his speache wholye to our master.—8. Mr. Monsey in his public sermon synce Michaelmas last, perceaving the masters dislike he beganne to have of their companye, prayed God that our master, *as he had begunne in the spirit, so he might not ende in the fleshe.*'—9. [Art.] Johnson, suspended 1583, has since served Bennet parish 9 or 10 years, neglecting the orders of the church.—10. [Jo.] Harrison continues vicar of Histon after refusing subscription.—11. [Greg.] Newton, late cur. of Barnwell, 'never wore surplice there, nor used the crosse, nor woulde let theme have anye ringe in marriage, nor let the auncient men of his parishe communicate, excepte they came before hym to be examined. Mr Newton also in a common-place speakinge of the afflictions of the godlye, termed the government of the bysshopps, for suspendinge ministers from their ministerie, *tyrannicall.* And beinge complayned of, he expounded hymself that he meant of antichristian byshopps.' Jo. Allenson, suspended by my lord grace his delegates 1583, when he served at Barnwell, and again 1589, when he served at Horningsey, and neither time absolved, still preached. [Wm.] Bourne, chosen last election from another college, being denied orders by the bps. of Chester (afterwards of Linc.) and of Peterborough, because he refused to subscribe, was at last ordained by the bp. of St. Asaph. Pet. Bindles, Edw. Sparcke, Jas. Crowther, Wm. Peachy, Jo. Cupper, neglect the orders of the church at their cures. 'All that company, when they reade service in our chappell, do usually leave out peeces of the prayers in the communion booke at their pleasure'. Signed Ott. Hyll, Jo. Bois, Wm. Pratt, Geo. Gowldman, Val. Carey, Tho. Turner (pp. 75—78). IX. Cambr. 18 Dec. 1595. Hen. Alvey to ld. Burghley (Lat.). Is grieved to hear of the calumnies of certain fellows. They charge him with being incapable to govern; and yet 'crebris sermonibus suis solent usurpare, quasi plus iusto (uti loquuntur) politicum me putarent et dicerent, idque optimo Whitakero, dum vixit, non semel ad ignominiam ab illis obiectum fuit,...a me non ab illo geri plane quicquid illo tempore quo is nos rexit, quoad regimen collegii, apud nos factum fuit.' Charged as one, 'qui per fas nefasque ruerem contra omne imperium dominationemque, non obstante aliqua cuiuscunque personae praeceptione.' Far from resisting the queen's letters, 'in uno tuo verbo libentissime acquiescerem.' When your lordship's messenger demanded £3. 6*s*. 8*d*. from the coll., the other party refused to pay him out of the college funds, referring him to those who had occasioned the second message, 'homines nimirum nostros intelligunt, ne

forte nescias.' Begs 'ut me homunculum ad pedes tuos humillime prostratum respicias...Ita cuique eveniat, ut de republica, ecclesia, hoc collegio quisque mereatur' (pp. 79—81). X. 19 Dec. Lord Burghley to the heads, in reply to their letter of 15 Dec. Of Webster and Stanton, her maj. likes Stanton best; but has since heard that Ri. Claiton is 'a veatie meete person, the rather bicause he is unmarried, as the other two are not.' The president and an equal number from each party of fellows to have their choice; whether they will elect between Claiton and Stanton, or whether the queen as 'inheritable fundatryce' shall nominate. 'I doe wishe most hartelie to see sum good ende hereof, and that such a master maye be theare as maie bringe seedes of concorde into the howse, beinge the principall band to continewe them in charitie, and thereby to prosper in grace and loving, wherof no on in that societie whosoever shall tak more comfort than my self, estemying and reverencyng that colledg as my best parent that gave me norriture, to know God truly, and to detest popery; which was above iij^{xx} y rs now past' (pp. 81—83). XI. King's coll. 22 Dec. 1595. Rog. Goade v. c. to lord Burghley. The day before the fellows promised to elect one of the two recommended; and 'this present morning thei having, with generall consent, chosen Mr. Dr. Claiton, did theruppon (according to their statute) bring their sayd master unto me... to take his otle, which he hath done in their presence; the president declaringe first openly unto mee that thei had, with one consent, chosen him to be their master' (pp. 83, 84). XII. 23 Dec. 1595. Rog. Goade, Edm. Barwell and Laur. Chaderton to the same. Recommend Ri. Neale B.D. of S. John's 'a man partly knowen unto your lordship, and in our opinions not onely religious, learned and of sober and honest conversacion, but also of that temperate moderacion and discreet cariage of himself, as wee thinke him in that respect also the meeter for this small preferrement,' the mastership of Magd., vacated by Claiton (pp. 84, 85). XIII. St John's 25 Dec. 1595. 37 fellows, of both parties, to the same (Lat.) 'Cum...de surrogando...novo magistro vehementer (ut fit) dissentiremus, parumque abesset quin mutuis certaminibus collisi pudendum de nobis spectaculum praeberemus, tua tandem (salutarine dicamus an divina?) prudentia factum est, ut talis vir nobis commendaretur, qui nemini invisus, omnibus carus et iucundus esset. Is est Cleitonus, vir summa integritate, eruditione, morum facilitate praeditus, quo, si libera nobis vota fuissent, vix optassemus quidem meliorem. In eo itaque eligendo communibus studiis atque suffragiis consensimus; neque dubitamus fore quin felicibus auspiciis inchoata concordia in perpetuum permansura sit' (pp. 85, 86). These letters resolve Cole's doubt. 'In Peck's *Desid. Cur.* Vol. I. lib. v. p. 9, 10, is a letter from lord Burghley to his son Sir Rob. Cecil, dated 7 Dec. 1595, requesting the queen not to interfere in the election of a master, but to leave the fellows to a free choice according to their statutes. He says, that he has no purpose to prefer any, tho' he has some interest there on account of his and his wive's benefactions to the society. Yet Mr Baker says, that he recommended Dr Clayton and Mr Stanton.' WM. COLE. Lord Burghley says: 'The Bearers herof are two of the Senior Fellows of St *Jhons* Colledg in *Cambrig* who

brought me the Letter included (signed by 23 of the Company [see above p. 606 l. 25]) which yow may read, and therby the cawse of ther Wrytyng to me, as beyng the Chancellor of the University, may appeare very reasonable and just; which is,' to procure them freedom of choice. 'My Request is, that if ye shall fynd any Intention in hir Majestie upon any sinister sute, to prefer any other than the Voyces of the company shall frely choose, to besech hir Majestie that, at my Sute (being ther Chancellor, and having bene wholly brought up ther from my Age of xiiij. Yers, and now the only Person lyving of that Tyme and Education) the Statuts of the Colledg (to which all that are Electors are sworn) may not be now broken; as I hope hir Majestie will not in hir Honor and Conscience do. I my self have no Purpose to prefer any; and yet I have some Interest herin, being a poore Benefactor of that College, to which I have assured Lands to encress the Commons of the Schollers from vij*d.* to xii*d.* a Weke. And so hath your Mother also gyven a Benefit of Perpetuitie. If hir Majestie should, by private Labor, be otherwise moved, I pray yow offer to her the Letter to be redd from the Colledg.'

P. 190 n. 1. *Alvey disaffected.* 'V. Dr Nath. Johnston's *King's Visitatorial Power asserted*, p. 269'. Wm. Cole. See *Commun. to Camb. Ant. Soc.* I. 348. Alvey, with 10 other fellows of St. John's, signed the petition in favour of Fras. Johnson 23 Dec. 1589, see above p. 607 l. 46; Heywood and Wright *Cambr. Univ. Trans.* I. 564—568.

P. 190 n. 3. Peck *Desid. Cur.* bk. VIII. p. 43.

P. 191 l. 11. *The second court.* In the treasury, drawer A, are contained the plans for this court, signed by the contractors. They will appear in Prof. Willis' *architectural history of the University.*

P. 191 l. 13. *Rob. Booth.* See *Commun. to Cambr. Ant. Soc.* I. 348.

P. 191 l. 23. *for making the buildings half-story.* See a letter of Booth's (*ibid.* 343—345), Broad-street (lady Shrewsbury's) 6 June 1600 to Ri. Claiton: 'for M^r^ Lucye, yf he have M^r^ Cokes chamb^r^, all here are well satisfied: & for bestoweing roomes in yo^r^ new buildinges vppō yong gentlemen, w^c^ by the Found^rs^ were and are intended to Felowes, yt wilbe much mysliked: & yo^r^ frendes here will not press yo^u^ in y^t^ kynde; but are desyrous that the Felowes may have the benefite of those roomes: yet vppō speciall occasions they who are ornamento or emolumento* to yo^r^ howse must by yo^r^ statute be therin respected. in this rawng now erecting in yo^r^ new court, & so in the next, it wilbe well y^t^ the tymber be so provyded as y^t^ the thyrd story may be 11. foote high at the least, & y^t^ the second or midle story may notw^t^standing be 12. foote high at the least betwene floare & floare. all w^c^ (as I think) may fitly be, by thrusting the seeling of the third story high into y^e^ roofe, & by raysing y^e^ floare of y^t^ third story a foote or more higher then it is in the north rawng: w^c^ may be w^t^out charg to y^e^ workemen, and will greatly bewtifye the chambers.....yt is sayd y^t^ yo^r^ new gatehowse is not so large & fayre as the ould one towarges y^e^ streate: w^c^ must

not be suffered being contrary to y^e^ articles. for that w^e^ Mr. Coke tells vs y^t^ yo^u^ desyre to know conc^r^ning yo^r^ new gatehowse, I would wish it to be as the ould is, more brode towardes the Cowrt, then towardes the backsyde of y^e^ howse.'

* The following is the statute referred to: 'Ne tamen ex cubiculorum distributione controversia aut invidia oriatur, seniorem secundum suum gradum iuniori tam inter socios quam inter discipulos semper præferendum statuimus.....Proviso semper ut non obstante praesenti statuto liceat magistro et maiori parti seniorum cubicula vacantia illis pensionariis assignare, quos in sociorum commeatum admissos tam collegio quam academiae et ornamentum et emolumentum allaturos esse iudicaverint, modo numerum trium cubiculorum non excedant.'—*Stat. Eliz.* c. 32.

P. 191 l. 26. *the north side finished* 1599. The date may be read on the gutter above the first doorway on that side as you enter from the first court.

P. 191 l. 34. *I meet with Wigge in prison.* See pp. 453 l. 17, 455 l. 23.

P. 191 l. 35. *a slight and crazy building, which can never live up to the age of the first court.* 'By the influence and direction of Dr. Powell, the late master, who gave £500 to it, the 2^d^ court has a chance of living up to the age of the first: for about 1773, the college having a sum to lay out on the buildings, the foolish scheme was adopted of new casing part of the first court with stone, to the great weakening of the original building, defacing the uniformity of it, and at such an expense as it would be preposterous to go on in the same manner: so only the face of the south side of that court looks elegant, to disgrace the other parts, which now look worse.' Wm. Cole. 1777. Aug. 2.

P. 192 l. 12. *Mr Rob. Booth's legacy.* See pp. 479 l. 40, 480.

P. 192 l. 20. *Countess of Shrewsbury.* '*Vid. Letters of Sir Francis Bacon*, printed A^o^. 1702, p. 68. Eliz. Cavendish, daughter of the famous Eliz. Hardwick, countess of Shrewsbury, married Charles Stuart, earl of Lenox, younger brother to Lord Darnley, king of Scots, and uncle to king James I., by whom he had the lady Arabella Stuart. The Queen of Scots was accused for contriving this match; and the countess was imprisoned for it; as was her daughter for a fault of the same nature. Watson's *Historical collections of Ecclesiastick Affairs in Scotland*, p. 177.' Wm. Cole.

P. 192. l. 24. *no mystery.* Rob. Booth to Ri. Clayton, 14 Febr. $159\frac{8}{9}$, sending in the name of the earl of Shrewsbury [who had estates at Sheffield] 'a knyfe, a payre of scissers and 3 penknyves: bycause they are not worth the sending, you must have them as from me. Yf you mention any thankes to his Lordship in any Letter, either lett it be in a note inclosed in your lettre, or els be sure in the same lettre not to mention either the mony receyved, or any other thing concerning your building in hand, bycause his Lordship hath not bene yet prepared as

he must be, for his Contribucion towardes it.' Again, 16 May 1600: 'I could not improve your lettre to the best advantage, bycause of that which you write concerning your building: herafter write not of both matters in one paper...Let not any of your company (whomsoever you trust best) knowe of any hope that your case may alter to the better: for it is better that they languish a tyme, then that by their receyving an overspeedy comfort, the good which is intended to your howse should be hindred. Concerning your building, order is taken to send into the Cowntrye for mony for it; yf you take order with Mr Cradock for exchawnge: lett me knowe where to fynde him' (*Commun. to Cambr. Ant. Soc.* II. 142—144). In this last letter, and in one dated 6 June 1600 (*ibid.* I. 345) there is mention of differences 'betwene you and your overthwart neighbours,' *i.e.* Trinity college. Some months later (Febr. $160\frac{0}{1}$) the feud came to an open outbreak at the performance of a comedy at Trinity: a Trinity scholar advised his Johnian friend to keep away, giving this reason, 'that their skulls, by the appointment of the fellows, had gathered and layd up in the tower as many stones as would fill a large studye. The goodwife Freshbien deposed, that upon the Wednesday night four schollers . . of Trinity college, coming into her shopp for tobacco, . . spoke to her of the provision of stones layd up; and also of some bucketts to be provided to fetch water from her conduyt, to poure downne upon St. John's mene.' Mr Massey M.A. of St John's was felled to the ground by a club (Cooper's *Ann.* II. 601).

From the original, under seal, in the college treasury:—'Honoratissime Domine, quod latifundiorum nostrorum ius in agro Cantabrigiensi a pijs fundatoribus nobis relictum tam honorifice nuper in Aula Regia propugnaveris perpetuae in nos nostrosque inclinationis [tuae] illustre argumentum fuit; cuius si non clarum aliquod posteris nostris monumentum [trada]mus, ineptissimi; si nulla apud Amplitudinem tuam mentione grata praedicemus, omnium hominum ingratissimi viveremus. Surgentia nunc auspicatissima areae nostrae alterius moenia quid tandem nobis posterisque nostris profutura erunt, si iuris nostri moenia omnium munitissima corruant? Illa vetustatis, aeris, ignis damnum aliquod passa refici denuo amplis impensis potuit, nec unquam natura magnifico defuit, materieve necessaria architectum destituit. [Haec] autem, si ea semel *δίκης στέρησις*, quam Chrysippus iniustitiam definivit, in rebus minimis vel levissimo praescriptionis damno laeserit, non nisi extra ordinem, mutato rerum omnium statu resarciri possunt, et ex vna tantum parte labantia non levi ruinae vniversalis praeiudicio aedificium totum concutiunt. Quod cum in fundis, quos proprie et seorsum privatis hominibus elocamus, si iure nostro excidamus, accidere soleat; tum multo magis id nobis metuendum est, vbi commune et municipale totius vrbis oppidive ius aut plurimum periclitatur aut plane amittitur. Id enim sine sacrilegio quodam non admitti a nobis posse Numa Pompilius et qui de finibus regendis leges sanxerunt, ad vnum omnes contendunt. A quo sacrilegij genere pium tuum de nobis studium (Honoratissime Domine) nos vindicare et tui nominis familiaeque honoratissimae memoriam splendidissimam apud nos posterosque

nostrós relinquere perget. E Collegio Diui Joannis Cantabrigiae 15° die Aprilis 1600.

Honori tuo addictissimi

Ric. Claitonus.
Henricus Alvey.
Daniel Monsey.
Arthurus Johnson.
Joannes Allenson.
Thomas Bends.
Wms Billingsley.
Guilielmus Pratt.

To the Right Honorable
oure singular good Lorde
The Earle of Shrewsberye
Knight of the most noble
[Order] of the Garter etc.'

This letter is rotten and torn. It was probably restored to the college by Booth.

P. 193 l. 1. *lady Arabella.* See MS. Baker VI. 338, 339, 348—350=B 298—304.

P. 193 l. 3. *lady Shrewsbury imprisoned.* Jo. More writes to Ra. Winwood, Lond. 18 June 1611 (Winwood's *Memorials* III. 281): 'On *Saturday* last the Countesse of *Shrewsbury* was lodged in the Tower, where she is like long to rest, as well as the Lady *Arabella.* The last named Lady answered the Lords at her Examination with good Judgment and Discretion: But the other is said to be utterly without Reason, crying out that *all is but tricks and giggs;* that she will answere nothing *in private,* and yf she have offended the Lawe, she will answere it *in publicke.* She is said to have amassed a great somme of Money to some ill use, £20,000 are known to be in her Cash: and that she had made provision for more Bills of Exchange to *her Neice's* use, then she had knowledge of. And thoughe the Lady *Arabella* hath not as yet been fownd inclinable to *Popery,* yet *her Aunt* made account belike that being beyond the Seas in the Hands of *Jesuites* and *Priests, either the Stroke of their Arguments or the Pinch of Poverty might force her to the other Syde'.* Cf. *ibid.* 429.

The fullest account may be seen in the *Calendar of State Papers,* 1611—1618, index *s. v.* Talbot, Mary. On 9 Oct. 1611 the earl of Shrewsbury writes to ld. Salisbury, requesting 'shutters for the windows, boards before the doors, and repair of a hole in the roof of the rooms where his wife is lodged' (p. 80). On 27 Mar. 1616 Chamberlain speaks of her as liberated by Ra. Winwood's means (p. 358). Her troubles did not cease: on 9 May 1617 Geo. Gerrard writes: 'The widowed countess of Shrewsbury is almost out of her mind, with a dread of being poisoned; her two court sons, the lord chamberlain and the earl of Arundel, beg the protection of her estate, and will enjoy the fruits of it, if she do not mind.' Cf. p. 548. One is glad to find that she had the best rooms in the Tower, 12 Sept. 1618 (p. 569). See

Kennett's *Memoirs of the Family of Cavendish* 4 seq.; Thoroton's *Notts* 455; Lilly's *Life* 27. Howell's *Sta. Trials.* II. 770—775; Nichols' *Progresses of James*, II. 642. Wotton's *Remains* 412 (the 2nd). Tho. Lorkin to Sir Tho. Puckering, Greenwich 30 June 1618 (Birch's *Court and Times of James I.* II. 77): Lady Shrewsbury 'was committed to the Tower some months since, for refusing to answer to some interrogatories propounded unto her, upon a fame that was divulged abroad, how the Lady Arabella should have left a son to inherit her right; which resolution she peremptorily continued in the open face of the court, under pretence forsooth of a vow formerly made, of not answering to any article touching the said Lady Arabella, and was for that her obstinacy censured with a fine of £20,000 and perpetual imprisonment, unless, upon her voluntary submission in that particular, his majesty should graciously please to grant her enlargement.' Jo. Chamberlain to Sir Dudley Carleton, Lond. 13 Aug. 1618 (*ibid.* 87): 'This week the Lord Coke, the attorney-general, and solicitor, by order from the king, went to the lady of Shrewsbury to offer her the oath of allegiance, which she, absolutely refusing it, run they say into a *præmunire*, and so in danger, if the king deal rigorously with her, to lose all she hath.' Cf. *ibid.* 80 n.

P. 193 n. 1. David Morton.

P. 193 n. 3. *College orders Feb.* 23, 1608. See p. 551 l. 24.

P. 193 l. 32. *the plague*, 1605. Cooper's *Ann.* III. 19.

P. 194 l. 3. *Morton kept his act.* See his *Life*, 1659, p. 24 seq.

P. 194 l. 6. *Dr Playfere.* Cooper's *Ath. Cant.* II. 513.

P. 194 l. 15. *An order for the observance of* 5 *Nov.* MS. Baker XLII. 27; Cooper's *Ann.* III. 23.

P. 194 l. 18. *University burgesses, ibid.* 3, 4.

P. 194 l. 20. *charter, ibid.* 14—17; cf. MS. Baker XXIX. 383, 384.

P. 194 l. 23. *the livings of popish recusants.* Stat. 3 Jac. I. c. 5, s. 13; Cooper *ibid.* 21, 22.

P. 194 l. 25. *Gift of Somersham and Terrington, ibid.* 18; *Patrick Papers* (Univ. Libr.) 23 (5) ff. 6 v°. 7.

P. 194 l. 31. *order against tobacco.* Cooper *ibid.* 27, 28; Heywood and Wright II. 224—226; MS. Baker XLII. 28. During the king's visit Mar. $161\frac{4}{5}$ expulsion was the penalty for resorting to a tobacco shop, or taking tobacco in St Mary's church or Trin. coll. hall (Cooper, 68).

P. 194 l. 33. *that evil custom.* Archly said; Baker's one indulgence was a new pipe laid out for him daily.

P. 195 n. 3. See p. 551 l. 10.

P. 195 n. 4. See p. 551 l. 5.

P. 195 l. 23. See p. 199 n. 1; *App. B. to 5th Educ. Rep.* (1818) p. 405.

P. 195 l. 27, 28. *complaints at court; a visitation.* See pp. 498, 499.

P. 195 n. 5. *D. M.* David Morton.

P. 196 l. 1. *his next relations not agreeing about the division.* One thing at least was carried away, which belonged to the college (*Commun. to Cambr. Ant. Soc.* II. 144). Rob. Booth to Dr Gwyn 18 July, 1612: 'I am informed by some of your Colledg, (vppon my enquyrye aft^{r} a picture of my La: the Cowntesse of Shrewsbury, w^{c} her ho. at my humble sute bestowed vppon the Colledg, and desyred y^{t} Dr Clayton would cause it to be hanged vpp in the gallerye there) y^{t} Mrs Ashton hath taken it away, as parte of the goodes of her broth^{r} deceased: Thése are therfore earnestlye to desyre yo^{u} to vse all good meanes for the recoverye thereof for the Co!ledg behoof, & yf it shalbe needful, I will at all tymes be readye to testifye vppon my othe, y^{t} it was bestowed vppō the Colledg, & y^{t} Dr Clayton only made sute for it, for y^{t} purpose. I am boulde to signifye thus much vnto yo^{u} out of love and dutye to the Colledg. And so w^{t} hartiest coīendacōs I take leve. in Brode-Street in London in hast.'

P. 196 l. 13. *Williams' life of Vaughan.* See p. 255 l. 18; Cooper's *Ath. Cant.* II. 451.

P. 196 l. 21. *Barret.* Strype's *Whitgift* bk. IV. c. 14, p. 436, c. 16, p. 458. One of the 'false doctrines' which he taught against Calvin, Peter Martyr, Beza, Zanchius, was 'Quod ad eos attinet, qui non servantur, peccatum esse veram, propriam causam reprobationis.' Against this Hen. Alvey and 17 others of St John's protested (*ib.* c. 14, pp. 436, 437).

P. 196 l. 21. *Baro.* Overal, Clayton, Harsnet and Andrewes approved his doctrine of universal grace and of God's good-will to all mankind. Strype's *Whitgift*, bk. IV. c. 18 p. 473.

P. 198 l. 3. *Ri. Senhouse.* In June 1621 there was a report that Gwyn was preferred to St David's and Senhouse would succeed him. Birch's *Court and Times of James I.* II. 263.

P. 198 l. 11. *Val. Carey twice fellow*, pp. 291 l. 17, 292 l. 6.

P. 198 l. 16. *Owen Gwyn.* See some account of him in *Commun. to Cambr. Ant. Soc.* II. 26; also his letter 17 June 1616, respecting the prosecution of Allesson a puritan, in Heywood and Wright *Cambr. Univ. Trans.* II. 263, 264. A lively picture of college life under this master is contained in a diary of Sir Symonds D'Ewes, preserved at Colchester. Canon Marsden published some extracts from it in Blackwood, and afterwards separately Lond. 1841. 12mo. I have a complete transcript and hope at leisure to edit the whole.—In Gwyn's time the following patents were granted (*Commission Documents* I. 79): 15 *Jac. p.* 18 *n.* 12: Court leet in Ickelford manor Herts.—18 *Jac. p.* 6 *n.* 16 and 20 *Jac. p.* 8 *n.* 14: Licences in mortmain. In Dec. 1624 the French ambassador was entertained at St John's (Heywood and Wright *ibid.* 617).

P. 198 l. 18. *his pupil's intrigues.* Jo. Williams to Sir Jo. Wynne, Proctors' booth in Sturbridge 13 Sept. 1612 (*Letters of abp. Williams*, Cambr. 1866, pp. 15, 16): 'Afterwards falls in the interim our Heade-shippe of

St. John's, in which busines I, servinge my turne abroade, with the good opinion conceiv'de of me at home, was thoughte to have donne such service, as procur'de the hatred of two of the chiefe masters, Dr. Carye beinge one of them; who, as they thinke, hadd it not been for me, hadd gott the maistershippe of St. John's.'

P. 199 l. 21. *a better lease.* See pp. 195 l. 23, 551 l. 7; *App. B. to 5th Educ. Rep.* (1818) pp. 405, 406.

P. 199 l. 29. *Downehale petitions the chancellor.* See p. 498 l. 42, and for what follows p. 499.

P. 200 l. 5. *to have recourse to the bp. of Ely.* See p. 176 l. 30.

P. 200 l. 10. *refused to send the bp. a copy of the statutes.* See p. 491 l. 1—22.

P. 201 l. 6. *dividend of the fines amongst the fellows.* See college orders 27 Apr. 1626 (*App. B.*, as above, pp. 406, 407), n. 3: 'That the same fine money may be disposed to the best advantage of the whole society.' n. 6: 'That the master and fellows in their seniority may have the offer of the seals, upon expiration or other avoidances of them, before strangers, upon proportionable fines.' Two excellent decrees were made at the same time. '9. That there be presently a Copy writt out of all their Decrees, whi.h may be kept in the Library with the Statutes, that all the fellows may know them, and so enable themselves to observe them. 10. That all the former decrees may be by the master and seniors examined, whether they be agreeable to the Statutes or not; and such as are found contrary to them, to be utterly reversed and cancelled.' Gwyn was also the author of the admirable system of registration on admission, which was continued for about 150 years, and which every college would do well to adopt; Caius and King's have still, I believe, as exact a register.—(ibid. 406): 21 Jan. $16\frac{2}{3}\frac{9}{0}$: 'That the register of the College should have a booke provided him, wherein he should from time to time write and register the names, parents, country, school, age, and tutor of every one to be admitted into the College before their enrolling into the buttry tables; and shall receive of each of them for his paines, as the head lecturers and deans do, for their admission.'

P. 201 l. 14. *visit of the prince of Wales.* Cooper's *Ann.* III. 56, 57; MS. Cambr. Univ. Libr. Ee. v. 16 art. 1.

P. 201 n. 3. The sum is incorrectly given £130. 6*s*. 2*d*. in Nichols' *Progr.* and thence in Cooper *l.c.*, from Cole's copy; the original has £131. 6*s*. 2*d*.

P. 201 l. 37 and 38. *King's visits Mar.* $16\frac{1}{5}$ *and May* 1615. See MS. Baker XXXI. 243, 244; Cooper, 65—89; Nichols III. 46—77, 82—91. Baker (MS. XX. 254 in Nichols) has a notice of an earlier visit from the college accounts 1613: 'For wood at the king's coming £4.' Jo. Chamberlain writes to Sir Dudley Carleton 16 Mar. $16\frac{1}{5}$ (Nichols 49 seq.): 'The Lord Treasurer [earl of Suffolk] kept there a great port and magnificent table, with the expense of £1000 a day, as it is said,

but that seems too large an allowance; but sure his provisions were very great, besides plenty of presents, and may be in some sort estimated by his proportion of wine, whereof he spent 26 tun in 5 days. He lodged and kept his table at St John's College...The King and Prince lay at Trinity College, where the Plays were represented; and the Hall so well ordered for room, that above 2000 persons were conveniently placed. The first night's entertainment was a Comedy [Aemilia, in Latin, by Tho. Cecill], made and acted by St John's men, the chief part consisting of a counterfeit Sir Edward Radcliffe, a foolish Doctor of Physic, which proved but a lean argument; and though it were larded with pretty shews at the beginning and end, and with somewhat too broad speech for such a presence, yet it was still dry.' The second night, 8 Mar., the famous play of Ignoramus, by Geo. Ruggle, who was originally of St John's, was acted. Phin. Fletcher's Sicelides was written for the same occasion. On the king's second visit, 13 May (*ibid.* 86 seq.), 'being within Trinity College, against the first rails, Dr. Gwynne, Deputy Vice-chancellor, made an Oration to him, giving him thanks for his love to them, that he was pleased again so suddenly to come to them again, and highly extolling his Majesty and his virtues.' Gwyn seems to have taken much pains in arranging the spectators at the play: see the prologue to Ignoramus (*ibid.* 89):

'Locum Episcopi Cicestriensis,
Procancellarii Cantabrigiensis,
Malo fato tunc absentis,
Alter forte tum supplebat,
Qui vices eius bene gerebat;
Fecit namque congregari,
Et in uno loco stare,
Scholasticorum totum gregem,
Ad videndum nostrum Regem.
Stabant primo loco gentes,
Quas vulg. pop. vocat Recentes;
Illos subsequuntur isti
Qui vocantur hic Sophistae;
Et post illos alter status,
Ordo Baccalaureatus;
Proximas tenebant partes
Hi qui sciunt omnes Artes;
Ubi illi desinebant,
Non-regentes apparebant,
Pone (gentium di maiorum!)
Turba gravis stat Doctorum.'

P. 202 l. 1 and n. 1. *The king entertained by the college.* MS. Baker XII. 153 (in Nichols 64):

	£.	s.	d.
'Paid Mr Vice-chancellor for entertainment of his Majestie at his first coming	30	0	0
Paid for his Entertainment at his second coming . . .	19	16	0
Paid of the fine-money for charges at his Majestie's coming, *per billam*	499	7	2'

P. 202 l. 3. *degrees vilely prostituted to mean persons.* Camden's *Ann.* 7 Mar. 161$\frac{4}{5}$; Wood's *Ann.*, ed. Gutch, II. 320; Bp. Ri. Corbet (Nichols 72):

'The King being gone from Trinity,
They make a scramble for degree;
Masters of all sorts and all ages,
Keepers, subsizers, lackeys, pages,

Who all did throng to come abroad
With *Pray make me now, good my Lord.*
They prest his Lordship wond'rous hard,
His Lordship then did want the Guard;
So did they throng him for the nonce,
Until he blessed them all at once,
And said, *Vos hodiissime*
Omnes magistri estote.'

So the answer to the above, by Lakes (Cooper, 82):

'Then goes he to the Regent-house,
And there he sits and sees
How lackeys and subsisers press
And scramble for degrees.
But leave it, scholler, leave it,
'Twas much against our mind,
But when the prison doors are ope,
Noe thief will stay behind.

Sed novo in sacello
Pedissequos aspexit,
Quos nostra Academia
Honoribus erexit.
Sed parce, precor, parcito,
Nam ipse es expertus,
Effugiunt omnes protinus,
Cum carcer est apertus.'

P. 202 l. 6. *degraded by a grace of the house.* Printed from Baker in Nichols 61 n. 'Conceditur Mar. 4 [? 24] 1614 [-5]. Cum ex speciali gratia serenisse. Regis nuper per Literas suas Regias indultum fuerit, ut ii tantum in ordinem Magistrorum cooptarentur, qui digni et idonei Procan. et Capiti Senatus viderentur, Placet vobis, ut ii omnes quorum nomina subscribuntur, et qui posthac ad notitiam Procancellarii pervenerint, qui absque notitia et approbatione dicti Procan. et Capitis Senatus ad gradum Magistrorum furtim obrepserint, contra tenorem Regiae dispensationis, eorum admissio pro nulla et irrita habeatur, et ita publice his scriptis, valvis Scholarum affixis, publicetur et declaretur.

Draper de Braintree, pharmac.
Medlop de Walden, pharmac.
Henr. Chapman, decimator.
Walterus Priest, tonsor.
Boswell, Johan.
Faiercloth, Reginal.
Heath, Trinit.
Rayner, Joh'is.'

Similarly (MS. Baker XXXIII. 238) Ri. Bagnall was degraded 16 Dec. 1624, for getting his M.A. degree surreptitiously 12 Dec. Compare the decree 9 May 1584 *De gratiis suppositiciis* (Heywood and Wright, *Cambr. Univ. Trans.* I. 375).

P. 202 l. 19. *Gwyn bursar four years successively.* Appointed at the elections Jan. $160\frac{7}{8}$—$161\frac{8}{1}$ both inclusive (*First register*, 54).

P. 202 l. 27. *Cambridge petitions to be made a city.* See Heywood and Wright, *Cambr. Univ. Trans.* II. 267, 271, 272, 280—289; MSS. letters in Eman. coll. (see MS. Baker XXX. 418); Cambr. MS. Gg. i. 29 art. 4; Cooper 105—114. Heywood and Wright II. 615 from Baker: 'Hoc etiam anno [1616] vel succedente potius, consultum est inter burgenses Cantabr. de suo ipsorum burgo jam pridem incorporato in novam urbem fiendo, sed ipsi decidunt; unde iocus ille in comitiis publicis non multo post,

O cives, cives, quaerenda pecunia primum est,
moenia post nummos.'

P. 203 l. 17. *the king's letter to the university.* Heywood and Wright,

288, 289: 'Vel sane literatorum dicatur civitas, vel quod in villae nomine vile est, incolarum tegatur celebritate...Nolumus sacrum illud Musarum asylum minaci praetoris ense temerari, nec strepere tetrica edicta ubi septemgeminus vestri chori auditur concentus.'

P. 203 l. 35. *already*, p. 200 l. 2.

P. 203 l. 36. John Buckeridge died 23 May 1631 and was succeeded in the see of Ely by Fras. White.

P. 204 l. 16. *His will.* MS. Baker XXVI. 174, 175.

P. 204 n. 4. *Honington.* MS. Baker XXXII. 183.

P. 204 l. 30. *archd. Rob. Johnson's foundation.* See *App. B. to 5th Educ. Rep.* (1818) 470, 471.

P. 205 l. 28. *the livings bestowed by Jo. Williams.* Soldern, Freshwater, Aberdaron, St. Florence. Hacket II. 25, 26 (Oct. 1625): 'The Petitioner [Williams] besought, that his Majesty would please to ratifie a Grant made by his Father of four Advousons to St *John's* Colledge in Cambridge, whereof two he had bought with his Money, and two the King gave him for the good of that Society. The King said, *He would ratifie the Grant, and give way to amend any errors in the form, or in the Passing*...The forlorn Keeper felt the Heaviness of this Lightness, who thought he had obtain'd much: but (excepting the four Advousons confirm'd to St. *John's* College) he mist all that he sought for and expected.'

P. 205 l. 29. *his fellowships and scholarships.* See *App. B.* (as above) 473—475.

P. 205 l. 30. *his fellowships maintained some time at the college charge.* Only 5 fellows in all were admitted, two 6 Apr. 1625, one 31 Mar. 1626, one 19 Mar. $163\frac{4}{5}$, one 12 Mar. $164\frac{2}{3}$. See *Commun. to Cambr. Ant. Soc.* II. 58.

P. 206 l. 9. *Ri. Whittington*, B.A. coll. Jo. $160\frac{0}{1}$, M.A. 1604. His will in MS. Baker XII. 198; cf. XX. 123.

P. 206 l. 18. *another person.* Sir Wm. Gee who died 1612. See pp. 474 l. 22, 476 l. 26.

P. 207 l. 1. *Tho. Wentworth, earl of Strafford*, pp. 524, 525. *Tho. Fairfax.* There are letters of some of the family in the treasury.

P. 207 l. 2. *lord Falkland.* See his hearty letter, p. 532.

P. 207 l. 11. *to his honour.* 'If so, why so much pains to depreciate his character as a blockhead? I suppose, even by this account, where some trouble is taken to undervalue them, that both Dr. Clayton and Dr. Gwyn were sufficient scholars for the posts they occupied: and tho' not of that eminence in learning as Dr. Whitaker, yet in as good a capacity for the real interests of the society, as one who took so little care about it, as to leave the government in the hands of a professed adversary of the establishment, Mr. Alvey, who seems to be regretted at Dr. Clayton's election. If Dr. Gwyn did wrong in taking a lease, he only followed a bad practice he found established.' WM. COLE.

P. 208 l. 2. *the old case.* The original library comprised the front of the college southward from the gate, up one pair of stairs; the arched windows shew that this was intended for a public purpose. The *great chamber near the hall* of which Baker speaks is the set in the first court over the butteries (*Prising book* p. 58).

P. 208 l. 4. *a letter.* See p. 480 l. 31; *Communic. to Cambr. Ant. Soc.* I. 47, 48: 'May it please y^r^ Ladishipp Wee arre so deeply indebted allready to y^r^ Ladishipps bounty, as to press you further w^th^ our p^r^sent necessityes wer a poynt of Incivillity not beseeming gratefull mynds. Especially att this tyme when w^th^ greif we heare of y^r^ Lady-shipps great trobles and expenses in securing y^r^ owne estate and fortunes. Notwithstanding being charged beyond o^r^ ability w^th^ the building of a new Library adioyning to y^r^ Ladyshipps Courte, and intended for an ornament thervnto, we cowld not be so farre wanting in dutye as not first to acquaynt y^r^ Ladishipp therw^th^ before we resolve vppon the worke, the rather for that it carryes show of presumption for vs to alter any ꝑte of y^r^ Ladishipp's building w^thout^ y^r^ liking and consent. To this end we arre become humble suitors to y^r^ Ladishipp, to approve of this our purpose, & countenance it so farre, as shall stand w^th^ y^r^ good lyking; & so recōmending y^r^ Ladyshipp to the protectiō of y^e^ Almighty we take leave, and rest Y^r^ Ladyshipps most boundē the M^r^ & Seniors. St. John's in Camb. July 9^th^. 1617.' A few months later the countess unsuccessfully recommends a candidate for a fellowship, see this history, p. 480 l. 41.

P. 208 l. 12. *a letter,* see p. 488 l. 36. On this whole matter see *Letters of abp. Williams,* 8vo. *Cambr.* 1866, extracted from the *Commun. to Cambr. Ant. Soc.* II. and III. Williams also aided in the foundation of a library at Leicester (*Cal. St. Pap.* 1633—4, pp. 210 seq., 392). The letters described above, pp. 527 l. 19 and 530 l. 24, and the following document, preserved in the treasury, give some account of the fortunes of the archbishop's collection of books. The document is endorsed 'A release to M^r^ Williams M^r^ Oakley and M^r^ Owen of £1000. of the guist (*sic.* Qu. guift, *i.e.* gift?] of Bp. Williams.' 'To all Christian people to whom these presentes shall come, Wee the Master Fellowes and Schollars of the Colledge of St John the Evangelist in the Vniversity of Cambridge send greeting, WHEREAS by Indenture beareing date on or about the second day of October in the Eight yeare of the late King Charles his Raigne over England, and made betweene *John Williams* then Lord Bishop of Lincolne and afterwards Lord Archbishop of Yorke lately deceased *Richard Oakeley* Esq. and *Richard Owen* gent. on the one part and *Walter Walker* and *Cadwallader Powell* of the other part, there was the summe of one hundred pounds per Annum chardges to be paid to the said Master Fellowes and Schollars from Michaelmas then last past for the terme of tenn yeares then next following to be bestowed by the said Master Fellowes and Schollars in Bookes for the better furnishing of the Library of the said Colledge or otherwise in such manner as by the said Indenture appeareth, AND whereas by Indenture bearing date on or about the 27th day of October in the said eight yeare of the raigne of the late King Charles, made betweene the

said Lord Archbishop then Lord Bishop of Lincolne of the one part, and the said Master Fellowes and Schollars of the other part, the said then Lord Bishop for the better secureing of the said Master Fellowes and Schollars for and concerning the said yearly summe of £100. for the said terme of ten yeares to be paid unto them to be bestowed in Bookes as aforesaid, did grant vnto the said Master Fellowes and Schollars all and singuler the Bookes mencōned and expressed in a Catalogue thereof made and taken and delivered with the said recited Indenture, To haue and to hold to them the said Master Fellowes and Schollars, and to be placed in the Library there if in case there should be default made in payment of the said yearly summe of £100., as by the said respective Indentures amongst other thing may more at large appeare, which said bookes were to be in liew of the said £100. per Ann. in case y^e^ same should not be paid, WHICH premises were of the Free Guift of the said Bishop. AND whereas neither y^e^ said £100. per Ann. nor any part thereof was paid vnto the said Master Fellowes and Schollars, wherevpon the property and Interest of the said Bookes became absolute vnto the said Colledge, and there happening seuerall greate troubles vnto the said Bishop, one *Kilvert* gained the possession of the Studdy where the said Bookes were, who Imbesiled part of them, and some of them otherwise miscarried, dureing or about the time the studdy was in his power, and the residue were removed and taken into the possession of the said Colledge, And afterwards in or about the yeare of our Lord 1640 at the request of the said Bishop the said Bookes soe formerly received by them (being by the Colledge lent vnto him for his private vse) they were removed to Westminster, and vpon his goeing to Yorke and afterwards into Wales they were ordered into the handes of certaine Gent. intrusted by the Parliam^t^ vnder whose care they remayned about the space of Seaven yeares vntill about a yeare since vpon the Archbishops suite the Keyes of y^e^ Studdy at Westm^r.^ where they then remayned, together w^th^ the said Bookes, were delivered over into the hands of *Richard Gowland* Clerke who tooke care of them on the behalfe of the said Archbishop dureing his life, and some few of them by the directions of the said Archbishop were removed into Wales. Since whose death the same are come to y^e^ hands of his Administrator, Now knowe yee that we the said Master Fellowes and Schollars of the said Colledge for and in consideracōn that *Griffith Williams* of Penrhin in the county of Carnarvan, Esq. Administrat^or^ of the goods and Chattells and Cousin and heire of the said late Archbishopp, and the said *Richard Gouland*, haue delivered vnto us all and singular the said Bookes comprized in the said Catalogue w^ch^ any way came vnto their hands or wherevnto the said *Griffith Williams* may any way make clayme, The receipt whereof we the said Master Fellowes and Schollars doe hereby acknowledge, and for divers other good causes and consideracōns vs therevnto specially moveing, haue remissed released and for ever quite claymed, And by these presentes for vs and o^r^ successors doe remisse release and for ever quite clayme vnto the said *Griffith Williams Richard Oakeley Richard Owen* and *Richard Gouland* and to every of them and to the heires exor^s^ and Adm^rs^ of them and every of them all and singuler the said Bookes

mencōned and expressed in the said Catalogue thereof made and taken and delivered wth y^{e} said recited Indenture soe beareing date vpon or about the said 27th of October in y^{e} said eight yeare of the said King Charles his raigne and the said £100. per Ann. for y^{e} said terme of Ten yeares, and every part and parcell thereof, And all accōns suites and demands whatsoever which we the said Master Fellowes and Schollars and our successors haue or may haue of the said *Griffith Williams Richard Oakeley Richard Owen* and *Richard Gouland* or any of them their or any of their heires exec^{rs} or admin^{rs} for any matter or cause whatsoever or concerning y^{e} said Bookes comprized in y^{e} said Catalogue or any of them or for or concerning the said £100. per Ann. for the said terme of Ten yeares or any arrerages of the same or any part thereof, IN WITNES whereof wee the said Master Fellowes and Schollars haue sett to these presentes our Cōmon Seale the 18th day of September in the yeare of our Lord 1650.'

'M^{r} *Griffith Williams*, his release for the late Archbishop of Yorke his Library of Bookes given to the Colledge.

'TO ALL CHRISTIAN PEOPLE to whom these presentes shall come. We the Master Fellowes and Schollars of the Colledge of St John the Evangelist in the Vniversity of Cambridge send greeting, WHEREAS by Indenture bearing date in or about the second day of October in the eight yeare of the late King Charles his raigne over England etc. made betweene *John Williams* then Lord Bishop of Lincolne afterwards Lord Archbishop of Yorke lately deceased *Richard Oakeley* Esq. and *Richard Owen* gent. on y^{e} one part, and *Walter Walker* &c. The rest as in y^{e} former verbatim'.

MS. L 4 in St John's library: *Deux catalogues des livres Français qui se trouvent au palais de Buckden, en l'exquise bibliothèque de monseigneur l'évêque de Lincoln. Lincoln.* 1634. MS. sm. 4to. paper (Cowie's *Catal.* 107).

P. 209 l. 9. *His other foundation.* See p. 490 l. 41.

P. 210 l. 14. *four livings.* See p. 619 l. 12. *two Welsh sinecures.* Aberdaron and St Florence.

P. 211. *lord Maynard's logic lecture.* Educated at St John's, 'where Dr Playfer thus versed it on his name *Inter menses Maius, et inter aromata nardus*' (Fuller). See p. 545 l. 36; Fuller's *Cambridge*, ed. Prickett, 308; MS. Baker XII. 219 seq.; Heywood and Wright II. 433.

P. 211 l. 8. *Mr. Argall.* 'The family of Argal was seated about Bumsted in Essex, and married into the family of Allington of Horseth hall in Cambridgeshire. One Gabriel Argal, A.M., was expelled the university with one Owen Rowland, in Queen Eliz. time, v. my vol. 28, p. 239.' WM. COLE. Jo. Argall, see Heywood and Wright, II. 295, 298.

P. 211 l. 21. *Tho. Thornton ejected.* See p. 296 l. 2; Walker II. 149.

P. 212 l. 2. *commemoration.* 'See this commemoration, copied from the original and signed by bp Cosin, in my vol. 47. p. 406, 407.' WM. COLE. Printed from Cole in Heywood and Wright, II. 430—437.

212 l. 5. *lord Brook's history lecture.* MS. Baker XI. 123; XX. 52; the statutes drawn up 'by the privity of my chaplin William Burton' are given *ibid.* XXXVI. 136—152; see the summary in *Catal. of Cambr. Univ. MSS.* V. 433, 434; *Clarorum virorum ad G. J. Voss. epistolæ,* 33*b*, 39*b*, 42*b*; Cooper's *Ann.* III. 209: Is. Dorislaus was the first lecturer.

212 l. 6. *Sir Henry Spelman's Saxon lecture.* MSS. Baker XIV. 73; XIX. 131; Sir H. Ellis, *Letters of eminent lit. men* (Camd. Soc.) n. 54—56, 59, 61; Wm. Sclater's *fun. sermon on Abr. Wheelock,* 30; see Spelman's letters to (the first and only professor) Wheelock in Camb. MS. Dd. III. 12; Cooper's *Ann.* III. 301; Heywood and Wright, II. 428. See Mr Cooper's paper 'on an early autograph of Sir Henry Spelman, with some new or not generally known facts respecting him,' in *Commun. to Cambr. Ant. Soc.* II. 101—112.

212 l. 7. *the impropriated rectory of Middleton.* See *Pref.* to Spelman's book on *Tithes* fol. C 2 v°.

212 l. 9. *Sir Edwin Sandys left £1000 for a lecture in metaphysics.* MSS. Baker XI. 135; XXXI. 239; Cooper's *Ann.* III. 220.

213 l. 10. *Dan. Ambrose,* often employed as chaplain on board ship, pp. 500 l. 28, 502 l. 1 and 38.

213 l. 12. *his majesty's letters Barwick* 11 June 1633. See p. 502 l. 43. The privy council wrote (Greenwich 16 June 1633) to the coll. 'to advise and admonish you soe to demeane yourselves in the proceeding to the said election as becomes temperate and discreete men' (*Patrick papers,* Cambr. Univ. Libr. 22. art. 15 f. 11 v°. transcribed in MS. Baker XXX. 405). *Patrick Papers* ibid. n. 16 ff. 12—16 copied in MS. Baker XXX. 405—408: '20 Junii 1633. The whole proceedings in Negotio electionis Magistri Collegii Johannis Evangelistæ ... set forth, as it was acted and done.' *Calendar of State Papers.* Same date (p. 105): Notes by Sir Jo. Lambe: 'The votes of a large number of electors having been protested against, the question arose, whether such votes were thereby suspended till trial were had of the protests, and who were to judge of the same.' *Ibid.* p. 120. 29 June 1633. Sir Jo. Lambe to Laud. 'St John's at Cambridge are up about choice of their master. The writer wishes it to Dr Lane, but some say Mr Holdsworth has most voices. Laud may fit the bp. of Lincoln (who is meddling in it) to a pair by getting the king to make the writer master there; he being one of the ancientest St John's men now living, though no divine, but that has been divers times dispensed with. Lambe would then see bp. Williams's library furnished, and his picture better drawn.' *Ibid.* 5 and 6 July 1633 (pp. 132, 133). Wm. Moston [Mostyn] and Jo. Ambrose bound, themselves in £200 each, and 2 sureties for each in £100, to appear before the council on 10 July.

Heywood and Wright, *Cambr. Univ. Trans.* II. 404, 405: 'There is a great controversy in St Johns Colledg in Cambridg for the mastership of the colledg betwixt Mr Oldsworth and Dr Lane. Dr Lane spake to one of his pott companions, and did challenge his

voyce by reason of their former familiarity. *Ile tell thee, Robin,* answered the fellow, *if I were to chewse a companion, I would chuse thee before any man; but thou shalt never be my master by my consent.* How Dr. Lane being president of the colledg, concealed the masters death one day, caused the bell to be rung all Friday, being the next day, and his plott in delaying the eleccion till it hath at length fallen (as he would make it) into the kings hands by lapse. How the bishop of Lincoln [Jo. Williams] sent a letter to the colledg, how Dr Lane received it, and how he sent it to the king in Scotland. They sent for one sixescore miles to give his voyce for Dr Lane, who, when he came, upon good consideration gave his voyce for Mr Oldsworth, and now they refuse his voyce. It is supposed that the end of this faccion for Dr. Lane against Mr. Oldsworth is chiefly to bring a third man in and by this way keepe out Mr. Oldsworth.'

Calendar of State Papers 17 Aug. 1633 (p. 185). Commission to the heads 'to inquire concerning Dr Lane and his crimes and excesses, for that between him and Mr Holdsworth is competition. A former [commission] was drawn to inquire of both their excesses. The alteration in this part is made upon signification of H. M. pleasure by the earl of Holland. This as the former gives power to examine the behaviour of the fellows at the election.'—*Ibid.* p. 270. Canbury 21 Aug. 1633. The king to the same. 'The commissioners to examine witnesses on either side, and to return their examinations in writing, with this commission.' In the Registry 'Y Joh. 31' are papers of the commissioners transcribed in MS. Baker XXVII. 95—108; the following summary is from the *Catalogue of MSS. in Cambr. Univ. Libr.* v. 260; of nos. *b, e, f, g* contemporary copies are in St John's MS. S 37.

(*b*) 'The v. c. and greater part of the heads certifie these eight things against him' (pp. 95—99); his usual absence (1) from chapel; (2) from St Mary's sermons; (3) his behaviour in sermon times in his chamber (drinking); (4) his frequenting the Rose tavern; (5) his behaviour in his chamber at other times (drunk on St John Port Latin, singing drunken catches, turning of bottles); (6) his ill husbanding the college estate (plate lost; no dividend for 9 years, when he was bursar; the juniors have but £4 dividend, the seniors £24); (7) his ill carriage of elections in preferring some unworthy persons (Sir Lloyd, Nelson, Sands, Sir Fallowfeild, Sir Ambros); (8) his disrespecting of H. M. royal letters (in behalf of Balam and Buckley).

(*c*) 'A short draught of the carriage of the commissioners since the entring of the depositions, untill the return of the commission' (pp. 99, 100). The commissioners sat from Sept. to Dec. 1633.

(*d*) Edw. Martin's revocation 31 Oct. 1633 (? 1634) of his former protestation (p. 100).

(*e*) Edw. Martin's protestation, 12 Dec. 1633 (pp. 101, 102). Charges the commissioners with unfairness, taking hearsay evidence etc.

(*f*) 14 Dec. 1633. 'The heads answere to the protestation of Dr Martin' (pp. 102—104).

(*g*) 12 Dec. 1633. 'Dr. [Wm.] Beale's protestation' (pp. 104, 105). Was absent part of the time, and had cause for suspicion.

(*h*) 'The coppie of the 5 interrogatories' (pp. 105, 106. Whether Dr Lane was called 'Bottle?' etc. No proof brought forward.)

Lambeth 14 Oct. 1633. Laud to Wentworth (Laud's *Works*, VI. 323): 'For your St John's business, it is yet under examination at Cambridge by commission, and what will become of it I cannot tell. For my own part, I have done Mr. Oldisworth all right to his Majesty; and for Dr. Lane, I never saw him five times in my life, and to my remembrance never spake to him but once. God send the business a good end, for the University and the College sake; for I heartily wish the public well; and, to speak clearly, if the one be not sober enough for the government, I doubt the other may be found too weak: honest and learned is not enough for government.'

In the same month the king wrote to the v. c. to expedite matters, and to certify by whom their proceedings have been obstructed, that order may be taken for their punishment (*Cal. St. Pap.* p. 264); and the following papers were sent to London (*ibid.* 267—270). I. 1. Depositions of 53 witnesses, chiefly fellows or late fellows or servants of St John's. 2. Interrogatories exhibited by Lane, in defence of himself. 3. Do. on behalf of Holdsworth, according to the tenor of a commission concerning Lane's excesses, and the behaviour of the fellows towards the king's letters directed to them about the election of a master. 4 (see 6). 17 Sept. 1633. Lane's personal answer to Holdsworth's scandalous allegations. 5 (see 7). 9 Sept. 1633. Articles exhibited by Lane against Holdsworth and divers fellows, touching their behaviour concerning the king's letters, publicly read to those whose names are inserted in the articles subjoined. 5a. Berwick 11 June 1633. King's letter recommending Lane. 5b. [No doubt written $163\frac{0}{1}$; see pp. 498, 499 of this history]. Petition of Rob. Lane pres. to the earl of Holland. Downhall having traduced Lane to have abused his place and power with the master, to the great disquiet of the college, Owen Gwyn master and 25 fellows testify that Lane demeaned himself in the college quietly and was no author of commotions. 6 (see 4). Holdsworth's allegations concerning Lane's excesses, and concerning the behaviour of the fellows towards the king's letters. 7. 9 Sept. 1633. Holdsworth's personal answer to n. 5. 8. Canbury 21 Aug. 1633. King's commission, as above. II. Brief collected out of the preceding depositions and other documents, of all the allegations and evidence on both sides. Signed by Ri. Love v. c.; Sam. Ward; Hen. Smith; Tho. Bainbrigg; Tho. Comber; Ri. Sibbs; Tho. Bachcroft; Wm. Sandcroft.

Laud's *Works* VII. 52. Lambeth 2 Dec. 1633. Laud to Wentworth: 'Your business of St John's College sticks still and the manner of carriage of it hath done a great deal of hurt to that University, and I am afraid will do more; but it no way concerns me more than the public, and for my judgement of the particular persons, you have it already. Certainly it had been happy if the king had pitched upon a third man two months ago, but now 'tis with the latest.'—*Ibid.* 62. Lambeth 13 Jan. $163\frac{3}{4}$. Same to same: 'I take my leave, being this day to attend the committee about your St. John's business, of which I am

weary already.'—*Patrick Papers* 2. art. 17 f. 16, and thence in MS. Baker XXX. 408. The earl of Holland to the heads, expressing the king's satisfaction with their conduct.—Knowler's *Strafforde Letters* I. 208. 27 Febr. $163\frac{3}{4}$. G. Garrard to the lord deputy: 'The long disputed Business for the Headship of *St. John's* College in *Cambridge* is now at an End; neither Dr. *Lane* nor Dr. *Holsworth* are chosen, or thought fit to be; for avoiding of Faction, a third Man is chosen, Dr. *Beale*.'

These disorders led to a royal letter, 27 Sept. 1633, to the v. c. and heads, directing that on the avoidance of a mastership, 'the citation for a new election to the headship so become void, shall be affixed to the chapel door or other public place appointed by the local statute of the said house, in the day time, and so continue affixed there so many days as the statute requireth, without taking the same down' (Cooper III. 261, 262; *Cal. St. Pap.* 218, 220).

114 l. 3. *Holdsworth chosen by a majority.* Ri. Pearson, his nephew, in the life before his prelections, Lond. 1661: 'Collegii D. Johannis alumnus olim et socius ad eiusdem magisterium plurimis et potentioribus sociorum suffragiis delectus est; nonnullorum vero perversitate, aliorum praepotentia, de iure suo cedere coactus est.' See respecting him Walker's *Sufferings* II. 79, 80; Ward's *Gresham Professors* 56, 335; Lloyd's *Memoires* 457; Carter's *Cambridge* 365; Echard 678 *b*; Ellis, *Letters of emin. lit. men*, 148, 149; Lilly's *Life* (1774), 31; Strype's *Stow*, bk. II. p. 114; App. 2. p. 24 seq.; Birch's *Court and times of Chas. I.* I. 33, II. 210. Admitted scholar of St John's 'Northumbriensis . . pro Magistro Ashton' 2 Nov. 1607. He was tutor to Sir Symonds D'Ewes (*Autobiogr.* I. 107, 218, 428 etc.); preached the funeral sermon on Nat. Shute (Fuller's *Worthies* III. 433); was a famous preacher (Plume's *Life of Hacket* xii.); 'Dr Holdsworth and Jeffries, his dear friends, whom for their late watchings he called *noctuae Londinenses*' (*ibid.* l. cf. viii. ad fin.); a friend of Wallis, Hearne's *Langtoft* cli, clii; he confessed Sir Rob. Cotton *in extremis*, Birch's *Charles I.* II. 112; censured Adams, Prynne's *Canterb. Doome*, 192, 193. Rushworth, pt. 3. I. 355: 'An. 1641. Ordered that the information given concerning an Oration made in the University of Cambridge touching the decay of learning &c. by Dr Holdsworth the Vicechancellor, wherein it was alleged were great Reflections on the Parliament's proceedings, be referred to a Committee'. Letter from him (Eman. 26 July 1641) to Sir Edw. Dering on hearing that he was to be brought before the Committee of Religion (*Proceedings in Kent* 1640, Camd. Soc., 52, 53). Rous' speech in the Commons (30 Dec. 1641) against making him a bishop (*Bodleian Catal.* III. 320 *b*); attacked by Cromwell in the house (Sanford's *Rebellion*, 420). His letter to Sam. Ward 30 Mar. 1643 (Tanner MS. lxii. pt. I. pp. 23, 24). Grace (19 Sept. 1643) to request the bp. of Norwich to reserve for him the living of Terrington, to which he could not be inducted 'by reason of his restraint and durance' (MS. Baker XXV. 168). Earl of Manchester's order not to sequester his books, they having been given to Eman. coll. (MS. Baker VI. 00 *b* = B 98); inventory of plate in his hands (*ibid.* VI. 90 = B 97);

13 Febr. 164$\frac{4}{5}$ letter to Whichcot about his plate and books (*ibid.* = B 98); same day preaches before the Commons (Nalson I. 330). Added to assembly of divines by the Lords with consent of the Commons (*Commons' Journals* II. 395). He confessed himself 'as much enlightned in Church affairs by the Kinge himselfe, as by any of the books he ever had read' (Warwick's *Memoirs*, 89). 'Reverend Dr. *Holdsworth* was fetch'd from his house in *Broad Street*, and hurried before their Committee for preaching a Sermon on *Good-Friday* at *Rood-Church*, which that sandy-chapp'd Pillorian *Walker* brands with superstitious' (*Merc. Melanchol.* 3—10 Apr. 1648, p. 191). Died 22 Aug. 1649 (*Ric. Smith's Obituary*). Catalogue of his books, MS. Cambr. Univ. Libr. Dd. viii. 45. 'To Sir Rob. Wiseman for advice about Dr. Holdsworth's Library, £1'. *Univ. accounts*, year ending 3 Nov. 1663 (MS. Baker XL. 60).

'Paid to Dr. Boldero for charges and disbursements in following the suit between the University and Eman. Coll. concerning their claim to Dr. Holdsworth's Library £26 11 8

'Paid to three masters of arts chosen by the university to take account of Dr. Holdsworth's Library, the which after 3 Months pains they effected, and for a Gratuity 15 0 0

'Paid likewise to Mr. Crow for his joint pains with the foresaid masters and for digesting the Books of the said Library into an exact Catalogue 13 6 8

'Paid to a young Scholer for transcribing the said Catalogue for the use of the 3 Lord Bishops to whom the difference between the said Univ.^{y} and Eman. college was referred..... 4 0 0

'Paid to Mr. Tho. Buck for money expended by him upon several accounts, relating to Dr. Holdsworth's Library, ut patet per acquitt..... 77 14 11

'In Margine [memorand. that besides this summe of £77. 14*s.* 11*d.* the said Mr. Tho. Buck did freely give 120 lib. which he had expended more than the said summe to this University . . . towards the charge they have been at in placing etc. the said Books. Ant. Sparrow. Ri. Minshull].'

Accounts to 29 *Sept.* 1664 (*ibid.* p. 61). In the next year £120, and the year following £100 were paid to Eman. coll. for Dr. Holdsworth's library (p. 62). He gave a number of books to St. John's college (e. g. a copy of Tho. Beacon's works, O. 4. 3 etc.), in which is the following inscription: 'Viri ornatissimi Richardi Holdsworth Sacræ Theologiæ Baccalaurei, Archidiaconi *Huntingtoniens.* nec non in Collegio *Greshamensi* apud *Londinenses* Theologiæ Prælectoris meritissimi, hujus Collegii quondam Socii, Δῶρον *μνημονευτικόν*'.

P. 215 l. 6. *king's mandate for Dr Beale*, 14 Febr. 163$\frac{3}{4}$, p. 503 l. 1; also in *Patrick Papers* 22 n. 18 f. 16 and thence in MS. Baker XXX. 408, 409; *Cal. St. Pap.* p. 464. 'Dr Beale's Arms, v. my MS. 57, 373.'

WM. COLE.

P. 215 l. 18. *Lane in Holland as chaplain to the earl of Southampton*, see p. 491 l. 31.

P. 215 n. 2. Probably June 6 is a clerical error for June 9; for Rob. Lane was buried in the chapel 11 June 1634 (*Letters of abp. Williams*, *Cambr.* 1866, p. 78).

P. 215 l. 27. *Holdsworth presented the college with books*, see p. 627 l. 38.

P. 215 l. 35. *Holdsworth had the offer of a mitre*, Bristol, which he rejected because of the smallness of the income, for a bishop should be hospitable (Ri. Pearson).

P. 216 l. 2. *debt with fees to actuaries*, pp. 503 l. 25 (cf. *Cal. St. Pap.* 29 Mar. 1634, p. 530), 505 l. 22. Secr. Windebank supported the college in resisting payment (Beale to W. *Cal. St Pap.* 24 June 1634, where is added 'if H.M. would bestow upon them some eminent fellow, the writer would have hope of raising St John's in a short time').

P. 216 l. 15. *Wm. Beale v.c.* 1634—5. Laud's *Works*, IV. 187: 'One Mr Jenkins is produced, but to what end I know not, unless it be to bespatter Dr Beal. He says that seven years since Dr Beal was Vice-chancellor of Cambridge; that in his sermon he then inveighed bitterly against the power of Parliaments, and named some unsavoury speeches of his, both concerning their persons and proceedings. Surely, if Dr Beal did as is testified, he was much to blame. But what is this to me? If it be said, *I did not punish him;* how could I punish that I knew not? And I profess I heard not of it till now at bar. If it be said, *I did prefer him;* that I do absolutely deny.'

P. 216 l. 20. *the sheriff's oath.* Tho. Wendey, sheriff, was in trouble with the privy council 1586 and 158$\frac{6}{7}$ for refusing the oath (Heywood and Wright II. 420—429 from Baker).

P. 216 l. 27. *the archbishop's power of visiting.* 'v. Prynne's *Cant. Doome* p. 126.' Wm. Cole. Laud's *Works* III. 227; IV. 193, 194; V. 124, 126, 366; VII. 317, 318, 335.

P. 217 l. 4. *his successor.* 'Henry Smith D.D., master of Magdalen, v.c. in 1635.' Wm. Cole. Smith has left a valuable collection of historical documents *Patrick papers* 22 and 23; St John's MS. S 45 n. 7.

P. 217 l. 7. *The king's visit to St John's.* On 14 March 164$\frac{1}{2}$. See the letter of Jos. Beaumont 'St Peters the best day of my life March 21, 1641' in Cooper's *Ann.* III. 322: The king 'walked to S. Johns, viewed their Chappell and Library and took a travelling banquet in the further Court, which was presented to him upon banquet chargers. He was their saluted by a speech from the Orator, and another from Mr Cleveland. He spake very kindly concerning Dr Beal (who was absent), saying, *he would not believe such as he to be dishonest men, till he saw it so proved.* At St Johns Gate he took coach and so went to Huntingdon.' At the banquet the king 'eate a little and gave the Prince good store to put in his pocket; Then the Noblemen and the rest of his followers made quick despatch of the remainder' (MS. Baker XXXIII. 235, 236, quoted *ibid.* 323). Worthington's *Diary* 14 Mar. 164$\frac{1}{2}$: 'The King *in transitu* visited Trinity and St. John's Coll.' An earlier visit had been paid by the king, for the college writes to Falkland

12 Jan. 164½, that the crowd's forward loyalty 'ne baculis quidem inhiberi,' see this history, p. 531 l. 40.

P. 217 l. 9. *being harangued by Jo. Cleivland.* The speech is in his *Works*, 1687, p. 134, and thence in Cooper III. 322: 'Vivas Augustissime, Pietas tuorum et Tremor Hostium.'

P. 217 l. 14. *in parliament.* On 1 May 1640 complaint was made against Beale's sermon at St Mary's 27 Mar. 1635; extracts from his sermon were referred to a committee, and he had notice to hear his charge on 7 May. Parliament was dissolved 5 May. Articles against him were exhibited in parliament 6 Aug. 1641 and printed in 4to. 1641, repr. in Heywood and Wright, *Cambr. Univ. Trans.* II. 442, 443, transcribed in MS. Baker XII. 164; see his protestation ibid. 167, 168; and the order for his ejectment 173, from the original on parchment, St John's MS. H. 14 art. 3. They charge him with preaching at St Paul's 1640 against puritans and for papists; with preaching at St Mary's against the subjects' freedom. '4. That in the same sermon hee said it was a sin of damnation not to bow at the name of Jesus,...and that the sin was the same for not bowing with submissive reverence to the communion table both at our first entrance and departure out of the church. 5. That in his colledge he did most tyrannically usurp conformity, and did exult in a most majesteriall way, commanding the deanes of the said colledge to execute the inflictions of severe punishments on all those who would not observe conformity; as to bow very low at the comming in at the chappel to the communion table, and likewise at their going out thereof, without any exception both of the fellowes, schollers, and students of the said colledge. 6. That because those papisticall innovations did oppose the pious consciences of some which would not observe them, there were foure expelled upon the non-performance thereof. 7. That after the expulsion of those, hee commanded the president, lecturers, and deanes to admit none into the colledge unlesse they tooke an absolute oath of the performance thereof. 8. That he was the sole encourager of Dr Cozins in his vice-chancellorship to tyranize in that jesuiticall, popish, and canterburian religion ..... 9. That he commanded the deanes of the said colledge to severely punish, according to the exprest infliction, who would not likewise convert their face towards the east at *Glory be to the Father* etc. and many times in divine service; so that he did luxuriously introduce popish innovations and ceremonies. 10. That at the offering at the communion he compelled the fellowes to give 12*d.*, the batchelors of arts 8*d.*, and the pensioners 6*d.*, and the subsizers 4*d.*, which, after it was collected, was never given to the poore, according to the intent of those which gave it charitably, but was forthwith put to their private use, either for erecting pictures, or images, or divers other idolatrous things, or wax-candles, and a numerous multiplicity of the like detestations. 11. That he did seduce and allure divers young students out of other colleges, promising them upon their conformitie great preferment in his colledge, which he did frequently; and those who were proper for preferment were frustrated, and withall greatly contemned without any respect, because they did not observe his

papisticall superstition.' See Prynne's *Canterb. Doome* 73, 167, 177, 193 (his acquittal of Adams); 357, 359, 360.

P. 217 l. 20. *the same zealous member.* 'Nat. Fines.' Wm. Cole.

P. 217 l. 21. *canons of* 1640. Printed in Wilkins and Cardwell. The first in particular, on the divine right of kings, and the *etc.* oath gave great offence. See Fuller VI. 161—172 with Brewer's notes, and the index to Laud's *Works s. v.* Canons.

P. 217 l. 27. *the ornaments of the chapel.* Contributions were sought from old members of the college, pp. 517 l. 26 seq., 518 l. 1—6, l. 16—43, 519 l. 12—15.

P. 217 l. 34. *rails.* Laud gave great offence by requiring communion tables to be set 'altar-wise' and to be railed in; see D'Ewes' account of Matt. Wren's first visitation 29—31 Mar. 1636 (*Autobiogr.* II. 141, 142): 'whereas to avoid idolatry ... at the ... reformation ... the altars were removed; ..... now the communion tables were removed out of the middle of the chancels, and ordered to be set up close to the east wall, ... where the ground was to be raised and the table to be railed in.' Many puritan ministers were involved in trouble by such scruples as D'Ewes here expresses; see the index to Laud's *Works s. v. Communion-Tables.* When the popular party prevailed, 'setting up an altar,' 'altar worship' 'east worship,' 'railing in the altar,' are often mixed up in the articles against them with grave moral offences, as though the two classes of crimes were equally heinous e. g. Dr Cheney Rowe of Trinity coll., was a drunkard and non-resident and prevented the removal of the altar steps and rails in St Mary's (see this and other examples, MSS. Baker XXVII. 441—458; Walker's *Sufferings*, passim). See the various orders for removing rails, levelling chancels, removing tapers, candlesticks, pictures and images in Walker I. 24, 25; the summary of White's *Century*, *ibid.* 83.

Wordsworth (*Eccl. Biogr.* IV. 310 ed. 3, from the Lambeth church-wardens' accounts, fol. 293 A.D. 1643): 'Paide to John Pickerskill for taking downe the raile that were about the communion table 1s.'

Ibid. 34. *tapers.* By a college order at Qu. coll. 20 Jan. 163½ the sum till then quarterly paid by members of the college 'in usum suppromi,' was thenceforth to be spent in wax candles and other things necessary for the solemnity of the chapel service (MS. Baker XXV. 422). Compare Lenton's description of Little Gidding (*Two Lives of Nic. Ferrar. Cambr.* 1855, pp. XXXIII, XXXIV): 'I observed the chapel in general to be fairly and sweetly adorned with herbs and flowers, natural in some places and artificial upon every pillar along both sides of the chapel, such as are in cathedral churches, with tapers (I mean great virgin-wax-candles) on every pillar. The half-pace at the upper end ... was all covered with tapestry. And upon that half-pace stood the communion table (not altar-wise, as reported) with a rich carpet hanging very large upon the half-pace; and some plate, as a chalice and candlesticks with wax candles ... I asked ... *what use they made of so many tapers?* He [N. F.] said, *to give them light, when they could not see without them.*'

The principal promoter of ceremonial worship in Cambridge was Jo. Cosin, see index to Laud's *Works*, under Cosin. In Laud's *Works*, IV. 223, Jo. Wallis, Nic. le Greise, and Lazarus Seaman testify against Laud: 'That at Peterhouse there were copes and candlesticks, and pictures in the glass windows.' In this history, pp. 507 l. 26 seq., 509 l. 1 seq., 511 l. 19 seq., we see bp. Morton's 'little bachelor Loe,' a man of great promise, under a cloud because he had scruples against bowing to the altar (See *Lives of N. Ferrar*, XXXIV. 29, 77, 329; index to Laud, *s.v. Bowing*). In 1632 Nat. Barnard of Eman. was tried in the university consistory court for saying in a sermon at St Mary's, 6 May 1632, among other things: 'those Cassanders among us ... that hold a possibility of salvation in the church of Rome, and so dishearten many weak ones among us; and those that set up crucifixes and altars now a dayes, contrary the law establisht and in force; and those that bow down toward the altar, which, to speak plain English,...do worship the altar, and are flat idolaters' (Heywood and Wright II. 394; cf. 397, 403).

Dr Beale, says D'Ewes *Autobiogr.* II. 112, 'caused such a general adoration to and towards the altar and sacraments to be practised, that many godly fellows and scholars of the house left their places to avoid the abomination; so as to them this necessary exilement was a real persecution.'

In the debate on the Remonstrance, 22 Nov. 1641, Jo. Pym said (Verney's *Notes of the Long Parliament*, Camd. Soc., 123): 'Alter-worshipp is idolatry, and that was injoyned by the bishopps in all their cathedralls.'

218 l. 4 and 5. *Ashton's and Fisher's chapels.* See p. 93 n. 1.

218 l. 8. *that the chapel furniture might be placed in a better light.* 'Might not this window be struck out to give more light to the chapel? Prynn would have given the other reason.' WM. COLE.

218 l. 18. *Vox Piscis.* Fuller's *Worthies*, 8vo. I. 542: 'The wits of the university made themselves merry thereat, one making a long copy of verses thereon, whereof this distich I remember:

If fishes thus do bring us books, then we
May hope to equal Bodlyes library.

'But whilst the youngsters disported themselves herewith, the graver sort beheld it as a sad presage.' Two jests: 'It might be found in the *Code* [the fish was a cod], but could never be entred into the *Digest*.' 'At the Act or commencement for degrees two things are principally expected, good learning and good cheare; whereupon this Sea-guest against the very time of Commencement brought his booke to furnish the one and his carkase to make up the other' (Cooper's *Ann.* III. 196). See more of this book in Mede's letters (Heywood and Wright, *Camb. Univ. Trans.* II. 346, 347, 351).

218 l. 31. *The king's letter for plate*, pp. 533 l. 43; 534 l. 3. See the receipt and other particulars in Heywood and Wright II. 452—454; cf. Cooper III. 327, 328.

PLATE AND MONEY SENT TO THE KING.

Dr John Barwick's *Life* pp. 22—27: 'Mr. *Barwick* resolved not to perform his Duty by Halves. And first in concert with the most considerable of the King's Friends in the University, he took Care, for his Majesty's Support, to transmit to him what little Money could be raised in the several Colleges, out of their moderate Incomes, and what Plate had been at any Time bestowed upon them for the Use of each Society by the Bounty of their Benefactors. But this could not be effected without first outwitting *Cromwell*, who had been appriz'd of their Design by some of the Townsmen of *Cambridge* (by whose Interest he had been chosen Member of Parliament for that Town) and with a disorderly Band of Peasants on Foot, lay in wait for the rich Booty at a Place called *Lowler Hedges*, betwixt *Cambridge* and *Huntington*. But Mr *Barwick* and some other select Persons of the University, to whose Care and Prudence the Management of this important Affair was committed, having got Intelligence of *Cromwell's* Way-laying them, send away the Royal Supply through By-Roads, convoy'd by a small Party of Horse, that very Night in which *Cromwell* with his Foot beset the common Road, or else the Spoil had the next Morning certainly fallen into the Enemy's Hands. He that was made choice of to conduct this Expedition, was the Reverend Mr. *Barnaby Oley*, a Man of great Prudence, and very well acquainted with all the By-Ways, through which they were to pass. He was President of *Clare-Hall;* and none more proper to be the Messenger of the University's Duty and Affection to their most. gracious Sovereign and dearest Country: For I question whether *Cambridge* ever bred a Person of more Learning, accompanied with so great Modesty and such an exemplary Holiness of Life. Under the Protection of God's good Providence he arrived safe at *Nottingham*, where he had the Honour to lay at his Majesty's Feet this small Testimony and Earnest of the University's Loyalty at that very Time, when the Royal Standard was set up in the Castle there.'

In the notes (*ibid.* 22—25) Bedford has printed from Baker's transcript of the originals in the treasury the following papers:

'*July* 2^{d}, 1642. Received the Day and Year above written of *William Beale* Doctor in Divinity, Master of St. *John's* College in the University of *Cambridge* for the King's Use (according to the Intendment and Direction of his Majesty's Letters of the 29th of *June* last to the Vice-Chancellor of the said University) the Sum of one hundred and fifty Pounds. I say received from the Treasury of the said College, by me *John Poley*.'

'This *John Poley* was fellow of *Pembroke-Hall*, and one of the Proctors that Year, and appears to have been employed and entrusted by the King in this Business of the Money, as well as in that of the Plate afterwards, not only from this Receipt, and another that will be mentioned presently, but also from Leave given him by the University to execute the Office of Proctor by a Deputy, on account of his being employed in the King's Business, and this by a Grace of *October* 10, 1642. extant in the University Register among the *Gratiæ concessæ*, and communicated to me by the same learned Hand' [i. e. Tho. Baker].

'Agreed by the Master and Seniors *August* 8, 1642. That these pieces of Plate underwritten should be sent to the King's Majesty, and deposited in his Hands for the Security thereof, and Service of his Majesty, according to the Tenor of his Majesty's late Letters, written to the Vice-Chancellor, and published to the University.

	Unc
'Pots with two Ears, *Clippesley*, *Crew*, *Theodore Beacon*, *John Lucat* (?), *Thomas Wentworth*, &c. Number 22. Weight	559
Tankards, *Frances* Lord *Willoughby* of *Parham*, *Thomas Bourchier*, *Thomas Fairfax*, &c. Number 17. Weight	325
Standing Pieces and other Boules, Dr. *Guin*, *Val. Carey* Bishop of *Exeter*, *John* Lord *Rochford*, *Algernoon* Lord *Percy*, Sir *Dudley North*, *John* and *Henry Maynard*, *John Howland*, &c. Number 41. Weight	907
Beakers, *Richard Ashton*, &c. Number 7. Weight	82
Salts, Lord *Ross*, *William Platt*, *John Lowther*, &c. Number 6. Weight	83
A Bason in Ewre having the Col. Arms, and twelve Names upon it, Weight	108
The Weight of the aforesaid Particulars, according to Grocers Weight is	2065

'*Aug.* 8th 1642. I do acknowledge, that there has been delivered unto me in the Name and Behalf of the Master, Fellows, and Scholars of St. *John's* College in *Cambridge* two Fir Boxes, marked with these three Letters S. J. C. containing in them all the several pieces of Plate abovewritten, which said Plate weigheth, as appears by the Particulars 2065 Ounces ½ (it should be 2065 Ounces ¾) more or less, which they deposite into the King's Hands for the Security thereof, and his Majesty's Service, according to the Tenor of his Majesty's Letters, written and directed to the Vice-Chancellor of the University. *John Poley.*'

'Most probably *Thomas Wentworth* and *Thomas Fairfax* mentioned among the Benefactors, were afterwards the Earl of *Strafford* and General *Fairfax*, both of this College. And *William Platt*, the Founder of the Fellowships and Scholarships called by his Name: The College still preserves in a Bowl or Cup, a Memorial of the Earl of *Strafford*'.

219 l. 15. *Drs. Wm. Beale, Edw. Martin and Ri. Sterne prisoners.* 'By MS. note of Mr. Bryan of Queens' Coll., it seems, that when the three masters were committed together, Dr. Beale got an exchange, and so was enlarged. v. my vol. 48. p. 260'. Wm. Cole. See Walker's *Sufferings* II. 146, 148, 154 seq. Transcripts from the accounts of ejectments of the parochial clergy and members of the university are in MS. Cole XXVIII. 1—89 (Essex); MSS. Baker XXVII. 399—466; XXX 286—290; XXXIII. 452—457; XXXVII. 19—26; XLII. 214—220, 223—228, 243—264.

219 l. 26. *intended to be sold.* See Dugdale's *Short View*, 577.

220 l. 1. *St. John's turned into a prison.* The incorrigible punsters subscribe themselves bp. Morton's 'most bounden' (*devinctissimos*), p. 536 l. 43 seq.; p. 537 l. 33 seq. from which passage it appears that the

earl of Salisbury interceded for the chapel and the communion-plate. In the 'prising book' (appraising book, in which the amount paid for entrance into rooms is contained) 16 June 1647 (p. 108): 'Memorand. that Mr Houseman is not to be charged with the particulars in the upper chamber mentioned in the foregoing page, all being ruin'd when this [the first] court was made a prison'. Among the particulars are: 'Imprimis for making a Chimney and plaistering y^e^ Chamber and studys and making them habitable £6. 15*s.* 4*d.*' Again p. 115: 'The rest went to ruine (as its thought) when the Chamber was a prison'; p. 156: 'All the other particulars specifyed in the prising booke lost & spoyled in the middle chamber and studdy, and the upper chamber and studdys there wholly ruinated when this court was a prison'; p. 168: 'being [23 Sept. 1644] not in very good repair in regard of the late being a prison.' Cf. pp. 154, 161, 163, 230. Walt. Pope's *Life of Seth Ward*, 12: 'At Cambridge several heads and fellows of colleges and halls were imprisoned for refusing the covenant, some in the town, and some in St John's college, made a gaol by the parliament forces.' Bayle s. v. *Arnoldus, Nic.*: 'Il fit un voyage en Angleterre l'année suivante [1644]; et ne pouvant aller à Oxford à cause que tous les chemins etaient occupés par les troupes du roi, ou par celles du parlement, il fut à pied à Cambridge; mais il ne put y entendre aucune leçon de théologie: tous les professeurs étaient sous la détention, dans le collége de la Trinité.' Not in Trinity but in St John's. Dr. Sam. Ward (Walker's *Sufferings* II. 158) was '*Imprison'd* both in his own and in St *John's Coll.* During this confinement he contracted a Disease, which put an end to his Life, about Six weeks after he had obtained his Release.' Bayle's error is perpetuated in A. J. van der Aa *Biographisch Woordenb. der Nederlanden*, Haarl. 1852, *s. v. Arnoldi, Nicolaas.*

P. 221 l. 12. *the Spaniards.* 'The Spaniards owed him more curtesy, had they known it, was it only in return to the civilities shewn to their nation by his brother, Dr. Jerome Beale, master of Pembroke and vicechancellor in 1622, at which time, viz. Feb. 25 and 27, he entertained Don Carlos de Colonna and Ferdinand baron de Boyscot, embassadors from the king of Spain and Isabella Clara Eugenia archduchess of Austria, with a Latin oration at Trinity College, where they were lodged, both on their arrival and departure; when he took notice, in compliment to them, that the university was founded by a Spaniard, vid. *True Copies of all the Latin Orations made and pronounced at Cambridge*, &c. *London.* 4to. 1623.' Wm. Cole. 1777.

P. 221 l. 22. *Cottingham.* l. 23. *Paul's Perry.* MS. Baker XXVII. 365: '4 Feb. 1624 [-5]. Will. Beale, S. T. B. ad rectoriam de Cottingham ad pres. regis, ratione minoris aetatis Chr. Hatton, per mort. Johis Powell clerici'. *Ibid.* 365: '31 Oct. 1637. W. B., S. T. P. ad rect. de Paules perry ex pres. regis'. Some account of him in the list of the deans of Ely, *ibid.* XXXII. 318. The living of Paulerspury had been declared vacant on account of simony by the High Commission; Beale's appointment was a matter of accusation against Laud (Works IV. 185, 186; Prynne *Canterb. Doome* 359, 360), who says: 'For Dr Beal, there

is not the least show of proof offered that I brought him in; if to do so be a crime.' Baker's *Northants.* II. 205.

221 n. 2. 'This looks as if Dr. Beale had been suffered to retain his sinecure. Quaere.' WM. COLE.

221 l. 28. *fellow of Jesus*, adm. fellow, then B.A. 27 July 1611, MS. Baker XXVIII. 143; M.A. ordained deacon 25 Febr. 161$\frac{3}{4}$, *ibid.* 146. He was a friend of G. J. Vossius, who had a scapegrace son at Jesus, it being a part of Laud's policy to maintain friendly relations with foreign scholars (e.g. Grotius); Vossii *Epistolae* p. 266 a; cf. *Claror. Viror. ad Vossium Epist.* p. 93 b.

By college order 5 Sept. 1634 the lease of Bromehall was annexed to the mastership, *App. B. to 5th Educ. Rep.* (1818), p. 406.

221 l. 30. *Wm. Beale a donor of MSS.* See Cowie's *Catalogue*, 23, 37, 46, 58, 59, 67, 108. It is characteristic of the times that in E 15, *Psalterium cum Canticis*, 'the part of the Litany containing the invocations of saints has been scratched out with a furious pen.'

222 l. 8. *Philip Howard cardinal.* Cole cites from Evelyn's account of the laurel (*Sylva*, ed. *Hunter*, York, 1776, 4to. p. 394): 'Note that this rare tree was first brought from Civita-Vecchia into England by the Countess of Arundel, wife to that illustrious patron of arts and antiquities, Thomas Earl of Arundel and Surry, great great grandfather to his Grace the present Duke of Norfolk, whom I left sick at Padua, where he died, highly displeased at his grandson Philip's putting on the Friar's frock, tho' afterwards the Purple, when Cardinal of Norfolk.' See Evelyn's *Diary* (1854) I. 219, 365, II. 45; Ackerman's *Cambridge*, II. 114.

222 n. 2. Shermanni *Hist. coll. Jes.* ed. Halliwell 32, 39.

222 l. 26. *Wm. Beale's sermons in lord Clarendon's library.* Dr. Tho. Smith to Tho. Baker, Lond. 7 Jan. 170$\frac{3}{4}$ (*Europ. Mag.* Nov. 1797 pp. 293, 294): 'I have lately enquired of my Lord Clarendon, as I have done formerly to gratify my owne curiosity, whether he knowes any thing of Dr. Beale Deane, I think of Ely, who dyed in his father's house at Madrid. He was pleased to continue to me what he had told me some years since, that he had no personal knowledge of the Deane, he being then a youth of about 10 or 11 years of age, and was left in Holland with his mother during his father's ambassy in Spayne; but that afterwards he had received particular account of the Deane's death from those who were then present: as that about 3 or 4 hours before his death, when the decayes of nature made him more and more apprehensive that he had not long to live, he desired my Lord his Father, and some other to receive the H. Sacrament with him, which he in perfect good understanding, tho weake in body, being supported in his bed, consecrated and administered to himself, and to the other new communicante. He was in this his last sicknes very solicitous least his body should fall into the hands of the Inquisition, which to prevent, he proposed to them to burne his dead body. But after his death, this expedient was used, that the Deane dying in a ground

chamber, they, taking up the bords, dug a deep grave, and covering him with a shroud, they threw four or five bushels of quick lime over it, in order to consume it the sooner. Every thing afterward in the roome was set right as before the good Doctor's death and buryall, and the whole affaire kept secret among a few trusty persons, without any the least knowledge or suspicion of the Spaniards. Upon enquiry what papers this excellent man left behind him, my Lord told me, only some *few Sermons*, which he thinks may be somewhere in his library at Cornebury. But I put an end to your trouble, and am with true and unfeigned respect, Sir, Your most humble Servt. THO. SMITH'.

Same to same, 23 Jan. $170\frac{6}{7}$ (*ibid.* Dec. pp. 364, 365): 'I have deferred to answer your letter, it may be longer than I ought to have done, but it was only in order to your better satisfaction in another particular, relating to that excellent person Dr Beale.

'Soon after the receipt of your letter I acquainted the Earle of Clarendon with your good wishes, not to say requests, that those *few sermons* of the good and worthy Doctor which are in his library at Cornebury, might be in the *College hands*, of which he was Master: his Lordship was pleased to assure me, that as soon as he could light upon them he would give them to me to convey to you. But when his great busines which keeps him here will permit him to go into the country, it is very uncertain: however I will not faile, at due and convenient intervalls, to put him in mind of his promise.

'Hearing from him that my Lord his Father had made mention of the Doctor in some MSS. papers now in his possession, he did me the favour to send me part of them on Sunday last, to transcribe what I thought fit and proper for this purpose. I will let you into the secret: That excellent wise and truly pious Lord in his double banishment, among other vast heapes of his compositions, of which his incomparable History lately published is but a part, wrote *Contemplations and Reflexions on the Book of Psalmes*, which he began at Jersey 26 Dec. 1647; which good and great worke he was forced to lay aside through the multiplicity of buseines that continualy passed through his hands, and did not, and indeed could not, to his great sorrow and trouble of mind, resume till after his second proscription. When his other studye, and his freedome from sicknes and paine of the gout, would suffer him, he finished it at Montpelier in the latter end of the yeare also: before which he has prefixed an *Epistolar Addresse*, if I may so call it, or *Dedication to his children*, giving an account of his whole performance, in which he has given also a full proofe and demonstration, that he was as eminent for his exalted and wise piety and devotion, for his wise and profound actione of religion and theology, and for his practices of all Christian graces and virtues, as for his admirable knowledge in affaires of civil prudence, and in matter of state and government. In this epistle, dated 18-28 February, I find the following words, wherein he gives a great character of the good Doctor.

'"And in one respect I had much more reason to dedicate a select part of my time to some pious recollections by one unhappy circumstance which accompanyes this my second banishment, which I did not sus-

taine on my former, when I was never without the daily exercise of my religion in a congregation of the same faith, performed by some learned Divine of the Church of England; as during the time of my Ambassy in Spaine, I had a worthy and learned Chaplaine, and he dyed a little before I came from thence, who both preached, and prayed, and administred the sacrament to my family, according to the ordinances of that Church".

'When the present noble Earle did me the honour and favour, several years since, to shew me this excellent manuscript, after a carefull inspection and reading several parts of the *divine meditations*, I was then fully satisfyed and convinced, and am still more and more, that no book, written by whomsoever, can conduce more to the advancement, or indeed retrieving of godlines and virtue, which, generally speaking, seeme to be quite lost in this corrupt and wicked age: and I hope my Lord will at last be prevayled upon to make it public for the common good. I give you many thankes for that part of Dr. Cosins letter to Mr. Gunning, written in 1657 from Paris, which you thought fit to transcribe. I wish that it had been entire. If you have any more of Bp. Cosins letters and papers by you, I shall look upon it as a great obligation, if you will please to communicate them to Sir, Your most faithfull & humble Servant, T. S.'

222 l. 33. *lord Clarendon gives him a very advantageous character.* Clarendon's *Misc. Works*, ed. 2. Lond. 1751 fol. p. 374: 'In one respect I had much more reason to dedicate a select Part of my Time to some pious Recollections, by one unhappy Circumstance which accompanies this my Second Banishment, which I did not sustain in my former, when I was never without the daily Exercise of my Religion, in a Congregation of the same Faith, performed by some very learned Divine of the Church of *England;* as during the Time of my Embassy in *Spain*, I had a worthy and a learned Chaplain, tho' he died a little before I came from thence, who both Preached and Prayed, and administred the Sacraments to my Family, according to the Ordinances of that Church: Whereas, to my unspeakable discomfort, during the whole Time of this my Second Banishment, I have been without a Chaplain, and consequently without any Exercise of that Religion which I have always embraced with my Soul, and in which I resolve to die, how destitute soever I may be of the Exercise of it at my Death.' See also p. 370: 'I began to exercise my self in these Meditations in the time of a former Banishment, when to the Publick Calamities with which the King and the Kingdom was afflicted; and to my own Particular, my forced Absence for so many Years from your Dear Mother, and from you, the Nature of the Employment I had from the King, and the Scene upon which that Employment was to be acted, added very much to the Melancholique of the Condition I was in; being then an Ambassador in a proud Court (as that of *Spain* will always be), to sollicit the Cause of all Kings, when no other King could be prevailed with to think himself concerned in what as great a Monarch as any of themselves, and as unlike to have been reduced to that Extremity, had so lately suffered before their Eyes; in

a Court where very few men knew or cared what was done three Leagues out of the narrow little Town wherein they spent, and desired to spend, the whole Term of their Lives; and where all (some very few excepted) believed that no Protestants could be worse used than they deserved to be, and that no body had any Obligation in Conscience to relieve them if they could; in a Court, which at that very Time maintained an Ambassador with those very Regicides, against whom all the Kings of the Earth ought to have denounced Fire and Sword and Extirpation; and in this Court I was to sollicit for Aid and Assistance, in the Behalf of a young Protestant Prince, driven out of his Kingdoms by the Power of bloody Rebels, who were hated and feared and courted at once. Every Day administered such matter of mortification to me (though towards my own Person they were civil enough) that I quickly discerned, that what I laboured and longed for, could not come to pass by any Hand that held a Sceptre upon Earth; that. He only who could pull down all other Kings, and bring Desolation upon all other Nations, could raise the low and miserable Estate of my King and Country; and I must confess the frequent reading of the *Psalms* of *David* gave me great Hopes He would do it.'

P. 224. *John Arrowsmith.* Cole leaves his shield blank. MS. Cole LVII. 373. Baillie writes 2 Apr. 1644 (*Letters and Journals* II. 148): 'My Lord Manchester wrote to us from Cambridge, what he had done in the Universitie, how he had ejected for gross scandalls the heads of five colledges, Dr. Cosins, Beele, Sterne, Rainbow and ane other [Lany]; that he had made choise of five of our number to be masters in their places, Mr. Palmer, Vines, Seaman, Arrowsmith, and our countreyman Young, requireing the Assemblie's approbation of his choise; which was unanimously given; for they are all very good and able divines.'

P. 225 l. 6. *The earl of Manchester in* 1660 *restored some fellows whom he had ejected*, p. 298 l. 21.

P. 225 l. 34. *several fellows ejected*, pp. 295 l. 37; see p. 538 l. 20 seq. the orders of the committee.

P. 226 l. 2. *Oath of discovery.* See *Querela Cantabrig.* 20, 21.

P. 226 l. 4. *Mr. Ash disowns any such oath.* 'As worthy Mr. Baker, in the candour of his heart, gives more credit to Mr Simeon Ash and his paragons, than they seem to deserve, I will transcribe here a MS. note entered into my copy of Fuller's *Church History*, p. 168, signed and written in the same bad hand, and will put this difficulty out of further doubt.

'*In perpetuam rei memoriam.*
Held at Tolbouth, Camb.

The abovesaid oath of discovery was tendered by a sub-comittee of laymen, where one, whose name was Ffortune, an haberdasher of hatts, had the chaire: where I, whose name is here underwritten, being then Ffellow of Christ's col. Camb. with several others, uppon sumons, did appeare. This Oath was first tendred to Mr. Brearley the sen^r. of us, who alledged it to be the oath ex officio, *refused to take it, & argued as above: to which*

the rest each excused and refused, and so dismist. Witness my hand. Ra. Tonstall.' WM. COLE, Aug. 5. 1777.

P. 226 l. 11. *reformation in the walls and house.* See the order of the earl of Essex for the protection of the university 2 Mar. $164\frac{2}{3}$; the order of the Lords 4 Mar. $164\frac{2}{3}$, procured by the earl of Holland, 'that no ... Persons ... shall presume to offer any outrage ... unto any the Colledges, Chappels, Libraries, Schools, or other buildings belonging to the said University;' also the university's letter of thanks to the earl of Holland 13 Mar. $164\frac{2}{3}$ (MS. Baker x. 374, 375 = D 130—133; Cooper III. 339, 340; Heywood and Wright, II. 455—457). Wm. Dowsing the iconoclast (MS. Baker XXXVIII. 455—458, 471—473) visited St John's 29 Dec. 1643, but his note is incoherent: 'Mr Thorten the President, Mr Turwhitt and Peche fellowes [supply *in their presence we destroyed monuments*] with *Cujus Anime propitietur Dominus* and one with *orate pro anima*, and the former Dominus the laste' (Cooper III. 366). Far livelier was the work at Peterhouse where 'We pulled down 2 mighty great Angells with wings, and divers other Angells, and the 4 Evangelists and Peter with his Keies over the Chappell Dore, and about a hundred Chirubims and Angells'. See too the quaint account of the controversy at Pembroke between Dowsing and two of the fellows.

P. 226 l. 16. *Fisher's and Ashton's chapels turned into apartments*, pp. 93, 153.

P. 226 l. 32. *Dr Arrowsmith's government.* A lively account of the time, its dangers and its studies, may be seen in the *Autobiography of Matt. Robinson*. Cambr. 1856. 8vo. cf. Hen. Newcome's *Autobiography*. The feuds between the old and the new fellows attracted the notice of the commons 6 July 1647. See the evidence in the Registry 'Y. Joh. 36', transcribed in MS. Baker XXVII. 109—130; extracts in *Autobiogr. of M. Robinson*, App. 148—151; Hen. Newcome's *Autobiogr.* I. 7: 'There was a bitter feud between the old fellows and the new; and indeed because most of the religious were for the parliament and of the new fellows' party' etc.

P. 226 n. 5. See Baker's note in Wood's *Athen.* III. 968.

P. 227 n. 1. David Morton.

P. 227 n. 2. Lightfoot was born at Stoke near Newcastle under Line.

P. 227 l. 5. *fellow of Cath. hall.* He owed this preferment to Goodwin, see Goodwin's *Life*.

P. 227 l. 7. *one of the assembly of divines.* Baillie's *Letters and Journals*, 1643 (II. 123, 124): 'Our letter to foreigne churches, formed by Mr. Marshall, except some clauses belonging to us put in by Mr. Hendersone, is now turned into Latine by Mr Arrowsmith (a man with a glass eye, in place of that which was put out be ane arrow), one learned divyne, on whom the Assemblie putt the wryting against the Antinomians.' See [Birkenhead's] *The Assembly Man*, ed. 1681, p. 9: 'So that learning now is so much advanced, as Arrowsmith's glass eye sees more than his natural.' Baillie (II. 184) writes 17 May 1644: 'This

day was the sweetest that I have seen in England. Generall Essex, when he went out, sent to the Assemblie, to entreat that a day of Fasting might be kept for him ..... We thought meet to be humbled in the Assemblie, so we spent from nine to five very graciously. After Dr Twisse had begun with a briefe prayer, Mr Marshall prayed large two houres, most divinelie, confessing the sins of the members of the Assemblie in a wonderfullie pathetick and prudent way. After, Mr Arrowsmith preached one houre, then a psalme; thereafter Mr Vines prayed near two houres and Mr Palmer preached one houre, and Mr Seaman prayed near two houres, then a psalme. After, Mr Hendersone brought them to a short sweet conference of the heart confessed in the Assemblie, and other seen faults, to be remedied, and the conveniencie to preach against all sects, especiallie Anabaptists and Antinomians. Dr Twisse closed with a short prayer and blessing. God was so evidentlie in all this exercise, that we expect certainlie a blessing both in our matter of the Assemblie and whole Kingdom.'

P. 227 l. 6. *preacher at Lynn.* In 1631 he married and went to Lynn, where he remained 10 or 12 years, first as curate, then as minister, of S. Nic. church (Salter's *Pref.* to eight letters of Drs Tuckney and Whichcote).

P. 227 l. 12. *reg. prof. div.* see p. 230 n. 5. In a letter dated Imman. coll. 6 Sept. 1651 is an account of his inaugural lecture, Cary's *Memor.* II. 371; see MS. Tanner LV. p. 43; Heywood and Wright *Camb. Univ. Trans.* II. 619.

P. 227 l. 13. *Sam. Collins.* See an account of him in *Commun. to Cambr. Ant. Soc.* III. 26—28 (where in p. 26 l. 3. up, *read* 403 *for* 405). He died 16 Sept. 1651 (Worthington's *Diary*; Heywood and Wright, *Cambr. Univ. Trans.* II. 619).

Bp. Hall's *Answer to the Advertisement,* before his *Honour of the Married Clergy* (*Works,* ed. Pratt, IX. 86): 'The rest of this storm falls upon our learned Professor, Doctor Collins; one of the prime ornaments of our Cambridge; the partnership of whose unjust disgraces doth not a little hearten my unworthiness. The world knows the eminency of that man's learning, wit, judgement, eloquence. His works praise him enough in the gate. Yet this malapert corner-creeper doth so basely vilify him, for ignorance, silliness, prattling, rusticity, lying; as if in these only he were matchless. Indeed, whom doth the aspersion of that foul hand forbear? *Vilium est hominum alios viles facere!* I appeal to all the tribunals of learning through the world, whether all Doway have yielded aught comparable to that man's pen: whether he have not so conjured down his Caco-Dæmon Joannes*, that he never dares to look back into the light again: whether his *Ephatha* be not so powerful, that, if his adversary were any otherwise deaf than the block which he worships, it might open his ear to the truth.....I will not so much wrong that worthy Provost, as to anticipate his quarrel: rather, I leave the superfluity of this malice to the scourge of that abler hand; from whom I doubt not but C. E. shall smart and bleed so well, that he may spare the labour of making himself his own whipping-stock on Good-Friday'.

• 'This book of Doctor Collins, C. E. falsely insinuateth to have been suppressed. All stationers' shops can convince him of a lie. Nothing ever fell from that learned hand, without applause'.

227 n. 6. MS. Baker XXXI. 267.

227 l. 20 and n. 7. *he has left two books.* See the full titles of his books and sermons, with specimens [he recommends the making a wine-press in God's vineyard 'for the squeezing of delinquents'; 'no fiend to the white Devil, no Atheist to the Church Papist'] in *Autobiogr. of Matt. Robinson*, 123—126. The copy of his *exposition* in St John's Library was bequeathed by Baker 'ne deesset.' Add verses in *Oliva Pacis*, Cantabr. 1654. 4to; meditations on St Stephen's martyrdome. Cambr. 1649, MS. Hunter at Durham, n. 118; an edition of *Tactica Sacra* Amst. 1700 sm. 4to. Of the *Armilla Catechetica*, Edinb. 1822, 8vo. some copies at least have the imprint, *London: printed for Richard Baynes.*

228 l. 7. *He died under the reputation of a good man with the men of his own persuasion.* See Sam. Clarke's *Lives* (1683) 43, 62 (the 2nd), 82; he visited L'Estrange in prison (*Biogr. Brit.* p. 2922 n. G); Wilson's *Merchant Taylors'*, 287. Gataker's *Antoninus* is dedicated to him, Tuckney and Hill.

'His death,' says Henry Newcome, 'was a very great and real sadness to me, for the loss the university and church hath in it.'—*Autobiogr.* i. 102. See a Latin poem addressed to him in John Hall's *Poems*, ed. 1646, 60. 'While at the university, he [John Machin] had the benefit of the excellent labours of Dr Hill and Dr Arrowsmith, under which he received such impressions of seriousness, as he retained to his dying day.'—Calamy, *Account*, 125. 'Give me leave to superadde Dr Arrowsmith, though not in that relation (of tutor) to me; a later acquaintance indeed, but my friend of choice, a companion of my special delight; whom in my former years I have acquainted with all my heart, I have told him all my thoughts; and I have scarcely either spoken or thought better of a man; in respect of the sweetness of his spirit and amiableness of his conversation.'—Whichcote to Tuckney (1651) in *Eight Letters of Dr Anthony Tuckney and Dr Benjamin Whichcote*, 7. Salter in his *Preface* to these letters (xxxi.) calls him a learned and able, but stiff and narrow divine, who was alarmed, like Hill and Tuckney, by Whichcote's freedom. His *Tactica sacra* is a book 'written in a clean style and with a lively fancy; in which is displayed at once much weakness and stiffness, but withal great reading and a very amiable candour towards the persons and characters of those from whom he found himself obliged to differ.'—*Ibid.* xxxiv.

There are notices of Arrowsmith in Brook's *Puritans* III. 315—318, the *Biogr. Dict.* of the Soc. D. U. K. and before the reprint (1822) of the *Armilla.*

229. *Ant. Tuckney.* See Calamy *Acc.* 77—81 (where correct the date of his birth to 1599), *Cont.* 114 (where the date of the first commencement after purging the university should be 1650, not 1659). Matriculated (coll. Eman.) 8 July 1613, B.A. $161\frac{6}{7}$, M.A. 1620, D.D. 1640.

'Hoc anno [1650] publica comitia fæliciter rediviva Respond. Dre Tuckney Eman. Præf. et Gul. Dillingham Coll. Eman. Socio,' *MS. Tenison.* 'Mr. *A. T.* was Fellow of Immanuel, and so continued a good while, till he was called to be Vicar of *Boston;* he was a serious, setled good man before he went to *Boston*' (*Life of Jo. Angier*, Lond. 1685. 12mo, p. 9; cf. 13, 75). At the beginning of the long parliament he was elected clerk of convocation for Lincoln diocese with Herbert Palmer (Sam. Clarke's *Lives*, 1677, 192). Dr Tho. Hill 'was married to her [Mary Willford, governess to lady Frances Rich, dau. to Rob. earl of Warwick], who since his death was re-married to the Reverend, Learned and Pious Dr *Tuckney*...my much honoured Friend, so that she hath been made happy in the enjoyment of two such husbands, as few women in our times have attained to' (*ibid.* 231); who said 'considering her husband's studies and business, she thought it was one chief part of her work to make him merry; and she had a very fine way of doing it' (Newcome's *Autobiog.* 123). He endeavoured to save Sancroft from ejection (D'Oyly, ed. 2, 37). He was one of the triers (Hanbury's *Memorials* III. 422). Rob. Baillie desired his advice (27 Aug. 1656) about the composition of a course of philosophy, to supersede the Jesuit books in use (Baillie's *Letters and Journals* III. 310). Jos. Moore was educated at St John's under 'holy Dr *Tuckney*' (Calamy *Acc.* 179). John Hanmer was admitted by him 5 July 1659, and 'he recommended him to Mr *Wood* a very honest man as his Tutor' (Calamy *Cont.* 398, the whole passage speaks for the good discipline then maintained in the college). Bp. Milles (*Life of Is. Milles*, *Lond.* 1721. 8vo. pp. 19, 20) names among 'great and good Men of the University..., whom I have heard Mr *Milles* mention with the highest Veneration, ... and who were never mention'd without honour at that time,' Tuckney, Gunning and Turner, 'Men of great Learning, Piety, and the most unspotted Integrity of Life and Conversation: excepting only that in Dr. *Tuckney*, the Narrowness and Sowerness, as well as Falsehood and Absurdity, of his *Calvinistical* Opinions tarnished and vilified his otherwise excellent Abilities and Qualifications.' This character is fully confirmed by the correspondence (Sept.—Nov. 1651) between Tuckney and his former pupil Benj. Whichcote v.c., in which Tuckney argues against the *libertas prophetandi* inculcated by Whichcote (printed by Sam. Salter at the end of Whichcote's *Aphorisms. Lond.* 1753. 8vo). Whichcote says (pp. 6 seq.); 'I have had you all along in very high esteem; and have borne you reverence, beyond what you do or can imagine; having in me a living and quick sense of my first relation to you: and, of all men alive, I have least affected to differ from You; or to call in quæstion either what You have done or said or thought: but your judgement I have regarded with reverence and respect. I do not, I cannot, forgett my four first yeares' education in the University under you; and I think I have principles by me, I then received from You.' The difference between the disputants appears in their judgement of the great heathen: Whichcote confessing (60, 61): 'The time I have spent in Philosophers, I have no cause to repent-of; and the use I have made of them, I dare not disowne: I heartily thank God, for what I have found in them; neyther have I, upon this occa-

sion, one jot less loved the scriptures. I find the philosophers that I have read, good, so farre as they go: and it makes me secrettlie blush before God, when I find eyther my head heart or life challenged by them:...I never found them enemies to the faith of the gospel.' Tuckney on the other hand asserts (92): 'the Scripture scarce anie where speaks particularlie of the Philosophers and wise men of the Heathens with approbation and honour; but generallie with dislike and contempt.' Salter's preface, i.—xvi., gives several additional particulars of Tuckney's life and character. In the fire of London 'Dr Tuckney's library in Scriveners' Hall was burnt' (Worthington's *Diary* II. 1. 211). He is called 'the famous' (Cotton Mather's *Life of Jo. Davenport*, 24). To him, with Hill and Arrowsmith, Gataker dedicates his *Antoninus*. When Jo. Cromwell 'long'd to be at Work in the LORD's Vineyard' Tuckney sensibly 'advis'd him to a longer Continuance in the College' (Calamy *Cont.* 690). See a notice of a sermon of his at St Mary's in Sam. Clarke's *Lives* (1683), 191; a sermon by him 1653 on Fras. Ash, a benefactor to Emm. coll. (MS. Baker VI. 92=B 101). He gave Colet's Commentaries on the Cor. to Emm. library (Knight's *Colet*, pref. vii). See further the ind. to Tanner MSS.; Heywood and Wright *Cambr. Univ. Trans.* II. 469, 618. His arms in MS. Cole lvii. 373.

229 l. 14. *beneficed at Boston.* See the index to Thompson's *Hist. of Boston* (1856); Laud's *Works* v. 499, 500. He recommended Jon. Jephcot to the mastership of the school (Calamy *Acc.* 115). In 1658 Tuckney lamented the degeneracy of Boston (Newcome's *Autobiogr.* 98).

229 l. 15. *Tuckney a member of the Assembly of Divines.* Tuckney to Whichcote (at the end of Whichcote's *Aphorisms*, 76): 'For matter of *imposing—upon*, I am not guiltie. In the Assemblie, I gave my vote with others, that the Confession of Faith, putt-out by Authoritie, shoulde not bee required to bee eyther sworne or subscribed-too; wee having bin burnt in the hand in that kind before: but so as not to be publickly preached or written against.' See also Baillie's *Letters* II. 198.

229 l. 17. *fellow of Emm.* He was some time in the earl of Lincoln's family, before he resided on his fellowship. He became an eminent tutor, having many pupils of rank; after about 10 years of residence he went to Boston, first as assistant, then as successor to John Cotton, the pilgrim father (Salter ii, iii).

230 n. 1. *schoolfellow to Sam. Whiting*, his cousin-german, Mather's *New England* bk. III. c. 28 pp. 156, 157.

230 l. 10. *The earl of Holland*, beheaded 9 Mar. $164\frac{8}{9}$.

230 l. 17. *The earl of Manchester ejected and Ol. St. John brought in chancellor. Commons' Journ.* VII. 35; MS. Baker XXV. 195; MS. Lambeth. 1048 (b) fo. 5; in Cooper III. 447, 448.

Ibid. the engagement. Some of St John's were summoned to London in Nov. 1650, where Dr. Masterson, Winterborn, Worrall and two or

three more subscribed (Sancroft's letters in Heywood and Wright *Cambr. Univ. Trans.* II. 531, 535).

P. 230 l. 4. *MS. Dr. D.* Dillingham.

P. 230 n. 5. See Matt. Robinson's *Autobiogr.* Cambr. 1856, 122 n.

P. 230 l. 27. *regius professor.* On 30 Mar. 1648 the lords, on the petition of the v. c. and certain heads, had passed an ordinance for making Tuckney Marg. prof., and sent it to the commons for their concurrence (Lords' *Journ.* X. 163, 117; Cooper III. 421, 422). Tuckney's name does not appear in the list of Marg. professors.

P. 231 l. 12. *complaints against Dr. Tuckney.* In a letter, conjecturally dated Aug. 1660, the ld. chamberlain requests Sir Edw. Nicholas to procure a grant of Tarring Suss. for Dr. Tuckney; which seems to shew that there was then a design to remove him. On 14 Febr. 166$\frac{0}{1}$ Nic. Bullingham sen. dean and 23 fellows petitioned the king. The government of the coll. has lately become notoriously remiss, on account of Tuckney's withdrawing himself from the chapel, which he never did before the introduction of Common Prayer, and his entire neglect of everything relating to public worship, so that any show of worship is stolen in by others.—Referred to the bps. of Durham, Ely and Sarum (*Calend. St. Pap.* 216, 510). On 22 Dec. 1662 Jo. Barwick writes to bp. Sheldon asking for a dispensation for Ra. Hancock to be fell. of Emm. St John's would not have let him go to another coll., but for the mandates; he was one of Dr Tuckney's reprobates at an election in 1657 (*ibid.* 598, 599). In consequence of a petition from Tho. Smoult for a mandate to be elected to a fellowship, denied him by Tuckney, because of the loyalty of his family, a mandate was sent 24 July 1665 (*ibid.* 488).

P. 231 n. 1. *Read* June 12. See MS. Baker XXXI. 265; *Ath. Oxon.* IV. 142 n. 1. See the king's and the earl of Manchester's letters, inviting the resignation, 1 and 3 June 1661, in Calamy [who has *Jan.* by mistake] *Acc.* 78-80; Salter vi.—x.

P. 231 l. 21. *Tuckney lived in retirement.* For some time with Tho. Woodcock in the country (Calamy *Acc.* 44).

P. 231 l. 24. *Savoy conference.* See Collier; Burnet *Own Times* I. 179—181 fol. ed.; Cardwell *Hist. of Conferences* c. vi. vii; Kennett's *Compl. Hist.* III. 253, 254; Baxter's *Life* I. 303—369.

P. 231 l. 28. *Tuckney would not act in the conference.* Baxter 307: 'Dr *Horton* never came among us at all, nor Dr *Tuckney* (alledging his backwardness to speak, though he had been the Doctor of the Chair in *Cambridge*)'. Slater (xi) remarks that an ἀργυράγχη occasioned his backwardness to speak, for he had but £100 a year allowed.

P. 231 l. 31. *in mood and figure.* See Cardwell c. vii. no. 7. where all proceeds in the terms of the schools: 'Resp. Neg. major. Oppon. Prob. major' etc. Many hours were spent in determining the order of the disputation: Baxter offering to spend half the time in the opponent's part, if the other party would do the like the other half the time.

At last Pearson 'alone undertook that he would dispute for their part, when we had performed ours' (Baxter, 336, 337; cf. 346 seq.).

231 l. 32. *our best and most experienced divines.* Pearson, Gunning, and Sparrow were appointed to manage the dispute; the other side chose Bates, Jacomb and Baxter (p. 337).

231 l. 33. *Baxter's ill success at the Savoy.* Gunning had prepared a paper 'for an Insultation at our Dismission ... By this time I saw mine Error, in giving way for their Doctors to crowd in to applaud them and witness for them, when we had none (or next to none) of ours there ..... They put Dr *Sanderson* ..... into the Chair, ... [who] in a few angry Words pronounced that Dr *Gunning* had the better, and that the Respondent could not beg the Question ..... I told him, that though we reverenced much his Lordship's Age and Learning, yet he was but a Party and no Judge ..... When Dr *Gunning* had read his Citations of Testimonies of the sense of *Rom.* 14 and 15, Bishop *Cosins* called to all the Bishops and Doctors in the Room for their Votes [*All you that think that Dr* Gunning *hath proved that* Rom. 14 *speaketh not of receiving to the Sacrament, say, I* (Aye)]. And so they all cryed I. I told him that we knew their Opinion before' (Baxter's *Life*, 356, 357).

232 l. 1. *Dr Tuckney's works.* A catechism was compiled by him (1628) for Eman. coll. chapel (*Cambr. Portfolio* 281). Letter to Sancroft master of Eman. Boston 7 Sept. 1635 (MS. Harl. 3785, 58). Edited Jo. Cotton's *Exposition of Ecclesiastes*, 1654 8vo. Pref. to Jo. Cotton's *Exposition upon the whole book of Canticles.* sm. 8vo. 1655. (Qu. whether these two were not published together?). He has verses in *Oliva Pacis, Cantabr.* 1654. 4to. and in *Luctus et Gratulatio, Ibid.* 1658. 4to., whence his elegy on Cromwell is printed in Zach. Grey's *Exam. of Neal's 4th vol.* 226 n.; also in *Acad. Cantabr.* Σῶστρα 1660 sign. * * 2. His sermons (see Newcome's *Diary*, 207 and *Autobiogr.* 216) and Latin treatises were edited by his son Jonathan, who was educated at St Paul's, adm. at Eman. 11 Aug. 1651, adm. pensioner of S. John's 21 Jan. $165\frac{3}{4}$, æt. 15, under his father; sworn and adm. scholar for the foundress 7 Nov. 1655; B.A. $165\frac{5}{6}$, M.A. 1659. See respecting him Calamy *Acc.* 90, *Cont.* 127.

232 l. 11. *Tuckney's government.* In 1657 Trin. coll. paid £5. 6*s.* 8*d.* quarterly to the poor; King's £4. 16*s.*; St. John's £4; Christ's and Caius each £2. 2*s.* 8*d.* etc. In May 1658 St John's contributed £8. 2*s.* 10*d.* for the relief of Polish protestants; Trin. coll. £8; Caius, Christ's and Clare, each £4 etc. (Heywood and Wright *Cambr. Univ. Trans.* II. 584, 601).

232 l. 15. *Stillingfleet, Beveridge, Cave.* Is. Milles 'used to take some Delight to mention with the greatest Honour and Esteem' some of his eminent contemporaries. 'These were Dr *Cave*, who was of St *John's* College, whose Skill and Knowledge in the Antiquities and History of the Church, have render'd him famous all over the Christian World. This great Man, Mr *Milles* used to say, did not at all promise, while

he liv'd at *Cambridge*, to be that Man he afterwards proved, and made himself plainly appear to be: He was then looked upon as one of the idle and negligent ones, and seemed to live without much Thought or Reflexion. But all this wore off when he came out into the World; and then he sufficiently recovered, by his close and diligent Application to Study, the time he seem'd to have lost in the University.

'The next Person Mr *Milles* was pleased to boast of, as a St *John's* College-man, was the learned Dr *Beveridge*, who, Mr *Milles* used often to say, was, from his first Accession to the University, one of the most sober, mortified, studious young Men he had ever known. He was never, or very rarely, seen in those Places of Diversion, where other young Scholars used very innocently to pass away their Time; but generally spent those Hours, either at a Bookseller's Shop, in useful Conversation, or in his Chamber at his Study. But then he did never absent himself from any of the Duty or Exercises of the House, but was a constant and diligent Attender upon and Auditor of them. He went into the World very soon, and how famous he grew in the Church afterwards, and how well he deserved the exalted Station to which he was at last advanced, his most learned and pious Works do make abundantly manifest.

'That profound Divine and most learned Scholar, Bishop *Stillingfleet*, was another Person, in whom Mr *Milles* used to triumph, when he had a mind to exalt the Credit of the University of *Cambridge*, and to praise the illustrious Men of St *John's* College. This Gentleman, Mr *Milles* used to say, was placed when he first came to the University, under the Direction of his elder Brother, Mr *Stillingfleet*, Fellow of the College, a very grave and good Man, and esteemed a very excellent Scholar. He was said to have taken a great deal of Care of, and to have carried a very strict Hand over his Brother, during the whole time of his being in the University. But notwithstanding this, Mr *Stillingfleet*, whilst he continued in St *John's* College, was not remarkable for any thing, but the Brightness and Pregnancy of his Parts; nor was it expected by any one, that he would ever have shined forth with so great Lustre, as he afterwards did. He had not been very long made Fellow of St *John's* before he left the College; and being made Minister of an obscure Parish in *Bedfordshire*, apply'd himself there with so great Diligence to his Studies, as to lay the Foundation of that great Learning, by which he was afterwards so useful to the Church.

'Another Person Mr *Milles* used to mention, was Dr *Humphrey Gower*, afterward the worthy Master of St *John's* College. This Gentleman was pretty near of the same Standing, I believe of the same Year, with Mr *Milles*. He was a most clean and comely Youth, and look'd on as one of the best Scholars of his Year. Mr *Milles* and he happened to be under the same Tutors, who used to propose *Gower* to all the rest, as a Pattern. His Exercises were always commended, and sometimes shewn about, and in their Disputations in their Tutors Chambers, as the Custom then was, he used to be styled *Eruditus Juvenis*. This Applause and Commendation, or the natural bent of his Temper, or perhaps, both together, created in this young Man, as Mr *Milles* used

to say, such a Pride and Stateliness of Deportment, as render'd him very distastful to and hated by all, as well as despis'd by some of his Contemporaries. He was, however, afterwards advanced to the Government of the College of St *John's*, and is said to have been one of the best Governours the College ever had.' (*Life of Is. Milles*, Lond. 1721, 15—18).

232 l. 19. *Dr Worthington the pattern of a wise and prudent master.* See his *Diary and Correspondence* admirably edited for the Chetham Soc. by Mr Crossley. Unfortunately 12 years have elapsed since the last part was issued. Worthington's successor was Ri. Sterne, afterwards abp. of York. 'See an account of the life of Dr Worthington in my History of the Parish of Fen Ditton, p. 59 to 65.' Wm. Cole.

233 l. 8. *the king's letters*, p. 542 l. 9.

233 l. 17. *master of Benet*, Masters 155—159, Lamb 184—189.

234 l. 1. *about the same time*, 22 June 1661.

234 l. 18. *Hoo.* Peter Gunning, the bp's father, was made vicar of Hoo 1613, died minister of Gravesend 1615, where he was buried 12 Dec.; will dated 7 Dec. 1615, proved at Rochester 31 Mar. 1616. See the pedigree and will in *Documents of the Gunning family*, 8vo. *Cheltenham*, 1834; p. 4: 'I give and bequeathe unto my Sonne Peter Gunninge the somme of £40 ... and my will and desire is that my wiffe have a greate and especiall care in the educatinge and bringinge up of my saide Childe to learninge.' Bp. Gunning's will (*ibid.* 6): 'I will that a standing great silver pot for the communion table, with a silver cup and cover and a silver patten, with £10 [afterwards £20, p. 17] . . be given to [the] parish of . . Hoo in Kent, . . where I received my holy baptism'; the plate still remains, with an inscription, in the church of Hoo St. Werburgh (*ibid.* 29). The bp. was baptised 13 Jan. $161\frac{3}{4}$ (*ibid.* 5). Gunning also bequeathed £10 for the poor of this parish to be distributed at the minister's discretion.

234 l. 24. *at Canterbury school*, under Jo. Ludd with Wm. Somner (Kennett's *Life of Somner*, 1693, p. 5; J. S. Sidebotham, *Memorials of the King's School, Canterbury*, Canterb. 1865, 41—43).

234 l. 29. *at Clare hall*, where he was pupil to Barnabas Oley, Calamy *Cont.* 697.

234 l. 32. *senior brother.* Jo. Williams to Sir Jo. Wynne, St. John's 18 Aug. 1611 (*Letters of abp. Williams*, Cambr. 1866, pp. 11, 12): 'Whether you will be at that coste with your son or noe to make him Senior Brother in Cambridge, beinge a Younger Brother at home, yeat the very conceyte thereof hath wroughte such miracles, as that there is more sittinge uppe at nights, more studiinge and gettinge up in morninges than either love or feare could worke before ... Beside his ordinarie charges for apparaile and commencement which your Worship knows must necessariely be borne in every Bachelor, He is beside to feaste the Doctours and Maisters of Houses, which will come to some £18, and to give the Father of the Acte a Satten Suyte, or the value

thereof: ... I referre it wholye to your Worshippes discretion to judge if the creditt will countervaile the chardges; surelie it will be an honor unto him, as long as he continues in the Universitie, and to his Brothers if they should followe him.' *Autobiogr. of Sir S. D'Ewes* I. 139, 140: (30 Mar. 1620) 'I hastened to the Schools, where was kept the latter act of the bachelors' commencement . . Mr Richard Salstonstall, a fellow-commoner of Jesus College, being senior brother'. *Stat. Acad.* (Qu. Eliz.) c. 22: 'Inter sophistas veterrimus se responsorem exhibebit.' On the 21 Nov. 1625 the heads issued a decree, and on 29 Apr. 1647 a grace was passed, prohibiting the entertainments (Heywood and Wright *Camb. Univ. Trans.* II. 332; *Stat. Acad.* 390). See *Autobiogr. of Matt. Robinson* 23.

P. 234 l. 35. *tripus.* Edw. Stillingfleet's *Life*, 1710, p. 25: 'Whilst he was Batchelour, he was appointed *Tripos*, and was much applauded for his witty and inoffensive Speech.'

P. 235 l. 2. *praevaricator.* Hen. Newcome's *Autobiogr.* I. 123: 3 July 1660 'We had excellent recreation by the Prevaricator, Mr. Darby of Jesus, who was so witty and so innocent that everybody was pleased with him.'

P. 235 l. 9. *Is. Barrow*, afterwards bp. of St Asaph.

P. 235 l. 10. *Oxford*, where he was chaplain of New College, Calamy *Acc.* 676; Wood's *Ath. Oxon.* IV. 140—145; Walcott's *William of Wykeham*, 378, 379.

P. 235 l. 13. *Cassington.* 'Mr Gunning became curate for Mr. Jasp. Mayne at Cassington, four miles north-west distant from Oxon, in which service continuing about 2 years, he endured several affronts and abuses by the parliamentarian soldiers from Abingdon and elsewhere, either by interrupting him with base language, or by pulling him out of the church,' Wood *l. c.*

P. 235 l. 40. *I continued publicly officiating for the church of England.* He was taken to task by Cromwell for using the liturgy (*Gent. Mag.* Apr. 1851, p. 386). Humphry Gower's *Discourse* (as below), 18: 'In the very worst of Times, when the *Rebellion* was *rampant*, and the *bloody Usurper* had *kill'd and taken possession*, then did our *Elijah*, even in *Samaria*, in the *Rebels Metropolis*, in spite of all their menaces and malice, couragiously stand up, and in words assert, and in practice perform his duty to God and to the *Church:* And to him gladly flock'd Loyal multitudes of Religious and true hearted people, to celebrate those Holy Offices (to which they were by Law obliged) in *private houses*, when by armed violence they were forced out and driven from the *Churches*'. p. 19: 'his meeting at *Exeter-house* a true Congregation of the Church of *England.*' p. 20: 'Once He was seiz'd whilst He was in these Holy Exercises, and by special Order carried before the *Usurper* himself: who expostulated with him as *Ahab* did with *Elijah*, as a *troubler* of *Israel:* But then so affectionately and solidly did the *Apostolical* man, like St *Paul* before *Felix*, reason of those things, for which He was call'd in question; that, whether the

wretch that heard him, had sence enough left to make him *tremble* or no; certainly, he was not able to resist the *wisdom* and the *spirit* by which he spake; but, having vouchsaf'd to bestow some few good words on the *Church-Prayers*, sent away the Good man, without using any further violence, at the present.' pp. 50, 51: 'His very enemies could not but acknowledge the uprightness of his conversation even when He stood before a *Committee* of them, impeach'd and arraign'd for his *Loyalty* and *Religion*. They could find no occasion, tho' diligently sought for, against him, except in that which concern'd *the Law of his God*. They granted He was a man of Good Life; but that, they said, made him the more dangerous, for that such men did all the mischief ... When they could not censure his *practice*, they would needs question his *Sermons;* nay, rather then fail, pick quarrels with his very *Texts;* as they did with his choice of one that, it seems, had too much *Loyalty* in it for their purpose; and that was some of the first *Verses* of the *thirteenth Chapter* to the *Romans;* to which their *Venerable* Prisoner appositely replied, that He was come prepared to justifie his *Sermon*, but did not expect to be call'd upon to answer for his *Text:* But it seems, in the afternoon, He had chosen a more *innocent* piece of *Scripture* for the subject of his Discourse, and that was the *Benediction* of the Peacemakers: *Blessed are the Peacemakers.* But when it was alledged by his accusers, that He had observ'd that *League-makers* were not *Peacemakers*, this *Text* could no more excuse his *Sermon* then the other *Sermon* his *Text.*'

The following extracts from Evelyn confirm Gower's account. On 3 Dec. 1657 'Mr Gunning preached on John iii. 3, against the Anabaptists, shewing the effect and necessity of the sacrament of baptism. This sect was now wonderfully spread.' 25 Dec. 1657, 'I went to London with my wife, to celebrate Christmas-day, Mr. Gunning preaching in Exeter chapel, on Micah vii. 2. Sermon ended, as he was giving us the Holy Sacrament, the chapel was surrounded with soldiers, and all the communicants and assembly surprised and kept prisoners by them, some in the house, others carried away. It fell to my share to be confined to a room in the house, where yet I was permitted to dine with the master of it, the Countess of Dorset, Lady Hatton, and some others of quality who invited me. In the afternoon, came Colonel Whalley, Goffe and others, from Whitehall, to examine us one by one; some they committed to the Marshal, some to prison. When I came before them, they took my name and abode, examined me why, contrary to the ordinance made, that none should any longer observe the superstitious time of the Nativity (so esteemed by them), I durst offend, and particularly be at Common Prayers, which they told me was but the mass in English, and particularly pray for Charles Stuart; for which we had no Scripture. I told them we did not pray for Charles Stuart, but for all Christian Kings, Princes, and Governors. They replied, in so doing we prayed for the King of Spain too, who was their enemy and a Papist, with other frivolous and ensnaring questions and much threatening; and finding no colour to detain me, they dismissed me with much pity of my ignorance. These were men of high flight and above ordinances, and spake spiteful things of our

Lord's Nativity. As we went up to receive the Sacrament, the miscreants held their muskets against us, as if they would have shot us at the altar, but yet suffering us to finish the office of Communion, as perhaps not having instructions what to do, in case they found us in that action.' 7 Mar. 165$\frac{7}{8}$ 'In the afternoon Dr Gunning, at Exeter House, expounding part of the Creed'. 18 Nov. 1659 'Mr Gunning celebrated the wonted Fast, and preached on Phil. ii. 12, 13'. 9 Dec. 1659 'I supped with Mr Gunning, it being our fast-day'. 1 Jan. 16$\frac{5}{6}\frac{9}{0}$ 'I went to Exeter Chapel, when Mr Gunning began the year on Galatians iv. 3—7, shewing the love of Christ in shedding His blood so early for us'. 23 Febr. 167$\frac{2}{3}$ Bp. Gunning 'preached before the King on Coloss. ii. 14, 15, admirably well, as he can do nothing but what is well'. 29 Mar. 1673 'I carried my son to . . that learned and pious man, Dr Peter Gunning, to be instructed by him before he received that Holy Sacrament, when he gave him most excellent advice, which I pray God may influence and remain with him as long as he lives; and O that I had been so blessed and instructed, when first I was admitted to that sacred ordinance'. 20 Febr. 167$\frac{5}{6}$ Bp. Gunning preached before the king against bp. Herbert Croft's *Naked Truth* (Evelyn's *Diary;* cf. Wood's *Ath. Oxon.* IV. 313).

P. 236 l. 8. *Stoke Bruerne*, Baker's *Northants.* II. 245.

l. 10. *Cotesmore*. Instituted to Cottesmore rectory, vacant by Jo. Barry's death, on the presentation of *Roger* Heath (MS. Baker XXVII. 365).

P. 236 l. 14. *lady Marg. prof.* Presented to Terrington 7 Febr. 166$\frac{0}{1}$, (*ibid.* XXV. 226). l. 16 *regius prof.* Presented to Somersham 5 July 1661 (*ibid.* 227, 228); see Duport's *Mus. Subsecivae* 234 on Gunning and Pearson, both bps. and both professors. When Stillingfleet (*Life* 24, 25) kept the public act 1668, he was strenuously opposed 'more especially by that Eminently learned and Acute Disputant..... Dr *Gunning*,..... than whom none was better acquainted with the Ancient Fathers and Writers of the Church, and all sorts of Ecclesiastical Learning.'

P. 236 l. 22. *Chichester*. Dallaway's *West Sussex* I. 86. Calamy *Acc.* 528: 'Bp. *Gunning* lighting on his [Jos. Trueman's] Book styl'd *The great Propitiation*, was so pleas'd with it, that he charg'd the Bookseller to bring him into the Author's Acquaintance, whenever he came to Town.' *Ibid.* 692: 'Bp. *Gunning* ... had long disturb'd the Meetings at *Chichester* in Person. Once finding the Doors shut against him, and ordering the Constable to break them open with a Sledge, one in the Crowd cried out, *What has* Peter *lost his Keys!* And upon his firing hotly, another call'd him *Peter Gunner:* But not being discourag'd, he sate as Justice on the Bench, at the Quarter-Sessions at *Lewes*. A Counsellor in the Commission, who us'd to give the Charge, desir'd the Bishop to do it; but he refus'd, and took the offer for an Affront. The Bishop thought himself sure of Sir *T. N*'s assistance, who had over-acted himself before. But he plainly told him, that he found that they that would have good Neighbours, must be such themselves.'

See also in the life of John Corbet (*ibid.* 333—335):

'At the Time of his being there, Bishop *Gunning* out of his abundant Zeal, made a publick Challenge to the *Presbyterians* and *Independents*, the *Anabaptists* and the *Quakers*, and appointed Three Days for the Disputation: The first Day for the Two former, and the other Two Days for the Two latter. On the first of the appointed Days, a considerable Congregation being present in the Church, and Mr *Corbet* and others ready to make Defence, the Bishop came and took the Pulpit, having an heap of Books about him, and from his Fort fir'd very fiercely, his whole Harrangue being full of sharp Invectives. *Schism* and *Rebellion* were the *Ball* he shot, and that poison'd with the strongest Venom; forgetting that *a Bishop should be no Brawler.* Mr *Corbet* who was known to have a great Command of himself, earnestly, but modestly offer'd to interpose by Way of Defence, but the Bishop would hear little, and told him he should answer by Writing, and take another Time and Place. Mr *Corbet* desir'd, as that which was most reasonable, that their Defence should be in the same Time, Place and Publickness with the Bishop's Crimination. When the Bishop would hear nothing, Mr *Corbet* turning to the Mayor and his Brethren present, desir'd that they would be pleas'd to assign some convenient Time and Place, for the hearing of his Vindication: But they declin'd it. When the *Anabaptists* Day came, the Bishop and they agreed so well about Free-Will &c., that he treated them with greater Civility; as if he could in some measure forgive them wherein they differ'd, for the sake of those darling Points in which they agreed. Or it may be the Bishop was the cooler now, for the Heat he had let out the Day before. The *Quakers* Day being the last of the Three, they had time to summon in their Friends from all Quarters, and several came from *Hampshire* and *Surrey*, as well as the remote Parts of *Sussex*. When the Bishop fell to Railing, they paid him in his own Coin, nay, and with Interest too. And when the Bishop in some Surprize, left the Pulpit and Church, some of them follow'd him Home, and one as he pass'd along, pluck'd him by the Sleeve, saying, *the Hireling flyeth, the Hireling flyeth.* After this, Mr *Corbet* drew up his Defence in Writing, and taking with him some substantial Citizens, went to the Bishop's Palace to make a Tender of it to the Bishop, who refus'd to receive it. Mr *Corbet* pray'd him to read it; which when he refus'd, he began to read it himself, but neither would that be born. The Bishop urg'd him to write now, offering him Pen, Ink and Paper. Mr *Corbet* reply'd, That that was needless, for he had written already at his own Home, where he could be more compos'd, that which he now tendered. The Bishop persisting in the Refusal, Mr *Corbet* finally told him, since nothing else would do, he must take some other Method for his Vindication; intimating he would use the Press. When Mr *C.* return'd, the Bishop follow'd him to his Palace-Gate with bitter railing, forgetting again that *a Bishop should not soon be angry.* Mr *Corbet* under all express'd the greatest Temper and Meekness, returning good Wishes and Words for very ill.'

P. 236 l. 31. *Ely.* See Bentham's *Ely* I. 202—204; II. 112; his suit for Ely house, Patrick's *Life*, 167.

P. 237 l. 30. *his successor.* Humphr. Gower's *dedication* to Fras. Turner of *A Discourse* (as below): 'You were that Great Prelat's most intimate and many ways indeared Friend; You are his most Worthy and wish'd for Successour.'

P. 237 l. 37. *Gunning's death.* 'In a book of accounts of Dr James, presid. of Queens' coll. he mentions a ring given to him on the Bp's death, and on it *Petrus Episc. Elien. ob.* 6 *Jul.* 1684. *penes me.*'

WM. COLE.

P. 238 l. 1. *Gunning's character drawn by two of the succeeding masters.* In *A DISCOURSE Deliver'd in Two Sermons, PREACHED in the Cathedral at ELY, in* September 1684. *Not long after the Death of the RIGHT REVEREND FATHER in GOD PETER GUNNING Late* Lord Bishop of *ELY. By HUMFREY GOWER D.D., Master of St* John's College *in* Cambridge *and one of the Prebendaries of* ELY. CAMBRIDGE, *Printed by* John Hayes, *Printer to the University. For* John Creed, *Bookseller there,* 1685. 4to. pp. 6, 66; and a Latin inscription by Rob. Jenkin pp. 4. See pp. 4, 5: 'He liv'd and dy'd the great Instance and Example of his age of extraordinary natural Endowments most wonderfully improv'd, vast Learning grac'd with the greatest Modesty, incomparable worth and profound Humility. In him hath the Church lost one of the most perfect patterns of a Christian Bishop that She ever had: Furnish'd he was with all the Gifts and Graces, that are requisite to make a man most amiable and usefull. His unfeigned and exemplary piety, devout and holy Life, his searching and comprehensive understanding, lively and quick apprehension, ready and retentive memory, His solid judgement, unwearied industry, and, an effect of these, His accurate and almost Universal Knowledge, especially in...the Doctrine of the Holy Scriptures and the whole sacred Text, ... render'd him the wonder and delight of all that knew him'. p. 12: 'the holy Man ... humbly pray'd for his departure, in my hearing (as I kneeled by him), tho', as I have reason to believe, against his will, as well as without his knowledge: For he seem'd to mind nothing but his God, his eyes then shut, and his words whisper'd; tho' both before and after he spoke strongly and aloud'. p. 16: 'nothing deserv'd and procur'd him a greater veneration and awe from all that knew him, then the unblemished *sanctity* of his life, his *zeal* for God and our most Holy Religion, and his own steddy, uniform, and exemplary *obedience* to those Evangelical precepts, which he so faithfully preached'. p. 29: 'Twice a day, most duly, besides his family Prayers, he offer'd up to Heaven, either in the Publick Congregation, or (when his health could not allow that) more privately, his daily Homage and Sacrifice of *Morning* and *Evening* Prayer and Thanksgiving, according to the Prescript of the Church of *England.* He that had so throughly studied and did so perfectly understand the Beauties and Excellencies of the *English Liturgy,* and so frequently and affectionately recommended the conscientious and devout use of it

to all, both Clergy and others; ... He, I say, ... could not allow himself in the least neglect of it ..... I need not tell this Congregation, I am sure, how Solemn and Reverend his approaches were to this Sacred place, how Holy and *Saint-like* his behaviour here'. pp. 36, 37: 'You saw with *wonder*, and perhaps, not without *pity*, how unmercifull He was to *his own body*, that He might be profitable to *your souls*, by his indefatigable labours in Preaching and in Catechising...He was never weary of doing Good; and tho' his body, unable to keep pace with the zeal and eagerness of his mind, languish'd and fainted in the service; yet could He never be perswaded in his age and weakness to abate any thing of the toils and hardships of his younger and stronger days'. pp. 38—40: 'His Industry from his very Youth was extraordinary and beyond Example; for the supporting of which God had provided him a strong body, and a firm health, which lasted him many years; and, as his Physicians and Friends thought, might have held out much longer could He have been perswaded to have remitted somewhat of his continual pains and severities to himself. But He was not convinc'd by such their carefull and affectionate remonstrances for his health ... He found such delight in preparing his thoughts for the publick, and so much pleasure after the performance, that He had no leisure to observe how greatly his *body* had suffer'd and paid for that satisfaction of his *mind*...He was *well* when he was thus employed, as He thought and said; Whereas, indeed, too often this was no more but that He was *well-pleased*. That chearfulness and complacency of mind, which is the present natural reward and consequent of a conscientious discharge of duty, ... this Good *Bishop* I believe, often interpreted as an effect of health, and the natural strength of his own body. ... The weakness and decay, which He felt in himself and could not but acknowledge, He wholly ascrib'd to other causes, but would impute nothing of it to his immoderate pains in Studying and Preaching. But, had He been convinc'd that those his labours by night and day press'd too hard on his infeebled body and impair'd his health; I question whether the argument would have prevailed to have made him spare himself, as much as his Friends desir'd. And for this I have reason from what I have heard him say, particularly a day or two before his last sickness, when observing his *languishing* looks, and being in private with him, I took the boldness to insist more vehemently then ever I had done on this subject; For He then with some warmth and earnestness told me that He would never be perswaded to indulge his ease to the neglect of any opportunity of doing good, *et propter vitam vivendi perdere causas*. He desir'd to live no longer, then whilst he might be serviceable to the *Church*'. pp. 41, 42: 'His house was rarely without some Foreign Visitant led thither by the far-spread fame of the Renowned *Bishop*: Scholars from almost all parts of the Christian world, *Greeks* and *Latines*, flock'd to him; whom they found like a true *Apostolical Bishop*, *Given to hospitality and apt to teach*. His doors and his purse were open to receive and relieve them that were in want; and his heart and mouth always ready to instruct those that desired to be informed. A great part of his time was spent in explaining and justifying to strangers and others the *regular* and *Catholick* constitution of the

Church of England, and in asserting her *Doctrine* and *Discipline* and whole entire *frame* against the opposition of Her Adversaries, the *Romanists*, and all other *Recusants* of various denominations amongst our selves. ... Many thereby have been confirmed in the Communion of the *Church*, with whom Bigots of Rome, or other Zealots of the *Schism* had been dangerously tampering. Several quite *spirited* away by such *Emissaries* and *Agents* He retriev'd and brought back again to their *Reason* and *Religion*. Foreigners have parted from him not only fill'd with admiration of his own worth, but also highly satisfied with the excellent Frame and Order of this *Church*, which had before been ignorantly or maliciously represented to them: And the report which they have accordingly made to their own people at their return home has rebounded back and been brought hither again, to the great praise and honour of this *Christian Catholick Church*, so happily establish'd in this Land'. pp. 51—53: 'Very much pains He took to convince and reclaim *Recusants* of all sorts: He invited them to frequent conferences; . . answering their arguments, resolving their doubts, removing their scruples, and silencing all their Cavils against the established *Doctrine* and *Discipline* of the Church, and this he did oft-times with most happy success.... But when this was done, when to the Laws, and the weighty considerations of publick safety and quiet, common utility and general experience of the mischievous effects of the *separation* (all which pleaded strongly on his side), I say, when to these He had added his own publick and private endeavours to remove all, if there were any real conscientious scruples and difficulties in the case; He was far from thinking it an *Usurpation upon consciences*, to remit refractory persons to the *Civil* power to be proceeded against by *legal prosecutions*, the likeliest means then remaining, not only to prevent the increase of their numbers, but to bring themselves to *Church*, and thereby give them opportunity to hear and hearken to further instructions, more attentively and effectually then otherwise they would have done'. p. 54: 'If ever that which we call *Good nature* did *abound* in any man, it did in him; but so refin'd, beautified and set off by *Religion*, that surely it scarce ever shin'd with more lustre and loveliness in any then in our *Prelate*. Even they that went from him disappointed of their hopes (which none did that had not *unreasonably* entertain'd them) could never find in their hearts to be displeas'd with him: So much reason did He always give for his denial, such kind pains would He take to satisfie the *Petitioner*, tho' He could not grant his *request*, so loath was He to dismiss him from his presence till He had scatter'd all signs of discontent (if any did arise), from his countenance, That it was evident the Good *Prelate* was more troubled that He could not *give*, then the other that he did not *receive*. The subject of his discourse, as far as *Decency* and *Company* would allow, was generally about matters of *Religion* and *Learning*. It was his great business to be *doing or receiving* good . . He gladly put all that came near him upon discourses of things of which they were most likely and able to give the best account, which was the most probable way to oblige them and benefit himself.' p. 57: 'By a Religious use of those *frequent Communions*, which, to his everlasting Praise, this Holy Bishop estab-

lish'd or Practis'd *weekly* in all places where He liv'd, and which were subject to his Jurisdiction, He had nourish'd and encreas'd in his Bosome a watchfull and wary disposition of mind, that kept him perpetually *upon his Guard* ... Plenty of all things flowed round about him, but for the use of others rather then himself. His study and his business was his meat and drink; for of any other He had as little regard and made as little use, as was well possible to flesh and blood. He that had writ so *irrefragably* for the *Fasts* of the *Church*, kept them as rigidly himself. But that suffic'd him not: He oblig'd himself to so many others, that they who knew not what Excellent Use his *mind* made of those hours of Abstinence might suspect that so much severity to his *body*, inclin'd somewhat towards a fault.' pp. 58, 59: 'He seem'd nothing more then a provident and faithfull *Steward* for the publick and the poor . . Let the *Scholars* He has supported in the *University* of *Cambridge;* His severall large Indowments and bountifull Benefactions in that place; Let the crouds of poor fed daily at his *door*, and from his *Table*, the Widdow, the Fatherless and the Stranger, indigent foreigners, distressed Travellers, and the other various objects of *Charity publickly fed, cloath'd* and *relievd*, or *privately supplied* by him with a *plentifull* hand; Let these. I say, since they *are many*, speak first ... Then there will be nothing left for me to tell you; but that as he *liv'd* so he *dy'd:* What He had not *charitably* spent by retail before; He did *so* dispose of all together and in the lump, by his *last Will* and *Testament*, in which He has taken care that all the remaining part of his Estate shall be laid out for the augmentation of poor Vicaridges; a Charity as *prudent* and *pious* in the *kind* as *bountifull* in the *measure* of it'. pp. 60, 61: 'Whilst I waited on him, which I thank God I had the happiness to do, before his sickness had too much ruffled or discompos'd his thoughts, He was frequently putting up ardent Prayers for the Wellfare and Prosperity of the *Church:* He could not forget to recommend that to the care of Heaven with some of his last breath, which had ever been much dearer to him then his own Life ... When ever the fiercer assaults of his Feavour began to remit, and afford him some intervall of ease, He presently return'd to the *Beloved Subject;* and the next words we heard were concerning the *Church* ... Once particularly, in my hearing, did He make a large and solemn declaration of his devout thanks, *which*, said He, *I render to Almighty God with all the powers of my mind, and from the depth of my soul, for his most wonderfull Mercy to mankind in his Eternal Son.* ... Then again He proceeded to speak of the *Church of England*, which He did with so much Honour, Reverence and Affection, that not *my* words nor any *other* but his own are able to express it. Often have I heard him *preach*, and often *dispute*, and still oftner *Discourse* privately in the Justification and Honour of the *Reformation*, as it was contriv'd and manag'd and now stands by Law Establish'd in these Kingdoms: And this He always did with a fervency and zeal worthy of the Excellent and Deserving Subject: But these dying expressions, methought, outdid all that ever He had us'd before. In *few words* (which I dare not pretend to repeat) He fully express'd his admiration of the *Beauty* and *Soundness* of the *Church of*

England: and applauded the unvaluable *Happiness* of the Nation in it, and blessed the *goodness* of God for it, and own'd it for the unspeakable *Comfort* of his soul, and his *Glory* that He had liv'd, and now should die, a member of it'.

Jenkin's inscription is pregnant and neat: *e.g.*

'Vix Nomine magis, quam
Zelo *Petri* similis,
Et Sancte (quoad licuit) Aemulus.
Reverendo vultus vigore,
Amabili Vocis alacritate,
Divino Animi ardore
Novam quandam Scripturis Auctoritatem conciliavit,
Quum vindicavit ipsis *Suam*.
* * * *
Quadragesimae assertor invictissimus
Prope continuum sibi indixit Jejunium:
Coelibatus integerrimi custos
In diuturno vividae aetatis Flore
Et summa Formae praestantia
Ex *virgine* nato consecravit se Deo,
Non temerario Voto, sed Constanti vitae Instituto.
Certavit
In Corpore cum Pulchritudine Majestas,
In animo cum Eruditione Pietas.
Ita fuit mitis et affabilis et cuique obvius,
Ut, quam primo Aspectu incussit,
Facilitate augeret venerationem.
In sermone Promptus,
In Disputando Subtilis et Vehemens,
In concionando Ardens,
Ita fuit Totus usquequaque Episcopus,
Ut agnosceres Virum vere *Catholicum*,
Genuinum Apostolorum Successorem,
Et scires plenum ipso, quem praedicavit, Deo.
* * * *
Afflictis semper et Janua, et Cor patuit,
Concursarunt ad eum undique infirma Agmina,
Seu corpus, seu animus doluit,
Nec quisquam frustra opem imploravit.
Egeni ad Illius Aedes confugerunt
Tanquam ad Commune Hospitium,
Nisi quod non tam Hospites, quam Domestici viderentur.
Nec tanta Liberalitas exhausit *vectigal Parsimoniae*
Soli Sibi Parcus, Sumptuosus aliis,
Multa *Ecclesiae* tamen Legavit,
Et, quam vita chariorem semper habuit,
Moriens reliquit Haeredem,
Quo Sui posset levare Desiderium,
Frustra: nam Immortalem omnes cupimus,

Cujus Beneficia sentimus Immortalia.
Multa Tuo, O *Johannes* Dilecte Deo,
Cui prope nunc astat et Ipse Dilectus,
Magnifice donavit *Collegio:*
Huic, quibus Ipse tam est feliciter
Usus, Legavit Libros;
O si potuisset et Doctrinam!
Quanquam eidem, jure dixerim, et illam reliquit,
Plusque Nos vivens, quam Moriens locupletavit,
Praeclaris Praeceptis, Praeclariori Exemplo:
Hic sacra cernimus impressa vestigia,
Et, quem sequi non possumus, e longinquo veneramur.
Postquam sat *Ecclesiae, Patriaeque* datum,
Discessit,
Nostro (heu!) infinito Damno,
Nisi quod suo discesserit multo majori bono:
Discessit
Ad *Patriam* Coelestem,
Ad *Ecclesiam* triumphantem
Annorum et Gloriae Satur,
Nec tam vita privatus, quam Donatus morte,
Morte nobis nunquam satis lugenda,
Sed qua Ipse factus est Immortalis:
Atque istoc, quo solo potuit, modo
Flagrantiorem consecutus est charitatem,
Et Scientiam Diviniorem.'

38 l. 3. *a certain prelate.* Burnet's *Own Times*, I. 181 fol. ed.: (In the Savoy conference) 'Baxter was the opponent, and Gunning was the respondent:....he was a man of great reading and noted for a special subtilty of arguing: all the arts of sophistry were made use of by him on all occasions, in as confident a manner as if they had been sound reasoning: he was a man of an innocent life, unweariedly active to very little purpose: he was much set on the reconciling us with popery in some points: and because the charge of idolatry seemed a bar to all thoughts of reconciliation with them, he set himself with very great zeal to clear the church of Rome of idolatry: this made many suspect him as inclining to go over to them: but he was far from it, and was a very honest, sincere man, but of no sound judgement, and of no prudence in affairs: he was for our conforming in all things to the rules of the primitive church, particularly in praying for the dead, in the use of oil, and in many other rituals: he formed many in Cambridge upon his own notions, who have carried them perhaps farther than he intended.' He opposed the test act 1678 (*ibid.* 436; Evelyn's *Diary* 15 Nov. 1678). Burnet says again (*ibid.* 590): 'He had a great confusion of things in his head, and could bring nothing into method: so that he was a dark and perplexed preacher. His sermons were full of Greek and Hebrew, and of the opinions of the fathers. Yet many of the ladies of a high form loved to hear him preach: which, the king used to say, was because they did not understand him.'

38 l. 3. *Mr. Baxter. Life* I. 337, 340 (in favour of ceremonies); 349, 350 'Dr *Gunning* brought in a large Discourse,...full of insulting Words', [Baxter replies 'whether your confident insulting arise from your advantages or infirmity of Mind, and want of Matter for more pertinent Answers, are Questions that we shall leave to impartial Judges']; 356, 357; 363 'of a good insight in the Fathers and Councils, *Cosins* and he [Henchman] and Dr. *Gunning* being all that shewed any of that skill among us considerable: in which they are all three of very laudable understandings, and better than any other of either of the Parties that I met with'; 364 'Dr. *Pierson* and Dr. *Gunning* did all their Work (beside Bishop *Morley's* Discourses) but with great difference in the manner. Dr. *Pierson* was their true Logician and Disputant, without whom, as far as I could discern, we should have had nothing from them, but Dr. *Gunning's* passionate Invectives mixt with some Argumentations...Dr. *Gunning* was their forwardest and greatest Speaker; understanding well what belonged to a Disputant; a Man of greater Study and Industry than any of them, well read in Fathers and Councils; and of a ready Tongue; (and I hear and believe of a very temperate Life, as to all Carnal Excesses whatsoever): but so vehement for his high imposing Principles, and so over-zealous for Arminianism and Formality and Church Pomp, and so very eager and fervent in his Discourse, that I conceive his Prejudice and Passion much perverted his Judgment, and I am sure they made him lamentably over-run himself in his Discourses.'

238 l. 6. *his benefactions.* See his will in *Documents of the Gunning Family*, 4—22; a certificated copy in Cambr. MS. Oo. vii. 31; MS. Baker xx. 356—362. He left by his will dated 25 Aug. 1679 to Clare hall £100 in addition to the £100 sent before, towards a new chapel (*Documents* p. 6); 'Item I bequeath to St. John's College where I was with all their good will and affection chosen Master, and there continued so about nine years and more, the sum of £100 more to be joined to that poor provision for a Quire there, which I have (under the College seal) assured for the maintenance of some singing Youths and others upon £300 given them by.....Dr. John Barwick of pious memory, and upon my own £300 heretofore given, and Dr. Turner's, Dean of Canterbury, £150, and Dr. Turner the present Master's £50. To all which I say I now desire to add my other £100 for the better provision of more voices for the Quire, whereby God's service may be more solemnly performed and decently sung upon the Lord's Days and other Holy-days, and their Eves, and their commemorations, by what way my very Reverend Friends the Master of the College and Dr. Humphry Gower and the Senior Fellows shall contrive' (pp. 6, 7); to C. C. C. C. and to New Coll. £20 each (p. 7); to Clarehall his library (p. 10). By a codicil dated 29 Aug. 1680 he bequeathed to Clarehall £200 'more than I have disposed of in my Will'; and £100 more to St. John's College (p. 15); any surplus to 'be bestowed upon pious and charitable uses, having respect especially to the Quire begun to be founded at St. John's College' (p. 16). By a codicil 12 Febr. 168$\frac{1}{2}$ to Clarehall '£300 more towards the building of their Chapel'; 'Item,

not £100 only, but £300 to St. John's College towards the beginning for the building for themselves a new Chapel' (pp. 16, 17); to the building of St. Paul's £350 besides the £150 before sent (p. 17). By a codicil 27 July 1682 £200 towards the paving of Ely quire with marble (p. 18). By a codicil 11 Sept. 1683 the remainder to be employed 'upon the present relief of some poor Vicars within the County of Cambridge and the Isle of Ely, where the Impropriations are in the Bishop' (p. 20). By his last will 26 June 1684 'I do order my Books to be divided into two parts, by the appointment of the Master and Fellows of St. John's College...; and being so divided, I do declare my Will is, that William Saywell, my Executor, shall choose one half of them for his use during his natural life, and after his decease to be given to the use of St. John's College aforesaid, but the other half is to be immediately delivered to the Master and Fellows for the use of the said College' (pp. 21, 22).

238 l. 8. *His books*, which have the bp's arms on the side, and the following book-plate:

Ex *Dono Reverendi admodùm in Christo Patris, ac Domini Domini* PETRI GUNNING Cicestrensis *priùs dein* Eliensis *Episcopi, Pietate & Doctrinâ consummatissimi, in Academiâ* CANTABRIGIENSI *Sacræ Theologiæ olim Professoris longè Celeberrimi, nec non Magistri hujus Collegii* Div. Johan. Evang. *cui trecenas libras præter totidem olim datas unà cum integrâ Bibliothecâ suâ, eâque locupletissimâ testamento legavit.*

Anno M Dc Lxxxiv.

See Cowie's *Catal. of MSS. in St. John's Library* 85, 108, 114, 115. MS. L 8 is the epistle to Philemon in Slavonic English and German, with some particulars of the Slavonic language, dedicated to Gunning. 'At the end is a list of persons who rewarded the author for his pains. It is a curious account of his successful foraging on the benevolent of the day.'

238 l. 14. *Certain Disquisitions.* Humphr. Gower, *l. c.* 17: 'He did not forbear to *protest publickly* against the *Faction* even when it was most *formidable:* And in a Sermon preach'd before the University in St *Maries* Church in *Cambridge*, He urged them vehemently and convincingly to publish a formal *protestation* against the *Rebellious League*. And they to whom he spoke were sufficiently dispos'd to comply and close with so *Christian* and *Loyal* an exhortation. For the spirit of Error and Delusion, of Faction and Fury, which had long before broke loose and ravaged far and near, confounding and subverting all Orders of men and things, had not been able to poison or corrupt that bright and wholesome *Fountain* of *Learning* and *Religion*, tho' situated in the midst of the enemies quarters, and perpetually surrounded and infested with boisterous Troops of *Rebels*. The good Work was therefore presently begun and soon finish'd; But could not be published in

the name of the whole Corporation, and consequently not at *Cambridge*, because *one* man, who alone could hinder it, would not permit it to be done. But I have not only *Charity* enough to hope, but sufficient *Reason* to believe, that He soon repented of the opposition He had made, and became quite of another mind. But however, printed it was, tho' most of the impression was seiz'd at *London*, before it could get abroad; And this Renowned Nursery of *Learning* and *Loyalty* did not loose the honour of getting the start of her equal Sister, and giving her an excellent pattern and encouragement by so early and laudable an undertaking.'

P. 239 l. 5. *I will absolve his trustees that nothing has been published since his death.* By his will Gunning directed his two exors. Wm. Saywell and Tobias Henshaw, to sort his papers according to subjects; then he entreated his tutor Barn. Oley, Fras. Turner, Hen. Gower, Wm. Beveridge and John Saywell to join themselves to the exors. 'as to the care of revising and considering all my writings (my Philological Papers only excepted, being some fruits of my youth) I would humbly beseech them seven together, or any five of them, to whom being together present, I require my Executors then first to open all my papers, to take the care to revise and well consider, if aught there can be judged any ways truly useful for the Public, wherein Religion or Learning may in their judgment be truly advanced, there they will find a laborious silva at least of collections upon most of the Heads of Divinity, together with my annotations and judgments, most what upon the testimonies there collected in Bundles, besides many sermons there produced into treaties, I humbly crave their care and judgment in revising, disposing and digesting for the public use of the Church of God'; his philological papers on Hebr., Gr., Lat., Ital., Fr., to be burnt, unless Wm. Saywell think any part useful to himself in private (*Documents* pp. 11, 12). By a codicil six overseers were appointed of his papers, Wm. and Jo. Saywell, Turner and Beveridge, Drs. Aucher and Nalson, who were to have £50 each for their pains (*ibid.* 17).

P. 239 l. 10. *digressive and immethodical.* Burnet's *Vindication*, 8vo. 1696 p. 93: 'I passed over what he had said of my stealing many hints from Bishop Gunning, and then printing them: it is no great matter whether it be true or false; but, as it happens, it is absurdly false. Bishop Gunning had much learning and true piety; but his ideas were so confused, and so over subtle, that I could never learn any thing in all the time that ever I conversed with him, and so I did not wait often on him.'

P. 239 l. 11. *his looks, the most graceful and venerable I ever saw.* See his portraits in the university and in St John's libraries, in St John's lodge (representing him in his robes A.D. 1661), and a small one in Clare combination room (Bentham's *Ely*, II. 112). His portrait by Rubens (Granger *Letters*, 137). His noble monument in the S. aisle of Ely cathedral (figured in Bentham, pl. XXVIII. engraved by P. S. Lamborn at the expense of the college, and dedicated to Dr Newcome master and the fellows). Humphry Gower's *Discourse*, 53: 'As for

his Common converse it was pleasant, affable and courteous, and yet still grave and highly becoming his *Sacred Character*. That doubtfulness and fear which his Venerable *Presence*, his high *Station* and Quality, together with his great and just *Renown* did frequently produce in strangers at their first approach, was by the *easiness* of the *access* they met with, by his humble and courteous deportment, and all-obliging *affability* and condescension soon converted into perfect *Delight* and *Love*. *So sweet and heavenly a temperament there was in him of Greatness and Goodness, of Meekness and Majesty, of Gravity and Courtesie, of every thing, indeed, that is amiable and Reverend; that it was impossible to know him well and not to Honour and Delight in him.*'

239 l. 25. *Wood believed that Jo. Tillotson succeeded Gunning at Clare.* Retracted by Wood upon information from Clare (*A. O.* IV. 140). Mr Hen. Holcroft, Sir [Dav.] Clarkson and Sir Palmer were admitted fellows of Clare by warrant from the earl of Manchester 5 May 1645. Sir Clarkson succeeds Mr Gunning (Baker's MS. note on Calamy's *Contin.* 813, where Calamy comments on Walker's account of Gunning, *Sufferings*, II. 142).

239 n. 3. *Jo. Tillotson admitted pensioner of Clare* 28 *Apr.* 1647. In Birch's *Life of Abp. Tillotson*, p. 4, 10, it is said, that he was admitted in Clare Hall Apr. 23. In this copy it is evidently 28. But 3 and 8 are often mistaken one for the other: and probably this transcript may be in fault.' Wm. Cole. Read 23 Apr., as it stands in the register.

241 l. 13. *that excellent book.* Mr Westcott finds Cosin's *Scholastical History* partial, and contrasts it with the great work of Humphry Hody.

241. at the end of Gunning. He was a friend of Du Moulin's (Du M.'s *Parerga* bk. III. p. 108, epigr. 7) and recommends his *Parerga;* he refused to license Du Moulin's verses in praise of the Royal Society (Boyle's *Works*, V. 594). He has two letters in *Is. Basire's Correspondence*, by Darnell, 262, 308; one to Cosin in MS. Qu. coll. Ox. CCXVIII. 329; and others in the Tanner MSS. On his fame see Is. Milles' *Life*, 20, 119, 120. His *Lent fast* was reprinted in the *Anglo-Cath. Libr.* 8vo. Oxf. 1845. His arms may be seen in 'MS. Cole 57. 374,' in Bentham's *Ely*, pl. XIV. n. 42, and in the *Blazon of Episcopacy*.

'Finished thus far, being the whole of Mr. Baker's MS. *History of* St. John's College, on Thursday, Aug. 7, 1777, at Milton: containing 278 pages of the MS. I have added the arms, as I went along: but left room generally for the impaled coat of the several masters, except Percy's, Day's, and Bp. Gunning's, in which I could not be mistaken. I did not fill up the rest, as I remember to have seen a very beautiful table of the arms of all the masters, hanging in the lodge in Dr. Powell's time, and which he told me I might send for, whenever I pleased: and as I do not doubt of the present master's acquiescence, from his reputed character, I shall reserve them to the time I send back the book, and then borrow the said table. Other arms I have

here and there interspersed, as being amused with Heraldry, and relating to benefactors to the college. The next leaf of the MS. begins with a catalogue of such Bps. who have received their education in this noble college, written in Latin, and composed by Mr. Baker, from p. 279 to p. 330. After which follows a catalogue of fellows of the college, from 331 to p. 399, and concludes with lists of benefactors to the society, some account of the old and new libraries, and a few detached papers relating to the college, from p. 401 to p. 441, being the last page of the book.

'But before I begin with the bishops of the college, I will give some account of the succession of masters, with their arms, (as also I shall add the arms to the bishops) that the history of the college, at least in its masters, may be complete to this time; regretting that no more is done by Mr. Baker. I have not time to digest and methodize this account; and shall only put down such memoranda as I have entered in my books, relating to each of them.' Wm. Cole.

A transcript of Cole's lives of the masters was bequeathed to the college by Dr Jas. Wood; a continuation may be found in a handsome folio MS. containing the lives, arms and pedigrees of the masters, bishops and other persons of note from the beginning to the present time. This was bequeathed to the college by Chas. Yate sometime fellow, vicar of Holme in Spalding Moor, who died 6 or 7 Nov. 1860. It is entitled 'Notices Biographical, Historical, and Genealogical, of Eminent Persons, Connected with the College of St. John, the Evangelist, in Cambridge; Collected and arranged by [Charles Yate] Fellow of the College. Commenced in 1838.'

P. 242 l. 1. Rob. Holgate. Cooper's *Ath. Cant.* I. 164, 549; delivery of the pall to him by Cranmer, *Gent. Mag.* Nov. 1860, p. 522 seq.

P. 242 l. 9. Geo. Day. 'Arms, MS. Cole LVII. 367. Account of, *ibid.* XIV. 12.' Wm. Cole. *Ath. Cant.* I. 156, 167, 548. He visited Gardiner on his deathbed (Prynne, *Cant. Doome* 293).

P. 243 l. 5. Jo. Tayler. See *Ath. Cant.* I. 121, 545. 'This article should have preceded the former.

'The arms are not exact in Mr. Browne Willis's *Survey*, p. 64, but I have good authority for these I have placed here, from 2 original MSS. of the time: one called, *the Book of Cheverons*, a curious MS. in the possession of my friend the late Mr. Francis Blomfield at Norwich, where I saw it and made extracts from it 30 years ago; the other a MS. lent to me last year, 1776, by Mr. Lort of Trinity college, formerly belonging to Joseph Holland, the Devonshire antiquary, and certainly tricked out in Henry 8th's time, and which with great fatigue I have copied into my 47th volume, where at p. 210, No. 8, are the above arms, and Doctor John Taylor wrote over them, as was in the Book of Cheverons.' Wm. Cole. Aug. 12, 1777. See too 'MS. Cole LVII. 368.'

P. 243 l. 16. Ra. Bayns. See *Ath. Cant.* I. 202.

P. 244 l. 21. Tho. Watson's translation of Pseudocyprian *de cœna Domini*,

in MS. Baker XII. 107; from MS. Kk. i. 3 art. 9, Univ. Libr. Camb. See *Ath. Cant.* I. 491, 569; Goldasti *Monarch.* III. 66; the dedication of Seton's *Logic.* 'Mr Baker, at p. [138] seems to say, that the arms belonging to this worthy and unfortunate bishop were the same as those borne by the Rockingham family: I suppose therefore, that those arms are assigned him on the table of arms in the college: yet as I know these table arms in all the colleges are chiefly fictitious, and made by Scot at random, from sameness of name, sound or allusion to the college arms, or other incidents, I have rather chosen to give those assigned him by Mr. Willis, who no doubt had his authority, though he knew nothing of heraldry: for this reason, because these complicated arms are according to the style of the times he lived in. Perhaps the doves are mistaken by Mr. Willis for martlets; but I give them as I find them.' WM. COLE. cf. MS. Cole LVII. 369.

244 l. 27. JO. CRISTOFORSON. See Cooper's *Ath. Cant.* I. 188, 551.

245 l. 22. THO. BOUCHER. See Cooper's *Ath. Cant.* I. 449, 568. 'There seems to be strange confusion about this person. Mr. Baker's reason, perhaps, for making him rather prior than abbat of Leicester, was because he found that Tho. Bouchier was neither abbat of Leicester nor Bp. of Gloucester, but John Bouchier had been both. John Bouchier of Leicester *quondam abbas* was nominated by Hen. 8. to be bishop of Shrewsbury, v. Strype's *Memorials*, Vol. I. p. 276. of the appendix. and John Bower (for Bowcher), late abbat of Leicester, was returned to be a fugitive beyond the seas in 1575. Peck's *Des. Cur.* Vol. I. lib. 2. p. 26. I suppose his name after all was John, and that he might have studied in St. John's college Cambridge, as in the *Life of Bp. Fisher*, from whence Mr. Baker probably took it, and afterwards in Magdalen college in Oxford, as Bp. Tanner has it: for I suppose them the same person, tho' Bp. Tanner calls him Thomas, and says, that he was of a noble English family, for which reason I have given the Essex arms; that he quitted England for religion, settled some time at Paris, where he took the Franciscan habit, and was doctor of the Sorbon; then entered into the convent of *Ara Cœli* at Rome, and was penitentiary in St. John Lateran, and died about 1584 or 1585.' WM. COLE. 1777. 'See my vol. 21. p. 229, 230, for more on the subject.' WM. COLE. 1780.

245 l. 32. EDWIN SANDYS. See Cooper's *Ath. Cant.* II. 24, 543. He was a friend of Rod. Gualter's (Buchanani *Opera* II. 757, 758). He is said to have added a chapel to Highgate school (Strype's *Stow*, App. I. 135 a), but this Mr Cooper questions. On the puritans' hatred of him see *Parte of a Register* 101—105, 371—381; examines Rob. Johnson *ib.* 105 seq. (20 Febr. 157$\frac{3}{4}$); letter to him from Johnson (*ibid.* 117, 118); letter from Gualter (1574), Bancroft *Pret. Holy Disc.* 455; cf. 452, 453; his dispute with Travers etc. Marprelate, *Epist.* 57.

'It seems a piece of affectation, somewhat worse, if what Mr Willis says of his alienations of the Churche's estates to his family and others, and of his quarelsome, unquiet Temper [be true], that he should be commended for the opposite virtues. See some MS. letters between

Mr Willis and Dr Thomas on this subject in my volumes. v. Mr Baker's letters, No. 132, p. 229, for his being said to have been buried at Hawkeshead. And No. 133, p. 230.'

WM. COLE.

P. 246 l. 1. *Read* vicinia.

P. 246 l. 27. *Read* hospitalissimus.

P. 246 l. 32. *a filio.* Sir Edwin Sandys.

P. 246 l. 36. ROB. HORNE. See *Ath. Cant.* I. 407, 567; his benefaction to the public library (Heywood and Wright *Camb. Univ. Trans.* II. 434).

P. 247 l. 25. *Dedit Biblia Hebraea ac Rab. Salomonis commentarios collegio,* MSS. A 1 and 3.

'The arms of Bp. Gardiner and Horne have long been confounded: I think there can be no doubt of those in the *Antiquitates Britannicæ* being authentic: the same are in a window of my honoured friend, Mr Horace Walpole his elegant house at Strawberry Hill in Twickenham parish in Middlesex, as I have given them here, ensigned with a mitre, and surrounded with the garter v. my vol. 40 p. 41.' WM. COLE. Aug. 14, natalis meus. 1714.

P. 248 l. 4. JAS. PILKINGTON. See Cooper's *Ath. Cant.* I. 344, 563. The letter written 'as it is thought' by him cir. 1570 (*Parte of a register* iii. 19—22) is cited by Prynne *Canterb. Doome* 117, 118 (wrongly numbered 115, 116). Letters to Sir Wm. Cecil in *Gent. Mag.* Nov. 1860, p. 484 seq. His epitaph is in MS. Hunter n. 22 art. 34 in Durham library; epicedium on by Jo. Fox *ibid.* art. 27; particulars of *ibid.* n. 132 art. 9. His benefaction to the public library (Heywood and Wright *Camb. Univ. Trans.* II. 434).

'The Arms of Pilkington of Rivington, as in an authentic MS. of Heraldry, are Argent, a Cross Patonce voided, Gules: but as those I have put down for the Bp. are in the *Antiquitates Britannicæ*, published when he was alive, I have preferred them: and have given them to his brother; as supposing they both used the same Coat.'

WM. COLE.

P. 249 l. 5. THOMAS DAVYES. See Cooper's *Ath. Cant.* I. 319. A note of his will in MS. Baker XXV. 405.

P. 249 l. 13. RI. CURTES. See Cooper's *Ath. Cant.* I. 455, 568; Brydges' *Archaica*, II. 189.

P. 250 l. 17. JO. YOUNG. See Cooper's *Ath. Cant.* I. 405. Marprelate's *Epist.* 5, 14. Pesball's *Oxford*, 70. On the Jo. Yonge fell. St John's 1536, see St John's Libr. v. 20. 6.

'By what Mr Baker says, this Article might have been omitted, but as he was Master of Pembroke he comes within my design. I do not known what arms that college assigns him: but his real arms are, party per Saltire azure and gules, a lion of England in the nombril point, and 2 fleurs de lis in pale, or, in chief and in base, or. v. Thorpe's *Registrum Roffense*, where these arms are on his monument in Bromley church p. 811, being the same as in my antient authentic MS. heraldry book,

p. 289, and were born also by Rd. Young Bp. of Rochester in the time of Henry 4, 1404, as in a curious authentic pedigree of my half brother, Dr Stephen Apthorp, now vice provost of Eton College, allied to the family, and the arms beautifully painted in colours. See also Morgan's *Sphere of Gentry*, Lib. 2. p. 109.' Wm. Cole. Aug. 15, 1777.

P. 250 l. 32. Rl Howland. See Cooper's *Ath. Cant.* II. 287. On the 4th Oct. 1573 he took pains to refell (*not* resell, *as printed*) in an afternoon sermon at St Mary's a puritan discourse delivered there in the morning by Myllane (?) of Christ's college (Heywood and Wright, *Cambr. Univ. Trans.* I. 157).

P. 251 l. 21. Hugh Bellot. See Cooper's *Ath. Cant.* II. 204, 548.

'I have assigned him the same arms as used by the family of Bellot of Morton in Cheshire, from whence he is said to be descended.' Wm. Cole. 1777.

P. 252 l. 11. Jo. Coldwell. See Cooper's *Ath. Cant.* II. 220.

'In the church of Feversham lies a stone, partly covered, so that the date is imperfect, for Richard Colwell formerly mayor of Feversham: it was before the reformation, by the precatory form on it. Lewis' *Hist. and Antiq. of Feversham*, p. 17.

'In a certificate of lands belonging to the monastery of Feversham, printed in the appendix to Jacob's *History of the Town and Port of Feversham*, London, 8vo. 1774, p. 198, among the fees paid to several officers is this entry, though no date is put to it. *To Robt. Coldwell receiver of the ferms and rents of the same town* £2 13*s.* 4*d.* See some further account of him in other words by Mr Baker in a letter to Mr Strype, No. 132, p. 229.

'John Coldwell, who is called in the parish register Mr Dr Coldwell, was rector of Tunstall in Kent 1577, Mr Rowe More's *History of Tunstall* in *Topographica Bibliotheca Britannica*, p. 55. I suppose the same person as the bp. "In 1576 Ralph son of John Coldwall parson" *Regr. of Tunstall*, p. 91.

"Wm. son of John Coldwall parson born 1577." *Ib.* 92. "Joane wife of Mr Dr Coldwall parson ob. 28 Dec. buried 29" *Ib.*

'John Coldwell was rector of Winwick in Lancashire in 1580. *Qu.* Peck's *Desid. Cur.* Vol. 1st. Lib. 3 p. 21; but at p. 48 Lib. 4 called John Caldwell 1585.' Wm. Cole.

P. 252 l. 21. *fitque collegii villicus apud Ospring.* See pp. 388 l. 23, 392 l. 1, 399 l. 7.

P. 253 l. 8. Jo. Still. See Cooper's *Ath. Cant.* II. 467. Dr Alablaster married his niece (Fuller's *Worthies*, 8vo. ed. III. 185); Sir Jo. Harrington was his pupil (*ibid.* 103).

P. 253 l. 33. Wm. Morgan. See Cooper's *Ath. Cant.* II. 393.

P. 254 l. 29. Ri. Vaughan. See Cooper's *Ath. Cant.* II. 450. He drew up the Lambeth Articles (Heylin's *Laud.* 193). See Owen's *Epigr.*

IV. 265; a Latin letter to the university 29 Dec. 1604 (Heywood and Wright *Cambr. Univ. Trans.* II. 217, 218).

P. 255 l. 22. 'I am pleased with the character Mr Baker gives of bp. Hacket's book, which, for the reason here alleged, I could never relish; you have too many flowers to have much fruit.' WM. COLE.

P. 255 l. 24. JO. JEGON. See *Calendars of State Papers;* Masters' *Hist. C. C. C. C.* 126—131; *Index to Strype and to Lansd. MSS.;* Blomefield's *Norfolk;* Brydges *Restituta* II. 241. In the registry are two small 4to. vols. of letters to and from him when v.c. transcribed in MS. Baker XXIV. 345—388; XXVII. 1—36; XXXIV. 340—342; IV. 111, 112=A XXIV. 121—124.

Fuller's *Worthies of Essex* I. 506, 507:

'John Jegon was born in this county, at Coxhall; fellow first of Queens', then master of Bennet College, in Cambridge, and three times vice-chancellor of the university. A most serious man, and grave governor; yet withal of a most facetious disposition; so that it was hard to say whether his counsel was more grateful for the soundness, or his company more acceptable for the pleasantness, thereof. Take one eminent instance of his ingenuity.

'Whilst master of the college, he chanced to punish all the undergraduates therein for some general offence; and the penalty was put upon their heads in the buttery. And because that he disdained to convert the money to any private use, it was expended in new whiting the hall of the college. Whereupon a scholar hung up these verses on the screen:

Doctor Jegon, Bennet College master,
Brake the scholars' head, and gave the walls a plaister.

'But the doctor had not the readiness of his parts any whit impaired by his age; for, perusing the paper, *extempore* he subscribed,

Knew I but the wag that writ these verses in a bravery,
I would commend him for his wit, but whip him for his knavery.

'Queen Elizabeth designed him, but king James confirmed him, bishop of Norwich; where, if some in his diocese have since bestowed harsh language on his memory, the wonder is not great, seeing he was a somewhat severe presser of conformity; and died anno Domini 1618', *i. e.* 13 Mar. $161\frac{7}{8}$.

P. 255 l. 36. *Benj. Carier.* See Masters, 259—264 and App. No. 69; *index to Strype;* letters to him in Casauboni *Epist.* n. 912, 924; cf. *ibid.* n. 1045, p. 609, and p. 484 b. On his death in France, A.D. 1614, see Sir H. Wotton's *Remains,* 438. Casauboni *Ephemerides* pp. 763 l. 5, 1013 l. 8, 1233. Six letters to Casaubon, *ibid.* 1182—1189. Domestic chaplain to abp. Whitgift (Paule's *Whitg.* § 134; Strype's *Whitg.* Lib. 4 c. 32, pp. 581, 582). Converted to Romanism chiefly by reading Bellarmine's books (see his letter to Bellarmine with the reply in Hen. Mori *Hist. Soc. Jes.* 402 seq.). On his disappointment when a candidate for the mastership of Benet coll. see MSS. Baker VI. 29, 33=B 26, 29; XX. 87.

Jos. Hall's *Honour of the married clergy*. bk. I. s. 3: 'Neither is it long since our kind apostate, M. Carier, gave us here in England from bigger men than himself an overture of the likelihood of this liberal dispensation from his Holy Father of Rome, upon the conditions of our re-subjection. Would we therefore but stoop to kiss the carbuncle of that sacred toe, our clergy might as well consist with holy wedlock as the Grecian'.

56 l. 12. WM. BARLOW. He preached before convocation 1601 (Fuller's *Ch. Hist.* ed. Brewer v. 249). On his *Hampton Court Conference* (reprinted by Cardwell) see Heylin's *Hist. Preb.* 373, 374 and Baker's note on A. 15. 13 coll. Jo.; no traitor (Bancroft's *Daungerous Positions*, 39). Attack on him by Andr. Melvill (Cambr. MS. Gg. i. 29 art. 5). 'Mr Browne Willis takes notice that when they repaired bp. Wm. Barlow's tomb at Buckden, they placed the real arms of Barlow of Barlow in Lancashire, being sable, an eagle with two heads displayed, sitting on a ragged stock, argent, in the room of those of Barlow bp. of Chichester in Edward 6 time: which no doubt was rightly done; as Mr Baker observes that he was of an ancient family in Lancashire.' WM. COLE. 1777.

257 l. 14. RI. NEILE. See *Alumni Westm.* 15; Surtees' *Durham*, IV. 157 seq.; *Calendars of State Papers; index to* Laud's *Works: index to Durham High Commission* (Surtees Soc. 1858); his letter to the college of physicians about Jo. Lambe the quack (Goodall's *Coll. Phys.* 398 seq., where read 1617 for 1627); 3 original Latin letters to Casaubon in MS. Burney 365 f. 237; letter (Savoy 16 July 1607) asking to be allowed as lord Cranbourne's proxy to take his M.A. degree at Cambridge (MS. Baker XXIX. 387): letter to him (misdirected to Ri. Sterne) in G. J. Vossii *Epist.* p. 106; Laud's letters to him (Prynne's *Canterb. Doome* 77, 78, 411; cf. Heylin's *Laud* 64, 65); Walter Holmes' *Septimana Epigrammatum Richardo Episc. Durh.* MS. Addit. 11, 039; Winwood's *Memorials* II. 141; Rushworth I. 621; *index to* Nichols' *Progresses of James I.* Bishop of Rochester, his patronage of learned divines (Heylin's *Laud*, 54—56, 59, 60, 68, 69); author of Spalato's *Shiftings* etc. (*ib.* 103); falling sick early in 1625, procures Laud's appointment as clerk of the closet (*ibid.* 134); advanced to the privy council by Laud (*ibid.* 160); commissioner to exercise Abbot's jurisdiction (*ibid.* 161); bp. of Winchester (*ibid.* 165, 166); a patron of Arminians (*ibid.* 171); charges against him in the commons (*ibid.* 186); abp. of York (*ibid.* 214); he died 31 Oct. 1640. Heylin (*Laud* 431=459, 460 of ed. 1668) gives the following character of him: 'With little-better Fortune did the Convocation take beginning at S. *Paul's* Church on the morrow after, handselled at their first meeting by the sad news of the Decease of Dr. *Neile*, Archbishop of *York*, which had been brought unto the Town the day before. A man he was who had past through all Degrees and *Orders* in the Church of *England*, and thereby made acquainted with the conveniences, or distresses, incident to all conditions. He had served the Church as Schoolmaster, Curate, Vicar, Parson, Master of the *Savoy*, Dean of *Westminster*, Clerk of the Closet to both Kings successively, Bishop of *Rochester*, *Lichfield*, *Lincoln*, *Durham*,

and *Winchester*, and finally, Archbishop of *York*, in which place he died. Many good Offices he had done to the Church and Church-men in his attendance at the Court, crossing the *Scots* in most of their suits, their Ecclesiastical Preferments, which greedily and ambitiously they hunted after, and thereby drawing on himself the general hatred not only of the *Scots* but *Scotizing* English. But of this Prelate we have spoke so much upon other occasions, that we may save the labour of any further addition, than that he died as full of years as he was of honours, an affectionate Subject to his Prince, an indulgent Father to his Clergy, a bountiful Patron to his Chaplains, and a true friend to all which relied upon him; more fortunate in the time of his death than the course of his life, in being prevented by that blessed opportunity from seeing those calamities which afterwards fell upon the King, the Church, and all that wish well to either of them; which must have been more grievous to him than a thousand deaths.'

Accused by the commons (Prynne's *Canterb. Doome* 162, 354); severe against foreign protestants (*ibid.* 403). See for an account of him by one strongly prejudiced against him, Prynne's *Antipathie* I. 222 seq. Calamy's *Account* 825: 'When he [John Shaw] had preach'd his first Sermon there [at York], Archbishop *Neal* sent for him by his Apparitor. The Archbishop at first began to deal roughly with him; but when he heard that he was chaplain to *Philip* Earl of *Pembroke*, the then Lord Chamberlain, he told him that he had nothing against him; but that he heard he was a rich Man, and that he was brought in by *Vaux* the Lord Mayor of *York*, to Head the Puritan Party against him: But, said he, I tell you I will break *Vaux* and the whole Puritan Party. But Mr. Shaw continu'd without Disturbance.' Sam. Clarke's *Lives*, 1677, p. 48: 'It was given out, that Bishop *Neal*, translated from *Rochester*, was to succeed [to Lichfield] (that which he [Wm. Bradshaw] much dreading, in divers of his Letters had oft up, *Lord keep us from Rochester*), and so he did indeed, though not immediately; yet not long after. For Doctor *Abbots* [Geo. Abbot, consecrated 3 Dec. 1609] . . , who came in between them, sate not long there, but before many moneths expired, stept [in 1610] from *Litchfield* to *London*. But Bishop *Neal* was the man, whom all the pious, as well private men as Ministers, in these parts mis-doubted would do the most mischief. And it was reported, that the Bishop was minded to reside from [? for] the space of time at *Drakelow*, a place not far distant from *New-Hall*; whose neighbourhood was like to prove no more beneficial to Master *Bradshaw*, than the brass pots company in the Fable to the earthen pitcher. But, ... howsoever in one of his Letters he manifesteth his fears to that purpose, that ... he *much doubted that Zone would be too hot for him*, yet in another afterward he signifieth that *he had not as yet heard aught from him, or of any complaints that had been made to him against him*. Nor indeed doth it appear that he was at any time after molested, or disturbed in the exercise of his Ministry.' See *ibid.* 117, 118 an account of Arth. Hildersam's being silenced by Neile's means in Nov. 1611: 'The occasion of Bishop *Neales* complaint to King *James* was this: One *Edward Wightman*, a damnable *Heretick* (afterward burnt at *Lichfield* for *Blasphemie* and

Heresie) dwelling in *Burton* upon *Trent* ... and coming sometimes to the Exercise there, the Bishop and his Friends gave out, that *Wightman* learned his Opinions (at least that of the souls sleeping) of the *Puritans*, and at the foresaid Exercises, and of Master *Hildersam* by name. Bishop *Neal* informing King *James* of this, the King commanded him (when he was in the Countrey) to send for Master *Hildersam*, and to hear what he could answer *Wightman* in this matter. The Bishop accordingly sent for Master *Hildersam*, but would not hear his defence till *Wightman* came. *Wightman* being called to his second publique hearing, *Novemb.* 26. 1611. (in the hearing of more than 500 people) charged the Bishop with sundry wrongs he had done him, naming this for one; That he had given it out, that he had learned his Opinions from Master *Hildersam:* whereas I professe (said he) he never taught, nor confirmed me in any of them; but was of all men ever most opposite unto me in them, and caused mine own Friends to reject me for them. ... Yet after this [after Hildersam's various attempts to reclaim Wightman], *viz. November* 27. 1611, before the Bishop, he impudently avouched to Master *Hildersams* face, that at the Conference forenamed he should say, That the whole drift of the Scripture indeed did make for the Opinion of the souls sleeping, but that the Church had otherwise judged of the matter. Master *Hildersam* did protest, that he never spake or thought so. ... So that .. the Bishop himself .. openly professed, that he was assuredly perswaded, that *Wightman* had greatly wronged him ... Yet he remained under the Censure of silencing, which was procured to be inflicted on him upon this occasion; and the two forenamed Exercises were put down. ... Master *Hildersam* continued silenced a long time, yet could not live peaceably from men, though he lived quietly with men. For December 8. 1612, Letters missive were sent out of the High-Commission Court requiring his appearance there; accordingly he appeared *April* 22. 1613, at which time he was judicially admonished and injoined, that (saving the Catechizing of his own Family only) he should not at any time hereafter Preach, Catechize, or use any part of the office or function of a minister, either publiquely or privately, until he should be lawfully restored and released of his said suspension.' Ri. Rothwell (Clarke, *ibid.* 69) 'had some contests with the Prelates, especially with Bishop *Neal* then of *Litchfield*.' Neile said of a court sermon of Dr. John Preston's, which was regarded by the puritans as a prophecy of the disaster in the isle of Rhé (*ibid.* 110): 'he talked like one that was familiar with God Almighty.' Dr Wm. Gouge (*ibid.* 239) only published 'Serjeant *Finch* his Book about the *Calling of the Jews*, ... and the author himself owned it, yet for his publication of it he was committed to prison, and kept there for the space of nine weeks together. King *James* being informed that the Serjeant had in that Book declared, and endeavoured to prove, that the *Jews* should have a visible Kingdom, which should be above all other Kingdoms, which Doctrine he abhorred, he thereupon grew extream impatient: Bishop *Neal* also with others, provoked him against the publisher of the Book, which so incensed him, that he would admit of no Apology.' In Sam. Clarke's *Lives* (1683) 15 he is spoken of as

forgiving; see (*ibid.* 130) his visitation of Chester diocese, 1634, and King James's saying of him.

Panzani (*Memoirs*, 238) speaks of him as friendly to Rome. He gives offence to the commons (Birch's *Court and Times of Jas. I.* I. 316—323). At the high commission (Birch's *Court and Times of Chas. I.* II. 71). Jo. Cosin was his chaplain (Is. Basire *Fun. Serm. . . on Cosin, Lond.* 1673, p. 44); he spent in 10 years £7000 on his episcopal chapels (*ibid.* 77). Jos. Mead to Sir Martin Stuteville 17 Febr. $162\frac{0}{1}$ (Godfr. Goodman's *Court of Jas. I.* II. 201): 'I was told yesterday, that the Bishop of Durham had been quoted in some men's speeches in the Lower House, by the name of *that irreverent Bishop;*' where Mr. Brewer cites MS. Harl. 1581 f. 181, J. Pory to Sir Tho. Puckering, 20 Sept. 1632: 'One writ to me from Cambridge two things in commendation of the present Bishop of York. First, that being by his coachman hurried apace through a town where were many poor people, as if he had meant to save his master's purse harmless, he called him knave for his labor, and made him stand still till such time as he had, with his own hand, distributed to them all. Secondly, that being advertised by some of his officers how he might levy a tenth upon his clergy, as well as his late predecessor had done, he answered, he would in no case attempt any such matter, for he was come to benefit, and not to charge his clergy.' Neile always retained a lively interest in St. John's, see Index.

'Had not Mr Drake positively put down the arms which I have tricked out for Abp. Neile above, in the plate of arms of the abps. of York, in his excellent *Eboracum*, I should have supposed the following coat had been granted to him, as I know not to whom it can be applied besides. It is in that curiously old book, which goes under the name of Sylvanus Morgan, but was really the work of Dr Edward Waterhouse and called *The Sphere of Gentry* Folio. London. 1661. V. p. 112. *Do. Neal of Westminster* 1612. *Ermin a Lyon rampant Gules, entre* 3 *right hands gules.* I am apt to think they belong to him.' WM. COLE.

P. 257 l. 20. *Read* April. XXVI. See p. 424 l. 38.

P. 257 l. 29. *Neile chaplain to lord Burghley.* Wood's *Fasti* I. 287, where the notes give several dates of his preferments. Lord Burghley gave 20s. weekly in money, by Neile's hands, to the poor of Cheshunt (Peck *Desid. Cur.* bk. I. c. 16 § 9; see in the note the extract from Neile's book against De Dominis).

P. 258 l. 34. JO. OVERALL. The fullest account of Overall is in Hugh Pigot's *Hadleigh, Lowestoft*, 1860. 8vo., pp. 119—129; I have met with the following notices since that memoir was drawn up. A MS. of his was used in Archib. Campbell's 'Doctrine of a middle state between Death and the Resurrection, of Prayers for the Dead' etc. fol. 1721. At Hampton Court, Mountague's *Appeal*, 29, 30, 31; Prynne's *Canterb. Doome*, 425. His controversy with Spalato (Tho. Smithi *Vitæ Præf.* vii.).

In 1616 Bps. Andrewes and Overall invited Cosin to go to London,

to take care of their libraries (Gutch *Collect. Cur.* II. 19—21): 'By the perswasion of his Tutor he chose to live with Bishop *Overall*,... who gave him not only the keeping of his Library, but made him his secretary [cf. Is. Basire's *Fun. Serm. on Cosin*, 43] and committed to him the care of his Episcopal Seal ... By keeping Bishop *Overall's* Library, he began to learn, *quanta pars eruditionis erat bonos nosse auctores* (which was the saying of *Joseph Scaliger*) in the knowledge of which he would instruct him.

'*A. Spalato* came into England in 1616 ... The King sent Bishop *Overall* to him, who took in his company his Secretary, and commanded him to be near him the same morning *Spalato* arrived, to hear what passed between them.

'After dinner, some other being present, the discourse began about the state of the Church of *England;* of which *Overall* having given a large account, *Spalato* received great satisfaction, and made his protestation, that he came into England then to live with us in the union and profession of that Catholick Religion, which was so much obstructed in his own country, that he could not with safety and peace of conscience live there any longer. Then he added what satisfaction he had received from the monitory Preface of King *James* to all the Estates and Churches of *Christendom;* wherein the true antient faith and religion of the Catholick Church is set forth, and no heterodoxies or novelties maintained: to the defence of which faith, and service of which church, as he had already a long time applied his studies, and wrote ten books *de Republica Ecclesiastica*, so, by the favour of God and King *James*, he was now come into England to review and publish them; together with the *History of the Council of Trent*, which he had brought with him from *Padre Paolo* of *Venice*, who delivered it into his hands; by whom he was chiefly persuaded and encouraged to have recourse to the King and the Church of *England*, being the best founded for the profession of true Catholick doctrine, and the freest from error and novelties of any Church in all places besides.

'They then descended to the particular points of doctrine, and abusive practices, &c. in all which the Archbishop agreed with the Bishop, and said, that they were all, either the fond opinions and bold practices of private men, or the ungrounded conceits and conclusions of the School-men, or the Papal decrees of *Innocent* III, *Eugenius* IV, and other Popes ... but no determinations or decrees of the Catholick Church'.

Lord Brooke was his patron (Fuller's *Worthies*, 8vo. ed. III. 285).

Overall kept up a correspondence with foreign scholars. Casaubon was in his house 1610 and speaks of him in very high terms (Casaubon's *Epist.* n. 695, 698, pp. 365, 366, cf. p. 424 *bis*, 428 b. 434 a). Invites Grotius (*ibid.* p. 532 b). Recommends Grotius (1613) to revise his tract *de imperio summarum potestatum circa sacra* (Colomesii *Opuscula*, 404). Grotii *Epistolæ* n. 100 and 110 are addressed to him. He was an old friend of Dominique de Bauldier, with whom he corresponded respecting the life of Wm. Whitaker (Baudii *Epist.* p. 82). Appointed to examine the treatise of Conr. Vorstius *de Deo* (Casauboni

Epist. 490 a) which was publicly burnt by the king's order. Casaubon has a letter to him from bp. Andrewes' palace (Downham) 5 Aug. 1611 (*ibid.* no. 739 p. 430). His opinion of predestination (*Præst. et eruditorum virorum epistolæ ecclesiasticæ, Amst.* 1704 fol. p. 353 b. seq.); on the Dutch controversies (*ibid.* pp. 474 b. 484 a. seq.); his death (*ibid.* 659 b).

MSS., beside the list given by Mr Pigot, *Oratio ad filios* (MS. C. C. C. Oxon. cccxii. 127). *Sententia de quinque articulis* (*ibid.* cccxi. 41). *Judgment of Mr Williams' sermon* (*ibid.* 90). His *defences in the case of ld. Essex's marriage* (MS. Jes. Oxon. lxxxiii. 56 b). Many transcripts in MSS. Baker II. 199—202; XVI. 321—415; XXIV. 364—367 (the disputed election at Kath. hall, between him and Robson, Mar. $159\frac{7}{8}$); XXVI. 319—349; XXXII. 511; XXXVI. 417—440. See also Mountague's *Appello*, 31; *New Gagg*, 84; *Calendars of State Papers; Tanner MSS.* In St John's library MS. H. 15 (1) is 'Jo. Overall ... de statu quæstionum v. inter Remonstrantes et Contra remonstrantes controversarum,' which Baker certifies to be 'ex dono venerabilis viri Bambridge Dean hujus Coll. olim alumni.'

259 l. 4. *Overall's name on the chapel leads.* cf. p. 568 l. 45.

260 l. 20. THO. MORTON. See 'Materials for the life of Tho. Morton, bishop of Durham' printed in *Commun. to Cambr. Ant. Soc.* III. 1—36. Add Tanner MSS.; the rents of his lands at Northallerton, with the prices and purchasers, 1648—51, in Ingledew's *Northallerton* 106—108. In Tierney's *Dodd* II. App. cclxxvii—cclxxxi is a reprint (from Williams' *Le Courayer* 356—360 and from *Nullity of the Prelatic Clergy*) of a charge brought against Morton of having sanctioned the Nag's Head fable. One paper (19 July 1658) is interesting as bearing the signature of the six remaining bishops, 'London. B. Sarum. Bath and Wells. M. Ely. Jo. Roffens. Oxford.' See also the index.

260 l. 35. *Sir Hen. Yelverton.* Sam. Clarke's *Lives of Divines* (1677, 108): 'when that holy blessed Doctor *Sibbs* was outed, both of Fellowship and Lecture in the University, yet by the goodnesse and prudence of Sir *Henry Yelverton*, that constant Patron unto godly Ministers (a vertue yet running in the veins of his posterity) he was received and retained at *Grayes Inne*, unto his death.' See his *epistle to the reader*, before Morton's *Episcopacy justified.*

Jos. Hall's *Contemplations* (N. T. bk. I.) dedicated to Sir Hen. Yelverton att. gen.: 'The blessing of that God, whose church you have ever made your chief client, be still upon your head and that honorable society which rejoices in so worthy a leader.'

261 l. 12. JO. WILLIAMS. See sources for his life indicated in *Notes and Queries* 2 ser. VII. 209 and in *Letters of archbishop Williams with documents relating to him, Cambr.* 1866. 8vo. extracted from *Commun. to Cambr. Ant. Soc.* II. and III. Add Tanner MSS. His cousin Wm. Holland, fellow of St John's, by will dated 23 Jan. $160\frac{7}{8}$, left him 20s. to buy a book (MS. Baker XXVI. 115).

Appointed by abp. Abbot, 15 Oct. 1617, to execute the bp. of Lincoln's jurisdiction, with his oath (MS. Baker XXXVIII. 314, 315).

Williams was with Sir Rob. Cotton 'the greatest part of the night before he died, and having absolved him once more, said, at his departure from him, that he came thither to bring Sir Robert Cotton comfort, but that he carried away with him more comfort from him than he brought' (Jo. Pory to Sir Tho. Puckering, 12 May 1631, in Birch's *Court and Times of Charles I.* II. 112). On his troubles in 1632, 1633 see *ibid.* 171, 188, 195, 218. Jo. Pory to lord Brooke, Lond. 15 Nov. 1632 (*ibid.* 196): 'Yesterday one was recounting unto me all the brave works the bishop of Lincoln now called in trouble, hath performed; as namely in the first place three libraries, one at Westminster, a second at Lincoln, and a third (and that a stately one) at St John's College in Cambridge, over and above his reparation of the north side of Westminster cathedral and of Lincoln palace throughout; his maintenance of a number of scholars, as well in his house at Westminster, as in the universities; his building of a square court of stone at Lincoln college in Oxford; and, what may be *instar omnium*, his purchasing of £300 a year land and bestowing it on his present bishopric. And yet he must take up his cross for all that. When the bill was brought unto him by Mr Attorney's clerk (so Sir C. Y. tells me), he said somewhat merrily to him, *You mistake the party*, quoth he, *this bill belongeth to the earl of Lincoln, and not to the bishop.* The messenger replied, *If it please your lordship to peruse it, you shall find it concerns the bishop only.*' E.R. to Sir Tho. Puckering 13 Apr. 1636 (*ibid.* 243): 'The commission which hath been on foot every Monday these two months upon the prebends of Westminster's complaints against the bishop of Lincoln, is now put off till the Monday after Easter week. Monday last he had a very ill day. A new charge is lately risen against him, that his lordship hath received out of the prebends allowances £3300 towards the reparation of the abbey church. They charge him, that he hath not laid out half the money, and that he keeps the rest. His lordship saith, *a bargain is a bargain*, and gives in no account. But his grace told his lordship it was a base bargain; so requires the bishop to bring in the accounts, which the bishop hath small mind unto: and whether his lordship can now make a true account, yea or no, is a great question; because it is said his lordship hath made several accounts, and then dislikes them again.' On the case of Shelley, assessor of ship-money at Bugden, Febr. $163\frac{8}{7}$ see *ibid.* 267, 276, 278. E. R. to Sir Tho. Puckering 14 Febr. $163\frac{8}{7}$ (*ibid.* 278): 'In some church within the county of Bedford there was lately an altar of stone, with four pillars altarwise erected. It seems there had been one there before: for in digging thereabouts, the altar-stone was found in the ground. This being complained of to the diocesan, the bishop of Lincoln, he came to the church to see if it were so, yea or no; and finding it there, his lordship caused it in his own presence to be digged up and to be taken quite away, telling the parson that, if he pleased, he might set the communion-table there, but altars were forbidden by the statute.'

J. Harmari *ad Lamb. Osbalston epistola: cui intertexitur apologia pro Jo. Williams archiepiscopo Eboracensi.* 1649. 8vo. Ri. Busby writes to Is. Basire (Darnell's *Corresp. of Is. Basire*, 1831, p. 39):

'The Bishop of Lincoln rides his Visitation, and begins in October: and for security he hath an order for the Lords at his own motion. The bishop hath not yet left us at Westminster, remaining still alone of all the bishops; a stout defendant of his order and discipline; not without the envy, hatred and broad censures of the people.' A letter of his is printed in *Collection of original letters, Lond.* 1755, I. 52, n. XIX. See index to Rushworth: Williams' case (1637) *ibid.* I. 416—449. Commemorated as builder of Linc. coll. chapel (MS. Baker XL. back of title).

Letters to Ormonde, Conway 12 Nov. 1643 (Carte III. 199); 18 Nov. 1643 (*ibid.* 204); Qu. coll. Oxf. 7 Mar. 164$\frac{3}{4}$ (*ibid.* 254); Worcester 6 May 1644 (*ibid.* 295); Conway 25 Mar. 1645 (*ibid.* 395); Ormonde to Williams 26 Oct. 1643 (*ibid.* 181); and 11 May 1644 (*ibid.* 299).

At the Savoy conference Baxter (*Life* I. 339, 340) said 'That Men on both sides had been against the King. Hereupon Bishop *Morley* asked me, whether ever I knew a conformable man for the Parliament, against the King: yes, my Lord, quoth I, many a one. Name one, quoth some of them: yes, a Bishop, yea an Archbishop, quoth I: At which they all hearkened as at a wonder: Do you not know, quoth I, that the Archbishop of *York*, Dr *Williams*, ... was a Commander of the Forces for the Parliament in *Wales*? At which they were silent and that Argument was at an end.'

On this matter see Hacket's apology (II. 216—222). But there is certain evidence of the fact, not merely in contemporary writers quoted in *Parliament. Hist.* Lond. 1763, XV. 2 n. *h* (Whitlock's *Memorials* 208, The *Dove*, No. 142, p. 725, No. 147, p. 8. The *Moderate Intelligencer*, No. 61, p. 425. *Mercurius Rusticus*, *April* 27, 1646. *Rushworth*, Vol. VI. p. 297) but from two despatches of Col. Mitton to the speaker of the lords, read in the house of lords 2 July 1646 and 26 Nov. 1646 respectively (*Parl. Hist. ibid.* 2—4, 171, 172).

'*Carnarvon, January* 15, 1646.

'*Right Honourable,*

'Having, by the Help of God, reduced unto your Obedience this rocky and mountainous Country, *Carnarvonshire*, in *North Wales*, situated towards *Ireland* (one small Town therein excepted, which yet is block'd up) and that in a short Time, and with small Forces, the Barrenness of the Country being no ways able to maintain or nourish any great Army: I held it befitting that Ingenuity which the Parliament useth to cherish in all their Servants, to represent unto your Honours, amongst many others, one Person especially by whom I have been much encouraged and assisted, from Time to Time, in all Services: It is the Archbishop of *York*; who, besides his Parts, Learning and Experience (which are known, I suppose, to most of your Honours), is of those Means, Power, Kindred and Alliance in these Parts, as I must profess that his Assistance in several Ways (being invited by me to put himself upon the Favour of the Parliament) hath been very advantageous and effectual in this Reduction of these strong Towns and mountainous Countries unto their due Obedience. I was at first put into the Hopes of gaining his Furtherance in this Work, because I received it from all Hands, that the Archbishop, ever since his coming

to *Wales*, did employ himself rather in defending of his native Country from the Violence and Incursions of the Commanders in Chief and Soldiers under the King, (who accordingly bear him much Rancour and Malice to this Day for such Endeavours) than in actual opposing the Designs of the Parliament; with which Invitation he very easily complied, tho' towards the eleventh Hour of the Day, yet upon the first calling, as it were, and approaching of the Parliamentary Forces, unto these remotest Parts of this Kingdom; and, being once entered into the Vineyard, I must do him that Right that he omitted no Expence, Cost, Travel, or Industry to comply with the Parliament.

'These Services of this wise and grave Personage, myself being unable to requite, I do humbly and most earnestly recommend to your Honours Respect and Consideration, who can best judge what a Man of his Parts, under such Obligations from your Honours and the Parliament, may hereafter deserve, so shall your Honours with him, very much engage

'*Your Honours most humble and faithful Servant,*

'THO. MITTON.

P. S. 'Since the writing of this Letter it hath pleased God, after some Trouble, but without Bloodshed, that the Isle and County of *Anglesey*, with the strong Castle therein, is reduced unto the King and Parliament; and in this Service my Lord of *York* had none of the least Part, besides that his Lordship, whilst our Forces expected other Employment, withdrew his own Men from his House at *Penryn*; and, with some Addition of his Friends, hath laid a close Siege unto *Conway* Town and Castle, and doth at this Instant vigorously pursue it, which I thought myself bound to represent unto your Lordships for the Benefit and Advantage of that worthy Person.'

'This Letter being communicated to the House of Commons the same Day, they ordered their Speaker to return Col. *Mitton* Thanks for his good Services; and to let him know that they would also take the Services of the Archbishop of *York* into Consideration as they should have Occasion.'

'*Right Honourable,*

'Understanding that my Lord of *York* hath been formerly known unto your Honour, and that you have been some happy Means to reduce him unto the Service of the Parliament; whereby I found him very steady to those Engagements which I had received from him, and wherewith he hath, from the first Hour untill now, most punctually complied; I do presume to assure your Lordship by these few Lines, upon this Occasion of taking in of the Castle of *Conway*, that I have found from this worthy Personage that real and continued Assistance in the Service of the Parliament, for these six or seven Months, that I cannot say that I found the like from any other. He had garrisoned his House for the Parliament before my entering upon this Country; was the first who openly owned and received me and my Forces; assisted me with Men at the Siege of *Carnarron*; blocked up, with some Assistance I sent him, the Town of *Conway*, and saved the Country round about from Plundering; drew me, by his Advice, to

storm that high walled Town: and never did take off his Hands from this Business till this Day that the Castle was surrendered; which being a Truth so generally known in all these Parts, I held myself bound in Honesty to impart unto your Lordship, and by your Lordship, if your Honour please, unto that most Honourable House; and so, humbly taking my Leave, I rest

'*Your Honour's humble Servant,*

'THO. MITTON.

'CONWAY,

'*Nov.* 10, 1646.'

'For these great Services the Parliament, some Time after [on the second of *April*, 1647] thought fit to free and discharge this Prelate from all Manner of Sequestrations of his Estate, real and personal, and to pass a general Pardon to him for all his past Offences.'

'See a draught of ABp. Williams' monument in Llandegay church in my vol. 35 p. 42 ornamented with mitres, crosier, chancellor or keeper's mace and purse, on his knees before a desk at his devotions.' WM. COLE, 1777.

P. 261 l. 36. VAL. CAREY. See Oliver's *Lives of the bishops of Exeter*, 144, 145; *Letters of abp. Williams*, Cambr. 1866, 16, 26, 76. The bishopric of Exeter was procured for him by lord Hunsdon and the marq. of Buckingham (Jos. Mede to Sir Martin Stuteville, Christ's coll. 15 Sept. 1621 in Birch's *Court and Times of James I.* II. 275). Same to same, 10 Jan. $162\frac{1}{2}$ (*ibid.* 281): 'My lord, our master, ministered the communion on Christmas day in his rochet etc., and came into the hall at dinner, sitting down in his chair. *Well*, said he, *in good time be it spoken, I think I am the first bishop that ever sat in this place.* He with my lord of Salisbury were invited to St John's college, where after supper the two bishops, with Dr. Richardson and Dr. Gwyn, came down into the hall and played at cards.' See *ibid.* 304 fin.

P. 262 l. 16. *ad nos redire cupiebat.* See p. 197 l. 18 seq., 198 l. 9.

P. 262 l. 17. *rector de Toft.* Instituted 20 Mar. $16\frac{09}{10}$ by bp. Andrewes, on Dike's resignation. Presented by Owen Gwyn D.D. patron for the turn by leave of Christ's college (MS. Baker XXVIII. 128). Presented by the king to the vicarage of Exminster in commendam 13 July 1624 (Rymer XVII. 608). Resigned the archdeaconry of Salop 20 Nov. 1613 (MS. Baker XXXI. 262). Collated to the prebend of Chiswick 14 July 1608 (*Reg. Lond.* in Kennett's note on Wood's *Fasti* I. 294).

P. 262 l. 35. *dedit collegio volumina juridica*, p. 339 l. 21.

'See my vol. 20, pp. 62, 63, where I have compiled his life.' WM. COLE. 1777.

P. 263 l. 1. RI. SENHOUSE. See Wood's *Fasti* I. 288; Birch's *Court and Times of Charles I.* I. 107; *Life of Goodwin*, before his works, xiii; Hardy's *Le Neve* I. 444, III. 242; *Cal. of State Papers, Domestic*, 1623—5, 304, 339, 353.

263 l. 7. *rector de Cheam.* Presented 20 Dec. 1617 (MS. Baker XXX. 428); Newcourt I. 182 n.; II. 112; Plume's *Life of Hacket* viii.

263 l. 21. *Concionem habuit in inauguratione regis Caroli.* Fuller's *Ch. Hist.* VI. 26; Heylin's *Laud* 138 (by mistake 148); Ellis' *Orig. Lett.* 1 Ser. III. 218. Sir S. D'Ewes who was present, could hear very little (*Autobiog.* I. 293).

'In the *History of Cumberland and Westmorland* (4to. 1777. ii. 159) is a most idle and ridiculous note in relation to Bp. Senhouse, utterly improbable and inconsistent with Mr Baker's account of him. Such idle tales disgrace the majesty of history, and can add nothing to the credit of Dr Burn, chancellor of Carlisle, the publisher of it.' WM. COLE.

263 l. 24. ROB. DAWSON. Cotton's *Fasti Eccl. Hibern.* IV. 166 and elsewhere, see index; also index to Laud; and Knowler's *Strafford Letters* I. 172, 301—303, 392, about the recovery of Clonfert abbey to the see.

264 l. 26. DAV. DOLBEN *at Hackney.* Wood's *Ath. Oxon.* II. 881; Robinson's *Hackney* II. 22, 108, 109. 'V. my vol. 40. p. 146. In Strype's Stow, Vol. ii. append. ad fin. his age is said to have been 52. See at p. 126 the epitaph and at p. 130 his letter to the poor people of Hackney about a fortnight before his death.' WM. COLE.

265 l. 3. *dedit collegio coemendis libris viginti minas,* p. 339 l. 27.

265 l. 6. FRA. DEE. Preached at court in praise of virginity (Birch's *Court and Times of Charles I.* II. 230); dean of Chichester, bp. of Peterb. (Heylin's *Laud* 249; Wood's *Fasti* I. 300, 301). Extract from his will (MS. Baker XXVII. 349; *App. B to 5th Educ. Rep.* 1818, 469).

265 l. 23. *legavit collegio libros Hebraicos, Graecos* etc. The following bookplate is inserted in them (*e. g.* C. 10. 30):

Reverendus in Christo Pater
FRANCISCUS DEE,
S. T. D.
& Petriburgensis Episcopus,
Inter alia fundorum sacrorúmq;
vasorum & ornamentorum dona, hunc etiam librum aliósq; è
suis, quos videlicet desideravit hæc Bibliotheca, bene
multos huic
S. JOHANNIS Collegio
(cujus ipse olim *discipulus* &
ornamentum extitit)
benignissimè Testamento
legavit.
Anno salutis humanæ
1628

266 l. 7. *Ri. Holdsworth electus magister*, pp. 214 l. 3, 626 l. 16.

266 l. 23. Jo. Gauden. Wood's *Ath. Oxon.* III. 612; IV. 817. See the index. *Calendars of State Papers;* Oliver's *Lives of the bishops of Exeter* 150, 151. He pleaded with Lilly in behalf of Gataker (Lilly's *Life* ed. Burman 121); was tolerant to nonconformists (Calamy's *Acc.* 216; *Contin.* 238). His controversy with Crofton (Calamy *Contin.* 20). 'Isaack in his Antiquities of Exeter says the arms of this bp. are azure, a cheveron between 3 leopards' faces, or. But I have seen the other arms assigned to him, and have marked them down in my heraldry book, but don't recollect from whence.' Wm. Cole.

267 l. 1. *Gulielmo Laud non nolente.* Laud's *Works* IV. 4—7.

267 l. 24. Two high authorities, Dr Bliss and Dr S. R. Maitland, believed that the *εἰκὼν* was the work of the king; Dr Maitland once told me that he thought Dr Wordsworth (*Who wrote* Εἰκὼν βασιλικὴ?) had proved his point. See Kennett's opinion in Brydges' *Restituta* I. 51; Patrick's *Life* 200 seq.; *Gent. Mag.* Jan. 1851, 12.

267 l. 32. Edw. Wolley. Wood's *Fasti* II. 53, 54; Cotton's *Fasti Eccl. Hibern.* IV. 168. Fras. son of Edw. W. D.D., of the Temple 1659 (Strype's *Stow*, App. I. 70 *b*). 'D.D. incorporat. Cantabr. Jul. 4. 1664'. *Regr. Acad.*

'Mr Baker's account is reason sufficient for Burnet's venom and explains it. Harris, p. 644, has retailed Burnet's tale: composed for 2 reasons: one, to gratify his vanity in conversing familiarly with K. Charles 2., just in the same manner as he has framed another lie, upon the same motive and to abuse the popedom and Christianity through its sides: I mean the conversation he pretends he held with that great queen Christina at Rome: who, had she been alive at the publication of his secret and scandalous history, would probably have served him, as she had done a Swedish Lutheran bp., who had made free with her character in point of sincerity of her conversion, and made him retract what he had said: just in the same manner as she had done to the celebrated Peter Bayle, the biographer, who had hinted something of the same sort; which she obliged him also to recant; which shewed both her resolution and sincerity, and at the same time is a proof of Burnet's slander. That her original conversion was sincere, is evident from a conversation she had with one of Burnet's friends, the presbyterian ambassador Whitlock, just before he left her court and at the eve of her abdication: that she died in the same sentiments at Rome, no one ever doubted, but those who retail stories of the scepticism of sovereign princes in order to encourage and propagate the same latitudinarian principles. The other motive the Scotch prelate had to tell this story of Bp. Wolley, who no doubt detested men of his principles, was to gratify his taste for scandal, and to cast a ridicule upon the loyal and conforming clergy, who, according to Burnettian custom, were to be aspersed at any rate, even at the expense of his beloved fanatics. I have ventured to give bp. Wolley the arms assigned to Sir John Wolley in an ancient MS. of Heraldry in the library of King's college; which are, argent, on a cheveron sable an eagle displayed

argent: and upon this account: Mr Harris (Ware, 644) speaking of the arms put on a bell which bp. Wolley recast and hung up in the steeple of Clonfert cathedral, says that they were the episcopal arms quartered with a spread eagle: now this according to no kind of heraldry can be true: and it is most probable that Mr Harris, not regarding so vulgar a study, seeing an eagle, did not much regard the situation or position of it, but (as most people do, who are not conversant in this science, if I may venture to call it by so noble a name) quarters it with the arms of the see, instead of impaling it. v. Burnet's *Travels* for Queen Christina. Letter 4. p. 236, 237.' Wm. Cole. 17 Aug. 1777.

Burnet's *Own Times*, fol. ed., I. 258: 'He [Charles II.] told me, he had a chaplain, that was a very honest man, but a very great blockhead, to whom he had given a living in Suffolk, that was full of that sort of people [nonconformists]: he had gone about among them from house to house; though he could not imagine what he could say to them; for he said he was a very silly fellow: but that, he believed, his nonsense suited their nonsense, for he had brought them all to church: and in reward of his diligence he had given him a bishopric in Ireland.'

268 l. 17. Rob. Morgan. Wood's *Ath. Oxon.* II. 889, 890; Walker's *Sufferings* I. 11; Shermanni *Hist. coll. Jes.* 31; Tanner MSS.

270 l. 30. Wm. Lloyd, must not be confounded with his namesake, bp. of S. As. 1680, Lichf. 1692, Worc. 1699, the chronologer and friend of Bentley, who died 30 Aug. 1717.

Kennett says of him (Brydges' *Restit.* I. 57): 'See many things of him in the *Life of Mr. John Kettlewell*. The character given of him by his Metropolitan is above any other that can be given. And the trust which he reposed in him is certainly so great, as nothing possibly could be greater. Whether one or other were in the right, either he in giving, or this in accepting, is not the question. How likewise he discharged the high trust committed to him, and with what prudence and privacy he transacted matters relating to it, so as not to give thereby any umbrage to the government, or as little as possible, will be proper for an Ecclesiastical history of those times to explain distinctly. He outlived all the Bishops except Dr. Kenn, who had made a cession of his title; dying upon New Year's day at Hammersmith, 1709, according to the English account.'

See Burnet's *Own Times*; Anderson's *Life of Ken*; *Index to Catal. of Tanner MSS.* pp. 1005—1008; and to Evelyn's *Diary*. He was married 3 Dec. 1668 (Nichols' *Collectan.* VII. 163). His circular letter, as bp. of Norwich, about the holy communion (Bohun's *Autobiogr.* 74). He would have signed the petition, for which the seven bishops were sent to the Tower, but for a delay in the post: 'However they had this advantage thereby, that his Lordship being at liberty had the opportunity of serving them as their Sollicitor, and conveying to them those advices of the Nobility, Lawyers and other Friends, by which they govern'd their conduct thro' the whole course of this affair; and this

his assiduity was so much taken notice of that he was more than once threatned to be sent to keep company with those, whose cause he so diligently sollicited.

'The Letter of my Lord *Halifax* above-mentioned being just printed off on his arrival at *London*, he got 2000 of them for his diocese, and sent them down to Dr. *Prideaux*, to be dispersed among the Clergy. And this was executed so successfully, that before the third of *June*, on which the Declaration was to be read, every Clergyman in the diocese was furnished with one of those letters against it, which had so good an effect, that out of 1200 parishes in the diocese of *Norwich*, there were not above four or five in which it was read' (Life of *Prideaux* 39—41). 'On the first of *August* this year [1689] all, who refused the said oaths, being suspended, and that suspension followed with deprivation of such, as persisted in their refusal, on the first of *February* following; the Diocese of *Norwich* lost their worthy Bishop,.. who not being satisfyed of the lawfulness of the said oaths, persisted in the refusal of them, and chusing rather to sacrifice his interest, than violate his conscience, was by virtue of the Statute above mentioned deprived of his Bishoprick' (*ibid*, 51, 52).

'1709 Jan. 1. Dr. William Lloyd, the deprived bishop of Norwich, departed this life at Hammersmith. He was peculiarly valued by archbishop Sancroft, who granted him a commission [Kettlewell's *Life*, 346], as his eldest suffragan, to act in all matters purely spiritual with full archiepiscopal power, and he acted by virtue of it till his death; but so cautiously as to give as little umbrage as might be to the bishops in the vacated sees' (Calamy's *Life*, Lond. 1829, II. 141, 142).

'I think Hammersmith is a chapel belonging to the parish of Fulham.

'Mr Blomefield p. 421 of his History of Norwich has preserved this worthy bishop's arms, being or, a lion rampant regardant sable for Lloyd, and 3 Coats more.

'See the other 3 Coats in my vol. 57. p. 357.

'See 2 curious letters by him on the deaths of King Charles 2 & King James 2. MS. Cole 59. 188—192.' WM. COLE.

71 l. 17. *meae fidei commissis.* Lloyd also left to Baker in trust for the college a valuable collection of original papers relating to the non-jurors (St John's Library MS. S 21). From him too came the forms of prayer used at the coronations of Charles I. and James II. with other rare forms of prayer in Sancroft's own hand (MSS. L 12—16).

71 l. 26. GUL. GOULDSTON. 'Also rect. Havant. Br. Willis (MS. note in Survey of Bristol, p. 781) explains (spem licet etc.) "He was a man of little or no worth; got this see by pretending he would give the perpetual advowson of Symondsbury co. Dorset, of which he was patron, for ever to be annexed to it. With this pretence he prevailed on the abp. of Canterbury and bp. of London to obtain the bpric. of the King for him. But after he was made bishop he refused to perform his promise."' WM. COLE. 1777.

272 l. 5. JO. LAKE. See the indexes to Evelyn; Tanner MSS.

272 l. 22 and p. 273 l. 25 *read* vicinia.

272 l. 30. *edidit confessionem ab ignota manu sed imbecilli oppugnatam, a notiori defensam.*

See the *Vindication of the Letter out of the North concerning Bishop Lake's Declaration*, Lond. 1690, 4to, by Mrs. Eyre (Knight in Patrick's *Works*, IX. 424); and the Bodl. Catal. under *Lake, John.*

'Dr. Jenkin master of this college wrote a *Defence of the bp's profession made by him on his death, together with an account of his life.* V. His declaration on his death bed (Kettlewell's *life*, App. p. XLVIII.).' WM. COLE.

This defence, which is also ascribed (*Bodl. Catal.*) to Jo. Milner, is so scarce, contains so much historical matter, and so clearly states the principles for which a large number of our fellows were content to be ejected, that it is worth while to give a large extract from it.

A
DEFENCE
OF THE
PROFESSION
WHICH THE
Right Reverend Father in God
JOHN
Late Lord Bishop of *CHICHESTER*,
Made upon his DEATH-BED;
CONCERNING
Passive Obedience, and the New Oaths.
TOGETHER
With an Account of some Passages of His
Lordship's Life.

LONDON:
Printed in The Year MDCXC.

SIR,

'I here send you the *Profession* which you have heard that the late *Lord Bishop of Chichester* made a little before his Death; and perhaps, it may be convenient to give you some short Account of the most remarkable Passages of his Life, to shew by what steps and degrees he arriv'd at that presence and greatness of mind, which appeared so eminent in the latter part of it. For his whole Life was so steady and uniform, that those who knew him well, would scarce have believed that he could leave the World at such a time as this, without giving some considerable Testimony of that Loyalty which he had always practised, and endeavouring to do that further Service to the Church at his Death, which he had resolved to perform, if it had pleased God to grant him a longer Life among us. And when I have given this Relation, and have set down the circumstances of his Lord-

ships reading and signing the *Profession*, it will be time enough afterwards to consider, the very unkind Reflections that have been made upon it, in a Letter from one who Styles himself a *Person of Quality in the North*, to his Friend in London.

'I shall begin, Sir, with his Admission in the University, for he had not been long there, before it was his Fortune to become a very early Sufferer for Loyalty. In the 13th year of his Age, he was admitted in *St. John's* College in *Cambridge*, under the Tuition of Mr. *Cleveland*, and he always retained a great Reverence for his Tutors Memory, and a very high regard for that Society: That College being made a Prison for the Royal Party, he could not be exempted from the number, but was kept a Prisoner there, when he was now but Batchelor of Arts; but making his escape from thence, he fled to *Oxford*, and went into the Kings Army, in which he continued four years. He was at *Basing-House* when it was taken, and at *Wallingford*, which was one of the last Garrisons that held out for K. *Charles* the First; and he behaved himself honourably upon all occasions.

'After the Death of that excellent Prince, which ought never to be mentioned by *English-men*, but with shame and lamentation, when K. *Charles* the Second was kept out of his Kingdoms, and there were now but little hopes of his return, yet when the Royal Cause was at the lowest, his Lordship refused the *Engagement* with the same Constancy, wherewith he had rejected the *Covenant* before, though it is well known, Sir, what specious Arguments were used for the taking it, and that many were induced to take that, who could never be brought to have any tolerable thoughts of the *Covenant*. Before the Restauration, he entred into Episcopal Orders, when it was made a Crime to do so, and when many forsook the Church as quite ruined and left, after the Defender of our Faith was barbarously Murthered, and his Children in their tender years, were driven by such as called themselves Protestants, into Popish Countries, and exposed to the hazard of seeking a worse Religion with better usage; from whence we must date all our dangers of *Popery* and *Slavery*. It was at that very time, I say, Sir, that the good Bishop of whom I am now Writing, was ordained a Priest of the Church of *England*. So far, he always was from judging of things by the success.

'Soon after the Kings return he was presented to the Vicarage of *Leeds* in *Yorkshire*, and his Induction was violently opposed for no other Reason, but his known Loyalty. But he was not long to stay at *Leeds*, tho' they had now learned to put a juster value upon the Happiness they enjoyed in him, for being appointed to Preach the first *Synod-Sermon* at *York*, after the Restauration, he did it with so great applause, that *Dr. Hitch* (afterwards Dean of *York*) desired a Copy of that Sermon, and without his Knowledge shew'd it to *Dr. Sheldon*, then Lord Bishop of *London*, who soon after sent for him, and removed him to *St. Botolphs*, in *Bishopsgate street*. That Wise Prelate knew how fit a choice he had made, to give an example of *Vniformity* to the City at that juncture; for his Lordship was then as strict himself in observing the Canons and Rubricks, as he was afterwards careful that others should obeserve them. He could never fancy any *Dispencing Power* in

himself, nor could think any thing *little* or *formal*, where his own Duty, and the Order and Decency of Gods worship was concerned.

'Here, Sir, I must not omit that which his Lordship always valued as the principal Honour and Felicity of his Life; I mean, his Friendship with His Grace my Lord Arch-bishop of *Canterbury*. His Grace was Dean of *St. Pauls*, and his Lordship, I think, Rector of *St. Botolphs*, when he happened to be in waiting at Court in his Graces month; and from that beginning of their acquaintance, my Lord Archbishop had ever a high esteem for him, and received him into his particular favour and affection.

'About eight years after he removed to *York*, and was Residentiary of that Cathedral Church, and perhaps, never any Residentiary was more useful and beneficial to that Church, either in asserting the Liberties, and recovering the Rights of it, and in managing and securing the Revenue, or in maintaining Order and Decency there. I shall give you but one instance, Sir, which will shew both his Zeal for Gods Honour, and his Courage in defending it.

'There was an ill Custom at *York*, of walking in the Body of the Cathedral, during the time of Divine Service, and the common sort of people would oftentimes be rude and loud, so as to disturb, and almost interrupt the Service. His Lordship had, from the beginning, resolved to break this custom; and it happened one *Shrove-Tuesday*, that the noise was more than ordinary, and the numbers greater, insomuch that he could no longer refrain himself, but went down to them from his Seat in the Quire, and with his own Hand plucked off some of their Hats, and spoke to them either to come with him, and join in the Worship of God, or to go out of the Church. They were all daunted, and without much disturbance went out; yet the *Vergers* had no sooner shut the Doors, but they pressed so hard upon the *South* Door, that they broke the Iron Bar which fastened it, and forced it open, and as is usual with a Rabble, they heated and animated one another into Rage and Madness, and when he came out of the Church, followed him home in a tumultuous and furious manner, with reviling and threatning Language, and had undoubtedly done him some mischief, if his Gravity and Courage had not over-awed them; but then growing still more Insolent and Outragious, they plucked up the Rails before the *Deanery*, and his House, and beat down the Wall in diverse places, and had taken off a great deal of the Tiling, and would most certainly have Plundered the House, and in all probability would have demolish'd it, and have killed him, if in that instant of time, Captain *Honywood*, who was then Deputy-Governour, had not come with some Souldiers to his Rescue.

'All this while not one indecent nor timorous word escaped him, but when he was desired to withdraw into a Neighbouring House, his Lordship refused to do it, saying, That *he was in a good Cause, and upon his own Ground, and if they would have his Life, he could not help it, Gods Will be done, but he would endanger no body else.* His whole Behaviour in this dangerous accident was much admired, and a peculiar Providence seems to have been his Protection in it, for though Bricks and Stones, and whatever else could be found, were thrown in at him, yet

it pleased God, that nothing hit him. He was forced to keep a Guard in his House a good while after, for they threatned to burn it; and my Lord Mayor was as great a Friend to the Rabble as some Magistrates have been since, and refused to give him any assistance.

'I have been the more particular in this business, that I might pay a just acknowledgement to the Memory of that Worthy Gentleman, who Rescued him from such imminent danger: But I have concealed the Name of a Man, whose carriage was so unsuitable to the Trust and Honour of his Place.

'The driving the Buyers and Sellers out of the Temple, was, in St. *Hierom's* opinion, the greatest Miracle that our Saviour ever did, and though there was nothing Miraculous in this Action of the late Bishop, yet thus much must be acknowledged, That it was a manifest argument of a true Christian Courage, and conformable to the Example of Christ himself.

'He was then but lately come to *York*, and afterwards no man was more beloved than His Lordship, and I believe, he is no where more lamented than in that City, for both the City and Country have expressed as great a sorrow for his Death, as they did a desire before, that he might fill the Vacancy of the Archbishoprick.

'But to pursue, Sir, in few words, the remaining course of his Lordships Life. He was nominated, by the Right Honourable the E. of *Derby*, to the Bishoprick of *Man*, and from thence translated by K. *Charles* the Second, to the Bishoprick of *Bristol:* and now my Lord Archbishop of *Canterbury*, considering and highly approving his affectionate vigilant care over his own Clergy, and his whole Diocess, and his wisdom and vigour in administring the Discipline of the Church, chose him out as one most fit to be intrusted with a Commission, to visit the Diocess of *Litchfield* and *Coventry*.

'In the time of *Monmouth's* Rebellion, his Lordship being in *London* at the Parliament, the K. considered that the presence of a Bishop, whom he could so entirely confide in, and who was so well beloved and esteemed in his Diocess, would be infinitely serviceable to him, in so important a place as *Bristol*, the better to keep that City, and the adjacent Country, in their Duty. His Lordship, as soon as he had notice of His Majesties Pleasure, went down thither with all readiness, though he was then so much indisposed with the Gout, that he was carry'd into his Coach. In this painful and dangerous Journey, he very narrowly escaped the Rebels; but he hastened down, to meet new and worse dangers there. And the K. was so well satisfy'd with his Behaviour and Conduct, in so seasonable and singular an instance of Obedience, that he took the first opportunity of shewing him some mark of his Favour; and before his return from *Bristol*, nominated him for the Bishoprick of *Chichester*.

'Some time after, he held another Archiepiscopal Visitation at *Salisbury*, with the Bishop of *Rochester*, and other Commissioners; concerning which, I shall crave leave to use my Lord Bishop of *Rochester's* words, in his first Letter to my Lord *Chamberlain*, and shall only say, *That by Gods Blessing they composed several old differences and animosities, and restored Peace and Vnity to that Church.*

'The following part of his Lordship's Life, is so well known to you, Sir, and to the whole Nation besides, that it will be needless to give any account of it. I need only mention, that his Lordship was one of the Seven Bishops, who by their Christian Courage and Patience, disarm'd the Rage of our Popish Adversaries, in the height of their Pride and Triumph. Nothing greater can be said, than that he was of their number, and that after he had prevented the sending down of the Declarations into his own Diocess, he came in great haste to *London*, and joined himself to the rest of my Lords the Bishops, and had his share in the whole management of an affair, as honourable as, perhaps, any thing that has been done in any Age.

'He had afterwards a very worthy part in those applications the Bishops made to His Majesty a little before the Revolution, when they interpos'd themselves, as it were, between the K. and his People, and with all the humility and submission of Subjects, and yet with all the freedom and courage which was necessary to the Preservation of three Kingdoms, offered that advice in which nothing was wanting that could have made those Nations happy, if it had been sooner taken. It must not be omitted that in the Convention he shew'd a fearless Honesty, spoke often, and always like himself. He never gave one Vote but what was agreeable to his former practice, and has left his unchangeable Loyalty upon Record in his *Protestation*.

'From the whole course of His Lordship's Life, it is evident that he was most willing to hazard all but his Salvation, for the Interest of the Protestant Religion, and the Safety of the Nation; which has made me often wonder to see, how angry some men can be at those, who will not be perswaded to take an Oath against their Consciences, as if they had not that Zeal for the Protestant Religion, which such Men would be thought to have. More Candor and Charity, one would think, might be expected from them to their Fellow-Sufferer; nay, to those who suffered for them.

'His Lordship discoursed frequently, concerning the Oath, with several Learned Men, and particularly, held correspondence by Letters with an Eminent Divine who endeavoured to prove to him the Lawfulness of it. His Lordship received his last Letter a little before his Death, and could answer it only by a contrary *Profession*.

'That awful sense, indeed, which he ever had of the Divine Majesty, made him very impartial in considering the force and obligation of his former Oaths, which he had often taken (as most Clergy-men have) and he could not but abhor the thoughts of taking that, which he believed to be a contrary Oath. He considered, that the Day of *Death*, and of *Judgment*, are as certain as the 1st of *August*, and the 1st of *February*, and acted accordingly.

'This is not said, Sir, to cast any reproach upon those whose Consciences can allow them to take the New Oath: No, it would ill become me to make the least Reflexion upon others, when I am describing a Life so eminent for Charity; and you know, Sir, what great respect and esteem His Lordship had for very many of them. But this I only say, that he acted with the same Resolution of mind all along in this

matter, as if he could have foreseen that he should not long survive his *Suspension;* whereas no Man, perhaps, of his years, could have more Reason than His Lordship, to expect yet a much longer life, for he had none of the usual Infirmities of a declining Age, except only a Fit or two, very seldom, of the Gout. He had the full enjoyment of all his Faculties both of Body and Mind, till his last illness, which seiz'd him with a sudden trembling, and a malignant Fever, with Convulsions, in ten days time took him away from us. In his younger years he languished under a long Indisposition, and was reduced to a very weak condition by a *Hectick Fever;* to which he was thought naturally inclined, his Mother having dy'd of that distemper. But after he had once overcome that, he attained to a settled state of Health, which by a Life every way strictly regular, and an exact Moderation in all things, was continued to him till his last sickness; and he never seem'd either to himself, or others, to be in better health, than on that very day on which he fell sick: And during that short, but very severe sickness, he had a vigorous strength of Body, and the perfect use of his Reason, until the day before he dy'd, yet from the beginning there was small hope of his Recovery, and the Symptoms daily grew worse and worse.

'It was on *Tuesday, August* 27. between seven and eight in the Morning, that he spoke to Mr. *Jenkin* his Chaplain, to come and write by him, and his Lordship dictated to him the Recognition and Profession following.

'*Being called by a sick, and I think a dying Bed, and the good Hand of God upon me in it, to take the last and best Viaticum, the Sacrament of my dear Lords Body and Blood, I take my self obliged to make this short Recognition and Profession.*

'*That whereas I was Baptized into the Religion of the Church of* England, *and sucked it in with my Milk, I have constantly adhered to it through the whole course of my Life, and now, if so be the Will of God, shall dye in it; and I had resolved, through Gods Grace assisting me, to have dy'd so, though at a Stake.*

'*And whereas that Religion of the Church of* England, *taught me the Doctrine of Non-Resistance and Passive Obedience, which I have accordingly inculcated upon others, and which I took to be the distinguishing Character of the Church of* England, *I adhere no less firmly and stedfastly to that, and in consequence of it, have incurred a Suspension from the Exercise of my Office, and expected a Deprivation. I find in so doing much inward satisfaction, and if the Oath had been tendred at the Peril of my Life, I could only have obey'd by Suffering.*

'*I desire you, my Worthy Friends and Brethren, to bear Witness of this upon occasion, and to believe it as the Words of a dying Man, and who is now engaged in the most Sacred and Solemn Act of Conversing with God in this World, and may, for aught he knows to the contrary, appear with these very Words in his Mouth, at the dreadful Tribunal.*

'*Manu propria subscripsi,*

'JOHANNES CICESTRENSIS.'

'This Profession was Read, and Subscribed by the Bishop, in the presence of

'Dr. *Green*, the Parish-Minister, who administred.

'Dr. *Hicks*, Dean of *Worcester*.

'Mr. *Jenkin*, his Lordships Chaplain.

'Mr. *Powell*, his Secretary.

'Mr. *Wilson*, his Amanuensis; who all communicated with him.

'You see, Sir, His Lordship had a certain Prospect of Death, and looked upon himself as a dying Man, when he made this *Profession*, and scarce expected to finish the reading of it, but apprehended that he might probably be seized upon by Death, and called before the *dreadful Tribunal*, before he could utter *these words*.

'As soon as his Chaplain had Written it, His Lordship ordered him to read it over to him, which he did, and then the Bishop read it over himself, in a distinct and audible Voice, and it was afterwards transcribed by his Amanuensis, and then at the Celebration of the Holy Communion, was again audibly and distinctly read over by his Lordship, and subscribed by him immediately before his receiving the same. When the Communion was over, he called to Mr. *Powell* his Secretary, and ordered him to make *an Act* of it: The Lord Bishop of *Norwich* coming to visit him soon after, His Lordship pray'd him to look over the Paper, and then desired the Dean of *Worcester* to carry it with him to *Lambeth*, and discoursed of it to my Lord Bishop of *Ely*, who that evening made him a visit; so that nothing perhaps, in all its circumstances, was ever more solemnly and deliberately done.

'Now it is not easie to imagine what exceptions can be made against a *Profession*, which carries with it such evident proofs of a truly Charitable and Primitive Spirit: Yet the *Person of Quality in the North* you see, Sir, is much offended at it, and has been pleased to Print a Letter full of angry Objections against it. It seems his *just Tribute of sorrow for Bishop* Lake's *Death* was soon *paid*, that he could at *this time of day* be at leisure to pay another sort of Tribute *to his Friend in London*, of a different Passion. His Civility and due *respect for the memory* of the late Reverend Bishop, I should with all thankfulness most readily acknowledge, if I could think it not designed, with the better Grace and more Ceremony, to cast a Blemish upon one of the last and most solemn Acts of his Life.

'He rightly observes that his Lordship was sufficiently *distinguished, and his fame secured to all Posterity, in that he was one of the Seven Bishops, whose Courage and Constancy will remain upon Record until Time shall be no more.* But how his being *a great Maintainer and Assertor of the Protestant Religion, and the* English *Liberties*, is inconsistent with his being a *great Champion*, as he calls it, *for Passive Obedience*, I cannot understand. I can assure him none of *Bishop* Lake's *Friends* ever thought one of those two honourable Characters would obscure the other, but that they never could be so entire and truly honourable, as when they are together.

'What the design must be of publishing the Paper, doth not at all concern his *Friends*, who had no Hand in it, but that His Lordship

had a great and good Design in making that *Profession* before he left the World, I imagined had been very obvious to Persons of less *Rank and Quality*, than this Gentleman would be thought to be of.

'The Reasons for the Doctrine of Passive Obedience, all men of Reason, methinks, should know, could not be contained in so small a compass, and are not well consistent with the design of a *Profession*, which should be short, in full and expressive terms; and of this nature are all the *Professions*, which the Bishops of Old used to send one to another, at the first Promotion to their Sees. This was all they did in their perfect health, and to expect a long Series of Reasons and Arguments, of Objections and Answers, from a Man upon his Death-Bed, is next to expecting that *one should arise from the Dead* to convince us. Rather let us hearken to *Moses and the Prophets*, to *St. Peter and St. Paul*; let us read *Romans* 13. and 1 *Pet.* 2. with the best Commentators upon them: let us read the Works of our own Divines, who to their honour have been wanting to no Subject, and as little to this as any. I suppose he is very well satisfy'd with the *Creed*, though it contain no Arguments, and this being a *Profession* of Practical Doctrine, as that is of Faith, he had as little Reason to expect Arguments here: And this he confesses himself in effect, when he thinks he can take any advantage by it; why else does he say, *That in his Opinion, it would more have become his Lordship, if, as the Office for the Sick directs, he had made a Confession of the Christian Faith, contain'd in the Apostles Creed?* But do not Atheists and Hereticks expect Reasons of us for our Christian Faith? And then the Profession of that too, must have been *really impertinent*, because He had *certainly given the World as convincing proofs of his Opinion before.* If I might be so bold, Sir, I would venture to say, that *in my Opinion it would have more become the Person of Quality* to have spared this Reflexion; for he that professes he dyes in the Religion of the Church of *England*, professes I hope sufficiently that he believes the *Christian Faith contained in the Apostles Creed.* Yes, says the Letter, *unquestionably he believed it*, and I can assure him he as *unquestionably* professed it: and as the Office for the Visitation of the Sick directs, declared, that he *stedfastly believed* all the Articles of it. For his Lordship, who was always so strict and punctual to the Canons of the Church, would have no part of the *Office* omitted.

'But he had *submitted to a Suspension, and had certainly given the World as convincing proof of his Opinion, as if he had printed a thousand Volumes about it.* And some have written so many Volumes, that it was thought they had given the World convincing proofs enough of their Opinion, tho they have not yet submitted to a Suspension. But there are those who would perswade the World, that the Case of the Bishops is very different from the rest of the Clergy, and would make it a point of Honour in them, rather than of Conscience. His Lordship therefore declares that he had incurred a Suspension *in consequence* of the Doctrine of Passive Obedience. And that as he had *inculcated it upon others*, so he thought himself obliged to practise it upon this and all other occasions. He now only declares what he before so often taught, to testifie to the World that he was still of the

same mind, that he found no reason to change his Judgement; that no Ambition or worldly Interest had tempted him to preach this Doctrine; but that he was ready to forfeit all, even Life it self, rather than contradict or abandon it: That what he had professed before the World, he was not affraid now to dye in the profession of; and to profess it before God in the *most solemn act of conversing with him in this World*, and when he every moment expected to be summoned to appear before him in the next....

24 (the first): 'You see, Sir, how conspicuous all the true marks of a Primitive Piety are in this *Profession*; but his Lordship had not that only reason to say that he was educated in this Doctrine, and was resolved never to abjure or renounce it, tho it were at the peril of his Life, because after so long experience he could discern no ill in it, but thought it Orthodox; he had this further Reason to say it, He had lived to hear it affirmed that *Passive Obedience* is a Doctrine of but 40 or 50 years standing, and his Testimony alone being sufficient to confute that Error, it was most proper and requisite for him to aver, that he was educated in this Doctrine: and that it was not only as old as he could remember, who was now 65 years of Age, but that he was taught it as an ancient Doctrine, and always lookt upon it to be of the same Antiquity among us, with the Reformation it self, and part of that Primitive Doctrine which was then revived and established in the Church of *England*. This, Sir, was the way of maintaining the Truth of Old, by pleading against Hereticks, and if some Men in our days, take the confidence to say that so material a Doctrine is but of 40 or 50 years date, shall it be cavill'd at, if a Reverend and Learned Bishop declares that to his own certain knowledge it is ancienter than so, and that he received it from his Childhood, as the constant Doctrine of the Church of *England*, from the time of the Reformation!...

14: 'But I shall not pretend to give you, Sir, a second part of the History of *Passive Obedience*: I shall only say, that when his Lordship saw this Doctrine treated in the vilest and most opprobrious Language, and compared to the most absurd Doctrines of Popery, even to Transubstantiation it self, by such as value themselves notwithstanding upon their being Members of the Church of *England*: He had then too great occasion to declare, that he had ever this Notion of the Church of *England*, that it was as upon other accounts, so upon this particularly distinguished from Popery and Fanaticism, that it never taught the resisting and deposing Doctrines, as the opposite Parties have both done.

'Nor doth this imply, that all who have taken the Oath have thereby renounced the Church of *England*, as he would insinuate, nor so much indeed as that they have renounced this very Doctrine, tho whoever hath renounced it, the Bishop truly did suppose, that they had so far departed from the Doctrine of our Church. But as there are several different Hypotheses to reconcile men to the taking of the new Oath, so there is but one of them which is thought inconsistent with the Doctrine of Passive Obedience. For Conquest, Abdication, the taking of the Oath in a lower sense, or with a Declaration, are held so well consistent with it, that some who are Zealous Advocates for

the Oath, yet have lately written in behalf of Passive Obedience. And I believe if a computation could be made, of all who have taken it upon the account of some one or more of these Notions, those that have taken it upon contrary Principles, would not be much considerable either for *Note or Number*, though our Person of Quality should happen to be among them. One way, indeed, the Men of those Principles have to make themselves considerable, they are always most busie and violent, fancying that they have a share in Sovereignty, and valuing themselves upon being nearer a Throne, than others dare presume to be. But I hope we shall not always see affronts upon Majesty pass for Wit instead of Argument, and that Men will not always be suffered to be Wiser than the Laws. What Duty or Service can it be to Their present Majesties, to tell the people twice or thrice a Week from the Press, that Soveraign Princes are upon their good behaviour?

'I shall not doubt to say, that these who cannot take the Oath, yet wish better to Their Majesties than these their violent Adversaries, and in the end will prove better Subjects. Their Majesties are the two Persons in the World, whose Reign over them, their Interest and Inclinations oblige them most to desire, and nothing but Conscience could restrain them, from being as forward as any in all expressions of Loyalty. This is one of the strongest Temptations they meet with, and upon this account we have seen so great an example of Self-denyal since the Death of K. *Charles* II. that the like can scarce be shewn in any Age; in a Bishop to whose Care and good Instructions is in great measure owing the Protestant Succession to the Throne, who so long has run all the hazards of the Court, and is still forced to decline the rewards of his eminent Services, with the same good Conscience wherewith he performed them. And in general, I have this one Request to make, to all who are true Sons of the Church of *England*, that they would be pleased but to consider with themselves, at what time in their Lives before, they took the Suspended Clergy to be the Men they now seem to be taken for? Did they at any time till just now, suspect them to be so fond of suffering for an empty and groundless Opinion? They can best judge who were so lately in the same dangers with them, they acted then unanimously upon a Principle of Conscience, but considering men know how impossible it is, for all men to have the same sense of things in such a juncture as this. And must those of the Church of *England* only, not be allowed to have tender Consciences?

'I perceive I am carry'd too far; but who can forbear to be concerned, to see some men lose their Charity, as fast as others are losing their Preferments? I believe the suspended Clergy as little regard the hopes as the fears of that Lay-Gentleman, who declares publickly and in Print, that *he hopes they will meet with little compassion;* they will excuse him his compassion, if he will but act with more Charity, and in his cooler thoughts seriously reflect upon the ill treatment he has used towards a Bishop who would have been a Glory to the Church in any Age, and he and many more, are reserved by Providence for Blessings to the present Age, if we will not deprive our selves of them. We have seen two snatched away almost at the same time, let us so

lay it to Heart, as not to provoke God to send down upon us, those *Judgements*, which he is wont to deliver the *Righteous from*, by *taking them away* to himself.

'These two good Bishops spent their dying Breath in recommending the Doctrines of Peace, and in following their Masters example, as far as it was possible for them, by bequeathing the Blessings of Peace and Unity to the Church; which is the best Legacy that any Bishop could leave, though it has been called so in derision by one, whose scurrility nothing can escape, since it has had the good luck to be mistaken by some for Wit. ...

50: 'If this be a Digression, Sir, I hope it is a very excusable one, since occasions are so industriously sought for, to asperse the Suspended Bishops; but what I have now said, is not so much to vindicate them, as to observe to you, that they have been slandered by him. For after the universal commendation and applause of the Kingdom, nothing could be added to compleat their Praises, but the Reproaches of such men as he.

'The Writer of the Letter observes, That *King* James *has done more mischief by the divisions he has occasioned among us, than he could have done by his Persecutions.* And I beseech him, who raised these Divisions, they who desire only to enjoy their own Consciences in Peace, or those who fill the Nation with complaints, if a dying Bishop declares that he acted purely out of Conscience. What could tend more to the healing our Divisions than this, if men would but consider it, and make a due use of it? But when this Gentleman must needs know, that his Lordship at the same time received the Holy Sacrament, at the hand of a Reverend Divine who has taken the Oath, to insinuate that he would *hardly allow those who have taken the New Oath, to be so much as Out-lyers of the Church of England*, is a thing, I confess, that I can scarce reconcile to any degree of Charity. And can any thing inflame mens Minds, and widen our Divisions, more than such forced Interpretations of an Action which did so naturally tend to our Peace?

'There was indeed great Reason to hope that *the words of a Dying Man just going to receive the Sacrament, would be the more credited, and make the deeper impression; for so good a Man could not be easily deceived himself, and at such a time it's certain did not design to deceive others.* Tho he doth the Bishop wrong to say he declared, that his *not taking of the Oath was the great consolation he had at that time.* His Lordship declared, 'tis true, that he found *much inward satisfaction* from it, but he had all the *Consolations* besides, as *great* as so good a man could have when he came to dye. The comfort of having always stood firm to his Duty, the remembrance of a well spent Life here, and the joyful hopes of a better in Heaven. But it was then most requisite, that he should particularly express his *inward satisfaction* as to this matter of the Oath, when Humour and Obstinacy, and any thing rather than Conscience, has been suspected to hinder Men from taking it; when some men could not be allow'd to suffer with as good a Conscience, as others to avoid suffering. 'Twas then certainly the most proper, and the most seasonable and charitable thing a dying Bishop

could do, to declare that nothing but Conscience was the cause of his refusal; and that he now *enjoy'd the peaceable fruits of Righteousness*, in the testimony of a good Conscience for so doing.

'This methinks should calm mens Tempers, or at least so far abate their Passions, as not to let them prosecute our *Divisions* into the other World, and suffer neither the Living nor the Dead to be at rest. All who have a true concern for the Church, and a just zeal against our *Divisions*, and *the Vnreasonableness of a new Separation*, can never better employ their Zeal, than by taking this opportunity from the Solemn Protestations of two dying Bishops, to incline men to more mild and favourable thoughts, and by using all their interest and endeavours to prevent that *Deprivation* which is much to be feared, will be of dismal consequence to this Church. To say nothing of the rest of the Clergy, if so many *Bishops* should be *deprived*, against whom there is not the least exception, but that they cannot take a *New Oath*, who would be most of all caressed by those, that are now so much displeased at them, if they would but be *Forsworn:* If others should be put into their Sees, who since worthy men will scarce be fond of being so preferred, must be much inferiour to them in all Qualifications, but that of taking an Oath; these things must of necessity lessen the Reputation, and weaken the Authority of the Clergy, and in effect, ruin the Church, without any *Schism* or *Separation*. What could Papists do or wish more, than to deprive us of so many of the principal Guides and Fathers of our Church at once? Now we are upon a design of *Comprehending* other Protestants, shall we have no regard for the *Metropolitan* himself, and so many *Suffragan* Bishops of our own Church? What great incouragement is there to be so active and sollicitous about a *Comprehension*, when they, to whose Care and Authority that chiefly belongs, must be excluded and deposed? When they, who in that solemn manner, and with that danger to themselves, told King *James*, that they *wanted no due tenderness towards Dissenters, but were willing to come to such a temper, as should be thought fit, when that matter should be considered, and settled in Parliament, and Con*[*vocation*,] are now so far from being admitted into Parliament, or Convocation, that they are themselves called *Dissenters*, though not with much *tenderness* by our *Person of Quality*. If it be expected from them, that they should be content to suffer as much from Protestants now, as they were ready to undergo not much above a year since, from Papists; yet what has the Church of *England* deserved, that it must be deprived of the benefit of their Government?...

57: 'The same day in which his Lordship made this Recognition and Profession, he afterwards made his Will and ordered a Clause to be inserted, declaring his stedfastness to the Church of *England*, as by Law established; for no worldly affair could divert him from that constant Zeal which he had for the Truth and Purity of Religion. His care for the Church took up very much of his thoughts, and when he had asserted her Doctrine, and had done his utmost towards the settlement of Truth and Unity, he with much satisfaction left her to his Protection, into whose hands he commended his own Spirit. His Faith towards God, his Charity towards all Men, and his cheerful

Patience under so terrible a Disease, was indeed admirable, when his dear Relations and Friends about him, flattered themselves with hopes of his Recovery, he would often say, *that he knew the Symptoms were dangerous, and he believed mortal*, yet as he was willing to dye, so having lived in a constant preparation for Death, he was not at all discouraged at the sensible approaches of it, but took his final leave of his Lady, and of his two Sons, with the greatest presence of mind, as well as with all the Pious tenderness of the best of Husbands, and of Fathers. He said with such affection, as discovered an extraordinary degree of Charity, *that he forgave all the World*, and as became that humility which was so peculiar to him, he was pleased not only to give his Pardon and Benediction, but to ask forgiveness of all about him, for any thing wherein he might have offended them: Who returned all the thanks for his perpetual kindness and favours that their Tears could express. Being asked whether the Exhortation in the Office of the Visitation of the Sick should be read, he answered, *Yes by all means, he would have nothing omitted which might express his Humiliation and Repentance.* When his Physicians came to him immediately after his receiving the H. Sacrament, he told them in a chearful Voice, *That he had now been under better hands than theirs.* And at another time when the proper Remedies were used, which must needs be very painful in such Distempers, he only said, *And is Life worth all this at threescore years and five?*

'Thus he lay in much pain, but with wonderful Resignation of himself, wholly to the Divine Will, and with a clear use of his understanding till *Thursday*, when he fell into a kind of dosing sleep, and about Four next morning there appeared a great change in him, tho he then repeated the Lords Prayer after his Chaplain who pray'd by him, but seem'd insensible before the Prayers were ended. Afterwards he was observed to lift up his hands in Prayer to himself, but his Voice had failed him; and from that time he lay in Convulsions struggling with Death, till he found his Passage into a better World, on *Friday*, *Aug.* 30. about Nine at night.

'I know, you, Sir, and all good men must heartily lament so great a loss, which always would have been great, but never greater than now. And it seems a sad indication of Gods wrath, that such men are taken away from us at a time when there is most need of them. But however it may please God to deal with a sinful People, we ought to bless his H. Name for his gracious mercy to him, and to us all in him who was never wanting to his Country in his Life, or at his Death, but has done his glorious part to save the Church twice in the space of one year.

'And as he was a publick good to the Nation, so was he a peculiar Blessing to all that had the happiness to be near him. He was of an extraordinary courteous and generous Temper, always affable and easie of access, free and chearful in his Conversation, full of meekness and condescension, a great Encourager and Patron of Learning in others, which he possessed to so great a degree himself. For by long and constant study, most Controversies were become familiar to him, and by the advantage of Books, and his own Observation, join'd with an ex-

cellent Judgement, he was very skilful and dextrous in business; and that experience which all men had of his Integrity and goodness did mightily facilitate whatever he undertook. He had successively many very considerable Preferments, but none of his own seeking. For he never was the man, that sollicited for any, but when they were offered, did not decline an opportunity of being more useful in his Generation. He Preached frequently to the very time of his Suspension, and he was a constant Preacher for many years, and always much esteem'd. This constant Blessing attended him, that he was a Peace-maker where ever he came, and he was so prudent, and so successful in all the wise and kind Methods of gaining upon obstinate men, that the worst Enemies of Episcopacy were oftentimes reconciled to the Order it self for his sake. And I may confidently say, he left himself as few Enemies as ever any Bishop did; and indeed, it were hard if he should have left any, when his only business was to promote the peace and benefit of Mankind. And this he did by condescending to their infirmities, and by gentle and prudent ways, but never used any mean or unworthy compliance. He always maintained the height of his Character, and the Sacred Dignity of his Office, and stedfastly adhered to the Articles and Canons of the Church in all particulars. And that lively sense of Religion, and conscientious Regard to his Duty, with that Candor and Charity which appeared in all his Actions, gained him a strange awe and reverence from those of a contrary Opinion. He was reverenced by all, but always most esteemed by those who best knew him. He was always popular, tho he never made it his business to be so, and it was seldom his fortune to be of the popular side; and he who was so obliging to all, yet durst displease even his Friends when God and Religion was the cause.

'He was of true *English* Courage, mild and peaceable, not easily mov'd, but sedate and undaunted; and he has been sometimes heard to say, when Dangers were most threatning, *That he thanked God he never much knew what fear was, when he was once satisfy'd in the goodness of his cause:* And till then, he never would ingage himself in any. His judgement of Persons and things was determined by their own right and worth, not by the success. He never thought the worse of a despised and unbefriended cause, nor was ever discouraged under the most discouraging circumstances, but his Zeal was still then most vigorous, when he saw the Church in most distress, and in most need of it.

'A settled firmness of mind carry'd him through all the changes of Fortune with the same calm and even temper; he was the same in the *Tower*, and at his Tryal, that he was in his own Palace at *Chichester*, always unalter'd and unconcern'd: Amidst the acclamations and applauses of the whole Nation, he was still the same that he had been in his most retired and private condition, and made only this advantage of it, to recommend the Duties of Obedience to God, and to the King, with the greater Authority.

'This he did in *September* 1688, soon after the Bishops Tryal, going a Visitation extraordinary throughout his Diocess, for that very purpose, as His Grace my Lord Archbishop of *Canterbury* had appointed,

whose least intimations he never failed to observe. He took a long and expensive Journy, when he was very unfit for travel, being much afflicted with the Gout, that he might lose no opportunity to employ that esteem which the whole Kingdom had of his Merit, to the Glory of God, and for the Interest of His Majesty.

'There is scarce a Gentleman in *Sussex* but can testify, with what Zeal he recommended to them Stedfastness and Perseverance in the Profession and Practice of the Doctrine of the Church of *England;* and particularly, in their Loyalty to the King. This he insisted upon, that they must be ever Loyal, and by no means resist upon any account whatsoever, if they would be true to the Principles of the Church.

'This I say, Sir, the Gentlemen of that County well remember, who met him in the several parts of his Diocess, with that respect which was wont to be payed to the Primitive Bishops. His Lordship was always exceedingly dear to them, and they to him, but his coming now among them, was like the return from banishment of St. *Athanasius* or St. *Chrysostom*.

'It must be confessed, that his Lordship lay under the same misfortune with most of the Nobility and Gentry at that time, to have his Duty and Affection to the King misunderstood. But he was content to be Loyal, under the reproach of Disloyalty; which is the greatest Instance of Fidelity that any Subject can give.

'He had a sober, and rational, and powerful sense of Religion, and how despicable soever it might appear to the World, he still thought it worth the suffering for, he considered that it is more dear to God himself, than to the best and most zealous men: and that God is most willing and able to maintain it. But if it must be revived in a degenerate age, by the same sufferings by which it was at first propagated, he was prepared to submit to the severest Methods of the Divine Providence; and he could not imagine that it should make much for the Interest of Religion, to defend it against it self, against its own Doctrine. He remembered whom we are to follow, him who was meek and lowly, who did at first command all his Followers to take up the Cross, and has given a Dispensation to none, at any time, to refuse it.

'But his Character will be best taken from S. *Paul's* words; For he was directly that Bishop whom the Apostle describes, *blameless as the Steward of God, not self-willed, not soon angry, not given to Wine, no Striker, not given to filthy lucre, but a lover of Hospitality, a lover of good Men, sober, just, holy, temperate, holding fast the faithful Word, as he had been taught, that he might be able by sound Doctrine, both to exhort and to convince the Gainsayers.*

'Thus, Sir, you have his full Character, the rest is an imperfect account of the late Bishop of *Chichester*, though perhaps not so short as you expected it should be, unless it had been more exact. But I had no design to write His Lordships Life, any further than to shew, *That being trained up from his Childhood in the way he should go, when he was old he did not depart from it, but feared the Lord and the King, and medled not with them that are given to change.*

'The Vindication was needless, I confess, and tedious, but upon the

whole I shall make no excuse for the length of this Letter. I could not write of His Lordship in fewer words, for whilest I am writing to you of him, so long methinks I enjoy His Lordship's presence, and live over again those happy hours which we have formerly spent with him; and you will not blame me, Sir, if I am desirous to recall as much as I can, and to prolong that time now, which we always thought so short in the injoyment. And may the remembrance of his Doctrine, and the Imitation of his Example, revive and endear that time to us, till it be improved to a blessed Eternity with him in Heaven. I am

'*SIR*,

'*Your Humble Servant.*'

POSTSCRIPT.

'*It may, Sir, be a further satisfaction to know the sense which the late Lord Bishop of* Worcester *had of the New Oath; who made the same profession in effect, that my Lord Bishop of* Chichester *did, though not altogether in so solemn a manner. I shall say little of that excellent Prelate, but the opinion which all men generally had of his Worth, and the Reverence with which he is always mentioned, cannot fail of rendring his Judgment upon his Death-Bed, very considerable in this matter.*

'*His Lordship sent for a Reverend Divine, and after an hours discourse concerning the New Oath, and giving his Reasons why he could not take it, and expressing a great concern for the Clergy who were of another Opinion, and particularly for those of his own Diocess, he concluded with these words,* If my heart do not deceive me, and Gods grace do not fail me, I think I could suffer at a Stake, rather than take this Oath. *These words were spoken on the 23d of* June, *being the Lords Day, about six in the Afternoon, two days before he dy'd, when His Lordship had as entire use of his Reason, as ever he had in the best State of his Health.*

'*It is very observable, that the only two Bishops who have dyed since the refusal of the Oath, have declared, When they had now done with this World, and had no other expectations but of Death and Judgement, they refused it only upon a Principle of Conscience. And all who have any Charity or Conscience themselves, or the least respect for the Church of* England, *must give great regard to the dying words of two such Bishops, in whom their worst Enemies can find nothing to blame, but that which shall be their eternal Honour, that all the Temptations and Inducements which probably can happen in any Case, could never prevail with them to take an Oath against their Consciences.*'

Capel Wiseman. See Wood's *Ath. Ox.* IV. 892; Walcott's *Wykeham* 379; Cotton's *Fasti Eccl. Hibern.* III. 282, 362; V. 249. 'Harris (266) says that his patent was dated 10 Dec. 1683, and was consecrated at Ch. Ch. Dublin 23 Dec. and died 1695. He was chaplain to his godfather Arth. Capel e. of Essex and ld. lieut. of Irel. It is somewhat singular that the Christian name of his immediate predecessor in the see of Dromore *Essex* Digby, had it from a former viceroy of Ireland of the Devereux family, an earl of Essex.

'Admitted pens. 10 Nov. 1654 under Paman.

'In 1693 he was one of the 3 Bps. appointed by the lords justices of Ireland to try Bp. Hacket of Downe for non residence and deprived him of his bpric. v. my Vol. A. C. W. 382.' WM. COLE.

274 l. 10. *tumulatur juxta conjugem.* See *Gent. Mag.* 1786, 833, 834. See on bp. Turner Wood's *Ath. Oxon.* IV. 545, 891; two letters in Gutch *Collect. Cur.* I. 344, 420.

274 l. 20. THO. WHITE. See Nichols' *Leicestersh.* I. [2]; II. 90 n.; Wood's *Fasti* II. 392; Tanner MSS.; two letters in Gutch *Collect. Cur.* I. 421, 440.

Kennett says of him (Brydges' *Restituta* I. 60): 'The mother of Dr. Thomas White, a widow and grave matron, lived long in the family of William Brockman esq. of Beachborough in Kent, and was nearly related to that family, and had a jointure of estate in or near Romney Marsh holding of the court of Aldington.

'He was an eminent Preacher in London, Chaplain to the Princess Anne, ... a man famous for strength of body and greatness of courage. He fairly beat a trooper of the king's Life-guard at Dartford in Kent, and made him bring the Parson's horse into the stall from which he had moved him; for which King Charles II. jocosely charged him with high treason.' He insisted on Hen. Wharton's being examined for ordination, before the age of 23 (D'Oyly's *Sancroft*, II. 116, 117). Calamy (*Life* I. 409) says that he died 30 May and was buried 4 June; Evelyn dates his burial 5 June 1698 (*Diary*, ed. 1854, II. 349): 'Dr White ... was buried in St Gregory's churchyard or vault at St Paul's. His hearse was accompanied by two non-juror bishops Dr Turner of Ely and Dr Lloyd, with forty other non-juror clergymen, who would not stay the office of the burial, because the dean of St Paul's had appointed a conforming minister to read the office; at which all much wondered, being nothing in that office which mentioned the present king.'

75 l. 24. THO. WATSON. See Du Moulin's *Parerga* bk. III. epigr. 13 p. 113; Tanner MSS. An intimate friend of Baker's, whom he desired to make his chaplain (Masters 4). The protestant mob which attacked St John's in Dec. 1688, made the bishop prisoner, but he was brought off by the students (MS. Cole XVIII. 194 b, 195 b; D'Oyly's *Sancroft*, ed. 2, 217 n.; Wood's *Ath. Oxon.* IV. 870 n.; Whiston's *Memoirs* 23). See for authorities on his trial and deprivation for simony Patrick's *Works* IX. 547, 548 n.; Patrick's *Life* 179; *Vernon Letters* II. 334, 338, 376; indexes to Luttrell and Burnet; MSS. Baker XIV. 121; MS. Cole XXX. 149; Tindal XV. 302, 303; XVI. 106, 107; Masters' *Life of Baker* 9, 14, whence it is clear that Baker regarded the prosecution as a factious persecution; compare Evelyn's *Diary* 3 Aug. 1696: 'I went to Lambeth and dined with the archbishop, who had been at court on the complaint against Dr Thomas Watson, who was suspended for simony. The archbishop told me how unsatisfied he was with the canon-law, and how exceedingly unreasonable all their pleadings appeared to him.'

P. 276 l. 2. *advocationem trium rectoriarum.* Fulbourne St Vigors, Brinkley, Brandisburton.

P. 276 l. 4. *ptochotrophium.* In the chancel of Cherry Hinton church on a black marble slab:

'Here lieth the body of Mr William Watson, born at Hull in the county of York; in testimony of his love to religion and the decency of God's worship he beautified this chancel and erected this altar; and in gratitude to the place of his nativity endowed the hospital there built by his brother Thomas lord bishop of St David's; he died Dec. 2 an. 1721, æt. 84.'

P. 276 l. 7. *epigraphen:*

'When I was at Hull in 1749, I took the inscription, on a piece of marble fixed over the door of the fine hospital there, facing the north side of Trin. Church (MS. 35, 16): it is a very little matter different, not worth noting, from the above (vol. 40, 14) letter from abp. Sharp (dated from Petty France Apr. 24, 1711) to the bp. at Wilbraham near Cambridge, informing his lordship that he had shewn the inscription to her majesty, who had made no objections to it (*ib.* sqq. and in several other of my volumes are great materials for the life of this bishop, whose political principles have laid him open to the prejudices of most people, who have more attended to the exaggerations of Burnet than perhaps he deserved). In one of my volumes are many of Mr Baker's letters to his ldp. during the heat of his prosecution or persecution, call it which you will: but they relate chiefly to the bishop's private concerns at Wilbraham. The acquaintance and good word of such a man as Mr Baker will go a great way to counterpoise the malevolence of such a partisan as Burnet'. WM. COLE, 1777.

P. 276 l. 16. *obiit.* At Wilbraham. *Hist. Reg. Chron.* p. 27.

The following Cole MSS. may be consulted:

'Watson, Thos. pedigree, xl. 157. ... xxvi. 105; xxx. 149, 150; xl. 7—(15)—19. Letter to Nalson, xxx. 149, 150. Baker's letters to xxx. 208—217. letter to, about Lloyd bp. Worc. xxxv. 103, 104. Exor. to Dr Nalson can. Ely xl. 4, 5.'

See also Tindal XIV. 51, 302.

P. 276 l. 18. EDW. STILLINGFLEET. See *Biogr. Brit.*; Chaufepié IV. 373 seq.; Tanner MSS.; Burnet; Luttrell; Wood's *Fasti Oxon.* II. 204; *Bodl. Catal.*; Baumgarten, *Merkw. Bücher* VI. 245; Carter's *Cambridge* 257; Lady Warwick's *Diary*, Lond. R. T. S. 1847, 89, 90, 144, 265. The grace for his D.D. degree, 4 July 1668, in MS. Baker XXV. 253.

He joined A.D. 1675 with Jo. Tillotson, Benj. Whichcote, Matt. Pool and others in encouraging the endeavours of Thos. Gouge to establish schools in Wales and distribute Welsh bibles, testaments and *The Whole Duty of Man* (Calamy *Acc.* 10).

He befriended Ri. Kennet, B.D., a noted tutor of C. C. C. C., ejected from East Hatly Cheshire: 'Soon after Mr. *Kennet* was Silenc'd by the *Act* of *Vniformity* Mr. . . . *Stillingfleet* assisted him in taking a capacious House at *Sutton* in *Bedfordshire*, where he set up a

private School, keeping a Conformist to teach it. Many Gentlemen (and some that were no Friends to the Nonconformists) committed their Sons to him. In some time the Schoolmaster left him, and he took the care of the School upon himself, and was conniv'd at; the neighbouring Gentry having a great esteem for him: And his Wife's Son had a Licence and was his Usher. He was excellently qualify'd for this Office. He went to Church both Forenoon and Afternoon on the Lord's Day, and was there with the First' (*Ibid.* 118).

Sam. Fownes 'was a Man of excellent Parts, and a good Scholar and had read much for his Time. He died Young. Dr ... *Stillingfleet* had a great Respect for him, on the Account of his Parts and Learning' (*Ibid.* 751).

Stillingfleet, with the bishops of Ely and Chester, wrote a preface to Jo. Humfrey's *The Righteousness of God reveal'd in the Gospel, or an impartial Enquiry into the genuine Doctrine of St.* Paul, *in the great Article of Justification.* 4to. 1697 (*Ibid.* 622).

He was a friend of Jos. Truman of Clare hall, ejected minister of Cromwell Notts, who 'told Mr. *Stephens* the Night before he died, that Dr. *Tillotson* and Dr. *Stillingfleet* had cut out a great deal of Work for him' (*Ibid.* 528; *Contin.* 697). 'Dr. *Tillotson* and Dr. *Stillingfleet* counted Mr. *Bowles* [Edw. B. of Cath. hall, ejected from York] a very extraordinary Person. One from whom I have it, was told by the latter of them, that they desir'd to bring him into the Establish'd Church, above any one Man in *England.* They spent a whole Afternoon together upon him in *London,* but a little before the *Act of Uniformity* took place, but could not prevail. His final Answer was; *I can easily do enough to lose my Friends, but I can never do enough to gain my Enemies*' (*Contin.* 933).

See some comments on Stillingfleet's charge 21 Oct. 1696 in Calamy's *Life and Times* I. 373, 374. Dan. Williams and Ste. Lobb both appealed to him in a controversy among the dissenters in 1697, and he 'returned an answer with great frankness' (*ibid.* 394—397; Nelson's *Life of Bp. Bull,* 1713, 264—275).

He was obnoxious to James II. because of his opposition to the Romish church (Patrick's *Autobiogr.* 122 seq.). On 14 Jan. $168\frac{8}{9}$ he with Tillotson, Tenison and others met 'to consult about such concessions as might bring in dissenters to our communion' (*ibid.* 141).

Bentley (*Works,* ed. Dyce, I. pref. xlix. l); after quoting from Boyle *I am satisfied how unnatural a step it is for an Amanuensis to start up Professor of Divinity:* 'As if a person, who in his youth had been an Amanuensis to a Bishop, was upon that account made unfit to be Doctor of Divinity ...

'I should never account it any disgrace to have served the .. Bishop of Worcester in any capacity of a scholar. But I was never Amanuensis to his Lordship nor to any one else; neither did his Lordship ever make use of any Amanuensis .. I was first Tutor to his Lordship's son, and afterwards Chaplain to himself; and I shall always esteem it both my honour and my happiness to have spent fourteen years of my life in his family and acquaintance, whom even envy itself

will allow to be the glory of our church and nation; who, by his vast and comprehensive genius, is as great in all parts of learning as the greatest next himself are in any.'

Edw. Bernard to Bentley 20 Dec. 1690 (Bentley's *Corresp.* ed. Wordsworth, 12 l. 5): 'Salutabis meo nomine familiam vestram; et praecipue Ecclesiae nostrae decus ac defensorem praecipuum.'

Same to same Kal. Febr. 1691 (*ibid.* 13 l. 21): 'Vale, et amicum tuum insulae Anglicanae gloriam meo nomine saluta.' cf. p. 21 l. 18.

Bentley to Jo. Evelyn 15 Febr. $169\frac{4}{5}$ (*ibid.* 95 l. 20): 'my Lord ... has been so ill of the Gout in his stomach, and continues so at present, that he has not been out of his bed-chamber since the receipt of yours.'

'Same to same, St James's 12 Jan. $169\frac{6}{7}$ (*ibid.* 133): 'I left the Bishop pretty well at Worcester; but since my departure, he has had a severe fit of the Gout, which anguish was doubled by the sickness of his Lady, the best of women; who, I fear, at this very moment is dying, or dead, of a dropsy.'

Jo. Evelyn to Bentley, Wotton 20 Jan. $169\frac{6}{7}$ (*ibid.* 136, 137): 'I am sorry to hear my Lord of Worcester is losing his Excellent Lady, and himself still under so painful an Infirmity, whose health ought to be precious to all the learned and pious of the Age. His late piece against the *Socinians*, worthily reproving those audacious spirits who set up for the only Wits and Men of Reason, gives a reasonable Reproof to the Insolence of some, and Slothfulness of others, among the Sons of our own Clergy; for I do not look upon the others as belonging to our Church.'

Bentley to Evelyn 21 Oct. 1697 (*ibid.* 152): 'I thank God I have had a pleasant time of it in the Country, and left the Bishop of Worcester in pretty good health.'

Same to J. G. Graevius, St. James's 25 Dec. 1697 (*ibid.* 156, 157): 'Toto hoc tempore bimestri haesi Vigorniae, quae urbs c. fere M. P. abest a Londino: ibi una cum veteri meo Patrono *πολυμαθεστάτῳ* Stillingfleto, qui sedis istius Episcopus est, bene libenter hos menses consumpsi.'

Same to his brother Jas. Bentley (1699, *ibid.* 181): 'The Bishop of Worcester (my old patron), who is now at London, lies very sick; and I fear he will hardly recover.'

'Same to Jo. Evelyn 3 May 1699 (*ibid.* 182): 'I come now to wait upon you with a request, that you would meet Sir Rob. Southwell, Sir Christopher Wren, and other friends, at Pontac's today at Dinner, in order to make an Act of Council at Gresham College, to desire our President and the late President to obtain a Public Library for the Royal Society.' Endorsed 'concerning purchasing of the B. of Worcester's Library.'

Evelyn's *Diary* 29 Apr. 1699 (II. 352, ed. 1854): 'I dined with the archbishop; but my business was to get him to persuade the king to purchase the late bishop of Worcester's library, and build a place for his own library at St. James's, in the park, the present one being too small.'

'3 May (*ibid.*). At a meeting of the Royal Society I was nominated

to be of the committee to move the king to purchase the bishop of Worcester's library.'

White Kennett to Sam. Blackwell 12 June 1708 (Brydges' *Restituta* III. 374): 'In Mr. Harley's absence I have gained access to his collection of MS. books and papers, which are indeed a multitude, and most of them originals. Mr Townley the keeper is employed to buy in stock at any rate. He lately purchased the large collections of Sir Simonds D'Ewes, and, what is more pity, of Bp. Stillingfleet, and is now treating for heaps of books and papers of old John Fox.' Only Stillingfleet's MSS. were bought for the Harleian collection; the books are in abp. Marsh's library Dublin (See Marsh's letter to Dr. Smith, 4 May 1700, in *Letters from the Bodleian* I. 103—109).

Bentley's epitaph on Stillingfleet in Worcester Cathedral (Monk's *Life of Bentley* I. 135):

'H. S. E.
EDVARDVS STILLINGFLEET, S. T. P.
EX DECANO ECCLESIAE PAVLINAE EPISCOPVS VIGORNIENSIS,
IAM TIBI, QVICVNQVE HAEC LEGES,
NISI ET EVROPAE ET LITERATI ORBIS HOSPES ES,
IPSE PER SE NOTVS:
DVM REBVS MORTALIBVS INTERFVIT,
ET SANCTITATE MORVM, ET ORIS STATVRAEQVE DIGNITATE,
ET CONSVMMATAE ERVDITIONIS LAVDE,
VNDIQVE VENERANDVS.
CVI IN HVMANIORIBVS LITERIS CRITICI, IN DIVINIS THEOLOGI,
IN RECONDITA HISTORIA ANTIQVARII, IN SCIENTIIS PHILOSOPHI,
IN LEGVM PERITIA IVRISCONSVLTI, IN CIVILI PRVDENTIA POLITICI,
IN ELOQVENTIA VNIVERSI
FASCES VLTRO SVBMISERVNT.
MAIOR VNVS IN HIS OMNIBVS, QVAM ALII IN SINGVLIS.
VT BIBLIOTHECAM SVAM, CVI PAREM ORBIS VIX HABVIT,
INTRA PECTVS OMNIS DOCTRINAE CAPAX
GESTASSE INTEGRAM VISVS SIT,
QVAE TAMEN NVLLOS LIBROS NOVERAT MELIORES,
QVAM QVOS IPSE MVLTOS SCRIPSIT EDIDITQVE,
ECCLESIAE ANGLICANAE DEFENSOR SEMPER INVICTVS.'

Of his *Origines Sacrae* there is a Dutch translation. *Heilige oorsprongkelykheden of bewys van de autoriteit der h. Schriftuur, uit het Eng. door J. Uebelman.* 4to. Amst. 1690. 4to. Utr. 1704.

STILLINGFLEET'S CONTROVERSIES.

Gilbert Rule: *Answer to Dr.* Stillingfleet's *Irenicum* (Calamy *Acc.* 518).

Jo. Barrett, M.A., ejected minister of St. Peter's Nottingham: Two controversial treatises against Stillingfleet, in defence of the nonconformists (*Ibid.* 524).

Jo. Humfrey, M.A., ejected minister of Frome: *An Answer to Dr.*

Stillingfleet's *Sermon entit.* The Mischief of Separation, 4to. Lond. 1680. *Reflections on the Doctrine of Mr.* Baxter; *or a Vindication of Dr.* Stillingfleet, *Mr.* Baxter, *Mr.* Humfrey, *and Mr.* Clark, *against Dr.* Chauncey (*Ibid.* 620, 622; many more in Wood's *Ath. Oxon.* IV. 745 seq.).

Jo. Troughton, B.A., ejected fellow of St. John's Oxford: *An Apology for the Nonconformists, shewing their Reasons both for their not Conforming, and for their Preaching publickly, tho' forbidden by Law. With an answer to Dr.* Stillingfleet's *Sermon, and his Defence of it.* 4to. 1681 (Calamy *Acc.* 69).

Benj. Agas, M.A., ejected minister of Cheyneys Bucks: *An Antidote against Dr.* E. Stillingfleet's *Vnreasonableness of Separation.* 4to. 1681. (Calamy *Contin.* 143).

John Howe: *A Letter to a Person of Quality, who took Offence at Dr.* Stillingfleet's *Sermon about Separation.* 4to. (Calamy's *Acc.* 236; Howe's *Works*, Lond. 1822, IV. 453).

Dav. Clarkson, the famous puritan tutor of Clare: *No Evidence for Diocesan Episcopacy in the Primitive Times; in answer to Dr.* Stillingfleet. 4to. 1681; and *A Defence of it* in 4to. 1682 (Calamy *ibid.* 667).

'In a collection of original letters from Dr Patrick afterwards bp. of Ely to Mrs Gauden, is this passage in one dated Sat. Oct. 7. 1665: *This was the occasion of the report that Mr. Stillingfleet was dead; the reader of St. Andrew's Holborn dying a good while ago. But as for Mr Stillingfleet, he hath not beene here a long time, but gets his place supplyed by somebody.* Whether this was mentioned as a reflexion upon him for deserting his cure in this time of sickness, or not, I can't be positive. Mr Patrick never quitted his all the time of the plague, and thought it his duty not to do so. (MS. Cole ix. 291).' WM. COLE.

OTHERS OF THE NAME.

Jo. S. the bishop's elder brother, fellow of S. John's (Is. Milles' *Life* 16); has Latin and English verses on Thos. Gataker (G's *Life*, f. L2 v°. seq.). Jo. Stillingfleete son of Sam. S. gent., of Cranburne, at school there under Sharpe, adm. pens. 23 Oct. 1647; admitted scholar for Dr. Goodman on the nomination of Wm. earl of Salisbury 10 Nov. 1647. B.A. 165½, M.A. 1655, D.D. 1668. Rect. of Beckingham Linc. and author (Wood's *Fasti* II. 204).

Edw. S., son of Edw. dean of S. Paul's, born at Sutton Beds., at S. Paul's school under Dr. Gale, adm. pens. 12 Mar. 167⅞ under Billers; admitted lady Marg. scholar 4 Nov. 1678. B.A. 168½, M.A. 1685, M.D. 21 June 1692; F.R.S. 30 Nov. 1688; rect. of Newington Butts, which he exchanged for the rectories of Woodnorton and Swanton Norf.; Gresham prof. of physic. Died 1708 (Ward's *Gresham Prof.* 281; Stillingfleet's *Life* 24).

Jas. S. the bishop's son, preb. Worc., rect. Hartlebury (*ibid.* 24, 151; Monk's *Life of Bentley* I. 18). Jo. Mill gave him a high character when an undergraduate at Wadham (Bentley's *Corresp.* 35).

Rob. S., B.A. of Emm. coll., has verses in *Acad. Cantabr. Affectus*, $168\frac{4}{5}$ f. Yb.

Edw. S., of the bishop's family (Nichols *Topographer* I. 525).

Benj. S., the bishop's grandson, son of Edw. M.D., coll. Trin., ob. 1771 (Dodsley's *Poems*, 1782, I. 327 seq.; Nichols *Poems* VI. 109): a naturalist and poet, educated at Norwich School (Carlisle's *Gramm. Schools* II. 187). *Works and Life*, by Coxe, 1811, 8vo. 3 vols. Index to *Correspondence of Dr Ri. Richardson.* On his rejection when candidate for a Trinity fellowship see Monk's *Life of Bentley* A.D. 1727 (II. 254).

Jas. S., the bishop's great-grandson, rector of Hotham near Market Weighton (Jos. Milner's *Life* i n., lii—lvi, c; Tho. Dykes' *Life*, 16).

277 l. 13. ROB. GROVE. He has verses in *Acad. Cantabrig. σῶστρα.* 1660. f. C 3. See his works in the *Bodl. Catal.* Tanner MSS. Dallaway's *West Sussex* I. 93; his monument *ibid.* (city of Chichester) 137; Horsfield's *Sussex* II. 32; MS. C. C. C. Oxon. cccvii. 65; Luttrell's *Diary* II. 279; IV. 115, 125; Ayscough's *Catal. of Brit. Mus. MSS.* 233 n. 144; Burke's *Landed Gentry* 510 b.; Newcourt I. 83, 230, 268; II. 7, 366; Hardy's *Le Neve* I. 252; II. 331, 452; Wood's *Ath. Oxon.* IV. 337. He took part in drawing up the famous petition against the king's declaration for liberty of conscience, May 1688 (Patrick's *Autobiogr.* 133, 134). As chaplain to bp. Henchman he prefixed his *Imprimatur*, 6 Dec. 1669, to Gataker's *Antidote against errour concerning justification.* *Life of Prideaux* 109: 'Bishop *Grove* . . , whilst the horses were running away with him, endeavoured to leap out; but the hinder wheel of the coach overtook him, ran over him and broke his leg, of which he died.' *Ibid.* 112: 'There have been frequent instances of Bishops, who dying too soon after their promotion have left their families in such poverty, as to want charity for their necessary subsistence...This was the case of Bishop G—ve.'

278 l. 14. *Scripsit Latine Responsionem.* The English is in Tanner MS. 374.

278 l. 22. WM. BEVERIDGE. *Biogr. Brit.; Gen. Dict.* of Birch and Bernard; lives by Kimber and Hartwell Horne before their edd.; Carter's *Cambridge* 263; Chaufepié; Baillet II. 262; Clement III. 267; Fabric. *Hist. Bibl.* II. 335 seq.; *Bodl. Catal.;* Darling's *Cyclop.;* Tanner MSS.; MS. C. C. C. Oxon. cccviii. 61; Anderdon's *Life of Ken;* Burnet; Luttrell; MS. Ashmol. 788. 50 b, 51.

Evelyn's *Diary* 7 May 1691: 'I went to visit the Archbishop of Canterbury [Sancroft] yet at Lambeth. I found him alone, and discoursing of the times, especially of the new designed Bishops; he told me that by no canon or divine law they could justify the removing the present incumbents; that Dr. Beveridge, designed Bishop of Bath and Wells, came to ask his advice; that the Archbishop told him, though he should give it, he believed he would not take it; the Doctor said he would; why then, says the Archbishop, when they come to ask, say *Nolo*, and say it from the heart; there is nothing easier than to resolve yourself what is to be done in the case; the Doctor seemed to deliberate. What he will do I know not, but Bishop Ken, who is to be put

out, is exceedingly beloved in his diocese; and, if he and the rest should insist on it, and plead their interest as freeholders, it is believed there would be difficulty in their case, and it may endanger a schism and much disturbance, so as wise men think it had been better to have let them alone, than to have proceeded with this rigour to turn them out for refusing to swear against their consciences.'

Burnet (MS. Harl. 6584 p. 314 printed in *Notes and Queries*, Ser. 2. I. 22) gave at the time an account of this matter which he has not allowed to appear in his history:

'That see [Bath and Wells] had been offered to Beveridge, who is a man of great learning, a very practical preacher, and a devout man, and in the monastic way too superstitious and singular. He accepted of it, but he leaned much to the other side; and when he understood that Ken, who held that see, was resolved to continue in possession, he afterwards refused it: he is a very weak man, and very rough, but honest and sincere.' Stillingfleet wrote *A Letter to Dr. B. on refusing the Bishoprick of B. and W.*

When archdeacon of London he examined Hen. Wharton for deacon's orders (D'Oyly's *Life of Sancroft* II. 117). He and Horneck 'had the chief direction of the religious societies, which began to be formed in the reign of James II' (Macro in Wood's *Ath. Oxon.* IV. 531). Of his works the *Thoughts on Religion* had the honour of a place in Wesley's *Christian Library* (ed. 1827, XX. 349). His 'Dissertation on the origin of monasteries' is still in MS. St. John's Library H. 29. Several of his pieces have been translated into German, see Georgii *Bücherlexikon*.

The *Synodicum sive Pandectæ Canonum.* 2 vols. Oxf. 1672 fol. is fully described in Fabric. *Bibl. Gr.* ed. Harles, XII. 217—223. Baker writes to Zach. Grey, Cambr. 5 Mar. $171\frac{8}{9}$ (Masters 41): 'If I meet with Dr Beveridge's *Pandectæ Canonum*, I shall be sure to remember. It begins now to be scarce and dear, and it is very valuable; I have it not in my study, and indeed scarce any Books that are in our Library.' A most competent judge (H. F. Jacobson in Herzog's *Encykl.*) says of it: 'Um das Griechische Kirchengeschichte hat er sich durch Herausgabe und Interpretation der Quellen verdient gemacht .... doch ist Bev. minder glücklich in der Entwickelung der Geschichte der ältesten Rechtsquellen, wie insbesondere auch sein *Codex canonum* .. beweist.'

Another work of Beveridge's has been largely used. 'Der Kirchengeschichte hat er durch *Institutionum Chronologicarum libri duo una cum totidem arithmetices chronologicae libellis.* Lond. 1669 und öfter gedruckt, wesentlich genützt' (Jacobson). Jo. Hudson's *Introductio ad Chronologiam.* Oxon. 1691, 8vo. is an extract from it (Wood's *Ath. Oxon.* IV. 451). R. Sault's translation of Giles Strauchius *Breviarium chronologicum* (2nd ed. Lond. 1711) is 'enlarged with all the usefullest things . . . taken from Dr. Beveridge's Institutiones chronologicae.' An edition of the *Inst.* was published at Utr. in 1734. 8vo.

In the advertisement sheet of Tho. Speed bookseller, 1702, I find Beveridge's Whitehall Sermon before the Queen 12 Oct. 1699, *Of the Happiness of the Saints in Heaven*, the 6th ed. 12mo. pr. 3*d.* 'or 20*s.* a hundred to those who give them away.'

Beveridge's will, dated 11 May 1706, proved in the prerogative court 29 Mar. 1708, is transcribed in MS. Baker XXXIV. 446—450. A summary of it, with an account of the Beveridge family, in Nichols' account of Barrow (*Leicestersh.* III. 1. 79, 80): he gave Barrow vicarage, which had improved [Willis' *St Asaph* 95] to St John's: in this clause, ordered to be read at every presentation to the living, he solemnly exhorts the master and fellows to choose a proper person. He added to the stipend of the curate of Mountsorrell; and gave £20 *per an.* to each place, that prayers might be read morning and evening every day, according to the liturgy of the church of England, in the chapel and parish aforesaid; and 40*s.* to be divided equally, on the Eve of our Blessed Saviour's Nativity, amongst 8 poor women of Barrow, as the minister and churchwardens should agree; regard being had especially to those who had been most constant at prayers, and at the sacrament of the Lord's supper, the preceding year. 'And if it should so happen (which God forbid!) that the Common Prayer cannot be read in the church or chapel aforesaid, my will is that what should be given in either place for that, be in each place allotted to one chosen by the vicar of Barrow, to teach school and instruct the youth in the principles of the Christian religion according to the doctrine of the church of England.' To the S. P. G. he bequeathed £100; his books to be placed in St. Paul's, as a foundation of a library for the benefit of the city clergy.

279 l. 1. *vicarius de Yealing*, or Ealing, adm. 4 Jan. $166\frac{0}{1}$ (Wood's *Fasti* II. 310).

279 l. 2. *rector ecclesiae Sti. Petri Cornhill*, adm. 22 Nov. 1672 (*ibid.* 196).

279 l. 8. *alter.* 'Ric. Kidder accepted it.' WM. COLE.

279 l. 20. PHIL. HOWARD. 'Cardinal Howard has already been mentioned [at p. 222 l. 8]. I will add here what Dr Richardson has said of him (*Godwin* 798, 799).

'I remember to have seen at Castle Howard, the seat of the earl of Carlisle in Yorkshire, a fine full length picture of this cardinal in his robes.' WM. COLE. 19 Aug. 1777.

280 l. 1. THO. BOWERS. 'One reason of Mr Baker's declining to give any account of Bp. Bowers might be from his being a warm party man: this seems evident by his resuming a prosecution, as archdeacon of Canterbury, against Mr John Johnson vicar of Cranbrooke, which had been dropped by Dr Greene afterwards Bp. of Ely (Masters *C. C. C. C.* 322).' WM. COLE, who also quotes Richardson's *Godwin* 517. See Dallaway's *West Sussex* I. 94. King's chaplain 17 Oct. 1717 (*Hist. Reg.*); prebendary of the third stall in Canterbury 13 Sept. 1715; and archdeacon there 7 Nov. 1721; both which preferments he held *in commendam* with the bishopric of Chichester, which he obtained 26 Aug. 1722 (Hardy's *Le Neve* I. 44, 50, 253). 'This Sermon [*preached before the Lords Spiritual and Temporal, in the Abbey Church at Westminster* 30 *Jan.* $172\frac{2}{3}$; *being the Anniversary of the Martyrdom of Charles I.* 8vo. Lond. 1723], we believe is his only literary production'

(Nichols *Lit. Anecd.* I. 258). The sermon at his consecration was preached by Dav. Wilkins (*ibid.* 236). He was buried in the presbytery, behind the altar of his cathedral, where a marble slab bears the inscription :

'I. S. L. R. Thomas Bowers, Episcopus Cicestrensis,
qui obiit 22 Augusti 1724. Aet. 64.'

CONTINUATION OF CATALOGUE OF BISHOPS.

Mr Yate has a catalogue of bishops from the first, with their arms and some account of their lives. I have joined his materials with my own in the following brief summary. The arms may be seen in Bedford's *Blazon of Episcopacy*.

RI. OSBALDISTON, bp. of Carlisle and London, consecrated 1747.

Son of Ri. O. kt., born at Hunmanby York, educated in Beverley school, adm. pensioner 2 June 1707 under Edmundson and Lambert. His pedigree in Hunter's *S. Yorkshire* II. 413. He was never scholar here, as Mr Yate states after Carter. B.A. $171\frac{0}{1}$, M.A. 1714, D.D. then fell. Pet. 1726. He was king's chaplain when he subscribed for a large paper copy of Spencer's *De Legibus Hebr.* 1727. Made dean of York 19 Sept. 1728 (*Hist. Reg.* and Hardy's *Le Neve* III. 127). Consecrated bp. of Carlisle 4 Oct. 1747 at Lambeth, translated to London Oct. 1762, died 13 May 1764 (Stubbs 116; Hardy III. 244; II. 305). Rector of Hinderwell (Nichols *Lit. Anecd.* V. 405). He corresponded with Zach. Grey (*ibid.* II. 534). When bp. of London, he made Jo. Jortin his domestic chaplain, prebendary of Harleston and vicar of Kensington (*ibid.* 569, 573; *Lit. Illustr.* III. 719). He also recommended Ri. Hurd for preferment (*Lit. Anecd.* VI. 478) and appointed Cæsar De Missy French chaplain to the king (*ibid.* III. 306). Buried in Fulham churchyard (*ibid.* IX. 505). Secker calls him 'every way unequal to that station,' the see of London (Dr. Chandler's *Life of Dr S. Johnson* 197). He published some sermons (Darling).

'As there are now 5 bps. living who were of this society, I shall give a short account of each, to complete the list of prelates to this time: another has been aiming at a mitre these 20 years; and within these last 2 or 3 months has been tantalized with the prospect of Exeter, from the repeated accounts of the ill state of Bp. Keppel's health. I mean Dr Ross, my old acquaintance, and who very well deserves the honour in many respects' (*first written* every respect). WM. COLE (XLIX. 312).

JO. GARNETT, bp. of Ferns and Leighlin and Clogher. Consecrated 1752.

Son of the Rev. Jo. Garnett, born at Lambeth, educated at Beverley school under Tatham, adm. pensioner 21 May 1725 æt. 16 under Edmundson. His brother Henry, also born at Lambeth and bred at Beverley, adm. same day. They were elected scholars 8 Dec., adm. 9 Dec. 1725, Henry on the nomination of the earl of Exeter, *dec.* Pratt, John to a Gilbert scholarship, *dec.* [Fairfax] Stillingfleet. Their

father was B.A. coll. Sidn. 169⅔, M.A. 1696, who subscribes for Strype's *Parker* and *Annals* and Spencer's *De Legibus Hebr.* as rector of Siglesthorne Yk.; as such he occurs 10 Sept. 1714 (Nicolson *Correspondence* 425). Another brother, Barnard G., was fell. Sidn., D.D., rect. of Snailwell and Feltwell, canon of Ely (*Cambr. Chron.* 30 Jan. 1768; *The Topographer* IV. 61; *Gent. Mag.* 1787, 745 a). Jo. Garnett migrated to Sidney, where he became fellow, B.A. 172⅝, M.A. 1732, B.D. 1739, D.D. by mandate 1752; elected lady Marg. preacher 4 July 1744 (Fisher's *Fun. Serm.*, ed. Hymers, 102). In 1751 he went out chaplain to the duke of Dorset, ld. lieut. of Ireland; was consecrated bishop of Ferns and Leighlin 12 Nov. 1752 (Todd's *Deans of Canterbury* 236; Cotton's *Fasti* II. 340); translated to Clogher 4 Apr. 1758, and died in Dublin 1 Mar. 1782 æt. 73 (*ibid.* III. 83). Eyton Butts rector of Snailwell, perp. cur. of Hadenham and canon of Ely, resigned his English preferments to Barnard Garnett, and went to Ireland with the bp. who made him chancellor of Ferns; he saved a leaden spire at Ely and paved the town (MS. Cole XVIII. 141 b). 'He was a pleasant, cheerful companion, and when Bishop Clayton, in the Irish House, proposed the abolition of the Athanasian Creed, Bishop Garnet saluted him immediately in this jocose, though apostolical manner: *Liberasti animam tuam Domine*' (Cole in Ackerman's *Cambridge* II. 278). For his works see Darling.

Warburton writes to two different correspondents (Nichols *Lit. Anecd.* V. 215; *Lit. Illustr.* II. 167) to this effect: 'Poor Job! It was his eternal fate to be persecuted by his friends. His three comforters passed sentence of condemnation upon him; and he has been executing *in effigie* ever since. He was first bound to the stake by a long *Catena* of Greek Fathers; then tortured by Pineda; then strangled by Caryl; and afterwards cut up by Wesley, and anatomized by Garnet.' See Warburton to Hurd 29 Jan. 1757 (*Letters*, 1809, 236).

Life of Phil. Skelton, ed Chalmers, 392: 'Dr. Garnet, a prelate of great humility, and a friend to literature and religion. This bishop, though he had but one eye, could discover, as I am told, men of merit as well as some people with two eyes. Sensible that Mr. Skelton was a man of worth and parts, he treated him with the respect such men deserve.' *Ibid.* 394: 'In 1759 the bishop of Clogher, without any solicitation, removed him from Pettigo to Devenish.' *Ibid.* 405, 406: 'In 1766 the bishop of Clogher promoted him again to the living of Fintona, ...worth at least £100 a year more than that of Devenish. Neither Mr. Skelton, nor any one for him, asked the bishop for this or the other living; so that a regard for his merit was the sole principle that induced his Lordship to bestow these benefices successively upon him. . . . When Mr. Skelton visited his lordship on his promotion, he said to him, *My lord, I return you thanks for your kindness to me and for putting so worthy a person in my room; but I know, the chief pleasure you enjoy is in being able to do good.*' The remainder of the conversation shews the friendly footing on which Garnett lived with his clergy. See *ibid.* 429. *Ibid.* 459: 'In 1782 Mr Skelton was deprived by death of his old friend and patron the bishop of Clogher, who lived until he was above 90 ... He had the

satisfaction of having promoted some worthy men of great merit, but little interest; among whom . . is Dr Thomas Campbell, who has paid a just tribute of praise to him in the *Philosophical Survey of Ireland*. The bishop was a pious, humble, good-natured man, a generous encourager of literature, kind to his domestics, and justly esteemed by all those who had an opportunity of knowing his virtues.' *Ibid.* 491: 'He entertained ... a grateful esteem and sincere affection for ... Dr Garnet, . . who was orthodox in his belief and gentle and benevolent in his mind.'

In 1754 Bp. Geo. Horne published *Spicilegium Shuckfordianum* ... *Being some choice flowers of modern theology and criticism gathered out of* Dr. Shuckford's *supplemental discourse on the creation and fall of man. Not forgetting* Bishop Garnet's Vatikra (Todd *ibid.*).

'A picture in the master's dining room . . Whitehall preacher, chaplain to the duke of Devonshire' (?). Wm. Cole.

JOHN CRADOCK, bp. of Kilmore, abp. of Dublin. Consecrated 1757.

Son of the Rev. Wm. C., born at Donington Salop, at Trentham school under Hargreaves, adm. sizar under Edmundson 29 Apr. 1725 in his 17th year. Elected 8, adm. 9 Nov. 1725 scholar for bp. Dee *dec.* Mro. Richardson. Afterwards feilow. Cole and Dr Cotton must be mistaken in calling him a native of Wolverhampton. B.A. $172\frac{8}{9}$, M.A. 1732, B.D. 1740, D.D. 1749. His father was probably of Jesus coll. B.A. $169\frac{7}{8}$, M.A. 1701. Rector of Dry Drayton and afterwards of St. Paul's Covent Garden. Consecrated bp. of Kilmore 4 Dec. 1757 (Cotton III. 169); succeeded to Dublin by patent dated 5 Mar. 1772, died 10 Dec. 1778 (*ibid.* II. 26). His younger brother Thomas of Qu. coll. B.A. $173\frac{3}{4}$, M.A. 1737 was prebendary of Wolverhampton (*ibid.* 106). His nephews Thos. and Wm., also of St John's, both held preferments in Ireland (*ibid.* 106, 144, 173; III. 176; V. 118, 128).

His son, Fras. Cradock, born at Dublin, was admitted fell. com. of St John's from Trin. coll. Dublin (where he had been since 31 Oct. 1774) 13 Mar. 1775 æt. 26 under Arnald; 'therefore the statement in the peerages that he was born 1762 must be incorrect' (Mr. C. H. Cooper). *John* Fras. C. graduated M.A. as nobleman 1777. An eminent general, created lord Howden in the Irish peerage. He died in July 1839 (Nichols *Lit. Illustr.* VIII. 39; *Gent. Mag.* N.S. XII. 310).

'Chaplain to the Duke of Bedford, who gave him a living near Stamford. When Hetherington took Farnham-Royal, he took Dry-Drayton also. Went as chaplain to Ireland with the duke. His mother had been nurse to the duchess. Married, when bishop, Mrs St George, a widow.' Wm. Cole. Ri. St. George, son of col. St George, and stepson to the abp., a native of Dublin, was adm. both at Trin. coll. Dublin and at St John's (as fell. com. æt. 17) the same day as Fras. Cradock under the same tutor.

'Dr Patrick Duigenan, in his scurrilous and severe pamphlet called *Lachrymæ Academicæ, or the present deplorable state of Trinity College, Dublin*, 1777, seems not to be quite satisfied with Abp. Cradock being one of the Visitors of the college, for having spoken rather

favourably of the Provost John Hely Hutchinson, against whom the book was written. It was sent as a present from Ireland to every Master of a college in Cambridge about October 1777. By the book it appears, that discipline is at an end in that college, where one half of the fellows are married' (Cole in Ackerman II. 114, 115). The duchess of Bedford 'was the daughter of lord Gower, his original patron.' Mrs St. George 'brought him a large fortune, but does not appear to have contributed in other respects to his happiness.' (Ackerman).

See the titles of three separate sermons printed by him in Darling.

SAM. SQUIRE, bp. of St. David's. Consecrated 1761.

Son of Sam. S. druggist, born and educated at Warminster Wilts, adm. pens. 23 June 1730 æt. 17 under Williams; adm. Somerset scholar 11 July 1730 *dec.* Greenfield. Afterwards fellow. B.A. 173$\frac{3}{4}$, M.A. 1737, D.D. 1749, on occasion of the duke of Newcastle's installation, to whom he was chaplain and private secretary. 'In this character, from an unlucky similitude of names, he was ridiculed by Dr. King in *The Key to the Fragment*, by the appellation of *Dr. Squirt, apothecary to Alma Mater's* (*or the old lady's*) *steward.*' [See on *the Fragment*, Cooper's *Ann.* IV. 280]. 'His dark complexion procured him in college conversation, and in the squibs of the time, the nickname of *the Man of Angola*' (Chalmers).

He was nephew to the learned wife of John Newcome, master of St. John's.

Vicar of Greenwich (Hasted's *Kent*, I. 34). Appointed by bp. Wynn, whose chaplain he was, prebendary of Wanstraw and archd. of Bath 21 May 1743; promoted to the deanery of Bristol 13 June 1760 (Hardy's *Le Neve* I. 164, 195, 224). Consecrated bp. of St. David's 24 May 1761 (Stubbs 118).

A saying of Warburton's has been often repeated; when he 'was made a Bishop, there were two Expectants of his Deanery of Bristol: Mr. [Josiah] Tucker of Bristol, who had done many things in regard to Trade; for which he was caressed by the people of Bristol; Dr. Squire was the other, who got the Deanery. Warburton said, *One of them made Trade his Religion; the other Religion his Trade*' (Stukely in Nichols *Lit. Illustr.* II. 55; Geo. Horne *ibid.* 838; Hor. Walpole's *Last Journ.* I. 21).

Squire published works on classical, political and theological subjects. His edition of Plutarch's tract *de Iside et Osiride*, 8vo. Cambr. Univ. Press 1744, with Latin notes and an English version, is 'commendanda egregiis virorum doctorum correctionibus' (Wyttenbach's *Index Editionum.* 4to. ed., I. xciii. n. 27; cf. Fabricius-Harles V. 221). In the *Epistola ad Lectorem* Squire says: '*Bentleii* Animadversiones ex ora Libri ejus ipse decerpsi, quem mecum, quæ est humanitate, communicavit *Ric. Bentleius* nepos, cui supremae Voluntatis exequendae operumque postumorum curam commisit Patruus: Suas vero Notulas *Mărklandus* ipse, Vir optimus et *κριτικώτατος*, rogatus mihi statim obtulit; unde inter ceteros illustres Scriptores, *Lysiam* puta, *Demos-*

thenem, Philonem, et *Maximum Tyrium* Plutarchum etiam sibi in perpetuum devinxit'.

Under the name of *Theophanes Cantabrigiensis* he took part in the Deistic controversy against Thomas Morgan. His book bears the ambitious title: *The ancient history of the Hebrews vindicated; or, remarks on part of the third volume of the Moral Philosopher, wherein a particular account is given of the Shepherds in Egypt, and of the origin of circumcision in that country.* 8vo. Cambr. 1741. Warburton writes to two correspondents in terms identically the same, betraying his injustice while he indulges that ferocious humour which he never restrained when speaking of a sceptic: 'All that I have seen of Morgan is in that pamphlet; and for my part I am amazed that any one should think it worth while to answer the most senseless and abandoned scribbler that ever came from Bedlam or the Mint. It seems Mr. Chandler either has or will answer him, being provoked and challenged to it by Morgan; who gets his bread by this infamous practice' (Nichols *Lit. Illustr.* II. 825; *Lit. Anecd.* V. 569).

Squire is said to have 'sought out and promoted the friendless and deserving, in preference frequently to powerful recommendation'; it is to be regretted that he chose Wm. Dodd for his chaplain, and preferred him to a prebend. He was F.R.S. and F.S.A. and an active member of both societies. His library was sold by auction in 1767; he left in MS. a Saxon Grammar compiled by himself (Chalmers; *Gent. Mag.* XXXVI. XLII; Nichols *Lit. Anecd.* II. 348—351; III. 637; *Eur. Mag.* LVI. 87; see also Ayscough *Catal. MSS. Brit. Mus.* 752). For his works see Nichols; Darling; *Bodl. Catal.* III. IV. He died 7 May 1766.

'Bp. Squire's Life I have drawn up and entered in my Vol. 26 p. 160. If I have leisure and room, I may connect both accounts and bring them into this volume.' WM. COLE.

JO. GREEN, bp. of Lincoln. Consecrated 1761.

Jo. Green, son of Jo. G. collector of taxes (*Telonarii*), born at Beverley, bred at the school there under Jefferson, adm. sizar 10 June 1724, æt. past 17, under Edmundson; elected 8, adm. 9 Nov. 1724, scholar for card. 'Moorton' dec. 'Barey'. B.A. 1727/8, M.A. 1731, B.D. 1739, D.D. 1749.

The following is a summary of Cole's long notice (MS. XLIX. 313—318) of bp. Green.

'His dialect of the broadest and coarsest sort.'

'Vicar of Ickleton on Say's death 1743. Wrote two or three pamphlets against the Methodists. Chaplain to the duke of Somerset at Cheveley Cambs., who presented him to Burgh [Burrow Green] rectory. The college presented him to Barrow. Reg. prof. of divinity, but unequal to it. The Seagreen of a tract by Dr Wm. King, printed in the year [1750] when he became master.

'Said to be author of *The Academic: or, a Disputation on the State of the University of Cambridge, and the Propriety of the Regulations made in it, on* 11 *May and* 26 *June* 1750. *Lond.* 8vo. 1750. *Printed for C. Say in Newgate Street, near the Gate.* Pages 59.

'This was replied to in a sixpenny pamphlet intituled: *Remarks on the Academic. Lond.* 8vo. 1751. *Printed for T. Trye, near Grays Inn Gate, Holborn.*'

Cole ascribed *The Academic* to Green on the authority of *Gent. Mag.* 1779 p. 235. Lamb says (*Hist. C.C.C.C.* 241): 'This is incorrect, as Dr. Green's *Considerations on the expediency of making, and the manner of conducting the late regulations at Cambridge,* is more properly an answer to the above pamphlet, of which the author was not known, but suspected to be Mr. [Phil.] Allen, fellow of St. John's'. See Cooper *Ann.* IV. 280; Nichols *Lit. Anecd.* IX. 668.

Cole continues:

'His brother, a miller at Beverley, one of whose daughters he married to *the most ungain and unpromising to look at, of all mortals,* Mr Dowbiggin; yet he was immediately preferred to two livings and a hospital at Northampton. Another niece, married to the schoolmaster at St. Ives, Wheeldon,' Jo. W. of St John's (Nichols *Lit. Anecd.* IX. 765).

'Vicechancellor 1757, when Dr. Gordon dedicated to him his *New estimate of Manners and Principles;* for which he was rewarded by the chancellorship and archdeaconry of Lincoln.

'*Scrutator* (by Dr. Scott, fellow of Trinity) pp. 8, 74 (1764) attacks him and imputes to him the stupid pamphlet *An address to the senate,* 1764.

'An account of him by Tyson, MS. Cole XXIV. 51,' printed in Nichols *Lit. Anecd.* VIII. 643—648. Add Chalmers *Biogr. Dict.*; Lamb's *C. C. C. C.* 240—250; *Gent. Mag.* XLIX. 234; LI. 624; LII. 167.

He was usher for a year at Lichfield school, after Johnson had left (Lamb 245; Boswell, ed. 1851, p. 8 a). Vicar of Hinxton (Lamb 244) which he held with Burrow Green and the bursarship (*ibid.*). He was allowed a year of grace 28 June 1738 (*Conclusion Book*).

Regius prof. of divinity 1749—56 (Hardy's *Le Neve* III. 656).

Appointed to the rectory of Barrow Suff. in 1750 after a suit in chancery; Dr Rutherforth having been presented by the college and confirmed by the visitor (Cooper's *Ann.* IV. 277; Gage's *Thingoe* 18).

Nominated dean of Lincoln 28 Sept. 1756 (Hardy II. 36); collated to the prebend of Thorngate 28 Oct. 1756 (*ibid.* 224); succeeded in both by Jas. Yorke Jan. 1762.

Consecrated bp. Linc. 28 Dec. 1761 (*ibid.* 28; Stubbs 118). Collated to the prebend of Wildland in S. Paul's 31 July 1771, which he held to his death (Hardy II. 450).

At Lichfield he became the friend of Bp. Newton, who says (*Life* ed. 1816, p. 37) that he filled the see of Lincoln 'with more ability and dignity than any of his predecessors since Bishop Gibson.'

Ibid. 205 seq. 'Their friendship continued for more than fifty years unviolated and unvaried.' Newton asked him for a prebend for their common friend Seward of Lichfield. The reply, characteristic of the age, was: 'at present he stood engaged eleven deep to the Duke of Newcastle, Lord Hardwick and their friends....

'Bishop Green was a very good scholar, and had an elegant pen in Latin and English, but he was too lazy and indolent to write much; he published only a few occasional sermons, and two letters to the Rev. Mr. Berridge and Mr. Whitfield against the Methodists. His charges to his clergy were much commended, and it is to be lamented that he did not prepare and order these and some other pieces for publication. He was always a prudent manager and œconomist, or he could not have made the provision that he did for two nephews and four nieces, with some bequests to charitable uses.'

He died suddenly at Bath 25th Apr. 1779. *Ibid.* 207: 'On Saturday evening he had his party at cards as usual, breakfasted as usual on Sunday morning' and fell dead in his chair. See Nichols' *Poems* VIII. 270.

He was elected master of C. C. C. C. 18 June 1750 on the recommendation of abp. Herring; the electors received the nickname *Cappadocians* for surrendering their freedom of choice (Nichols *Lit. Illustr.* VI. 794; Lamb 240—243). He was a benefactor, and augmented the dividends by an improved system of fines (*ibid.* 247, 248; Nichols *Lit. Anecd.* VIII. 646). There is in the lodge a small wax likeness of Green, taken when he was bishop (Lamb 250). His college nickname was Gamwell (Nichols *Lit. Anecd.* VIII. 581, 622).

There was a party in Corpus which professed great abhorrence of Green's 'Yorkshire tricks in elections' (Nichols *Lit. Illustr.* VI. 795—797).

He belonged to the 'liberal' party. John Jebb (*Life by Disney*, 7) preached an ordination sermon at Buckden 25 Sept. 1763. In 1772 Green alone of the bishops voted in favour of a repeal of the corporation and test acts. This was not forgotten by the king, who is reported to have rejected 'a suggestion for Green's promotion in the words, *Green, Green, he shall never be translated*' (Dyer's *Life of Rob. Robinson* 78, cf. Nichols *Lit. Anecd.* VIII. 581). He was strongly in favour of legalising marriage with a deceased wife's sister (Dyer 84). He made Edmund Law a prebendary (Nichols *Lit. Anecd.* II. 67). He was a friend of Jo. Jones of Welwyn (*ibid.* VIII. 380); and of Michael Tyson, his contemporary at St. John's (*ibid.* 204, 643). He gave a living to Tim. Neve (*ibid.* VI. 100).

'In St John's combination room are two handsome silver sconces, the gift of Bp. Green.' C. YATE. In the college library H. 7. are 4to editions of Boyle, Locke and classical authors, with the following bookplate.

A. D. 1784.

Coll. D. *Joan. Cant.*

Reverendus admodùm in Christo Pater *JOANNES GREEN*, S. T. P. Episcopus LINCOLNIENSIS, hujus olim Collegii socius, centum nobis libras testamento legavit; quarum quinquaginta, ipso jubente, in libros coëmendos impensæ sunt.

By will dated 17 Aug. 1778 he founded exhibitions from Beverley school to Corpus Christi or St John's (Poulson's *Beverlac* 460, 461, 472, 473, 482).

For his works see *Bodl. Catal.* II. IV.; Darling; Watt; Ayscough's *Catal. of MSS. Brit. Mus.* 424, 450, 746 n. 333. The younger Tyson says justly (Nichols *Lit. Anecd.* VIII. 647, 648): 'Here, as Master, and afterwards Benefactor, he deserves a distinguished niche; but, as a public literary character, he would make but a sorry figure between Warburton and Pearce.—Two or three Party Pamphlets; a dozen Sermons, whose object was rather *this world* than the next; two Letters against the Methodists, containing very little learning, but much genteel irony, the argument incomplete, and dropped when he became Bishop,—form the whole of his literary pacquet.... Some of the *Dialogues of the Dead*, published by [Wm.] Weston, Rector of Campden.. were written by the Bishop.' Charles Godwyn of Baliol, who bequeathed to Oxford university a collection of coins and a well-chosen library, writes 21 July 1762 (*ibid.* 229): 'Dr Green .. has acquitted himself very well in two pamphlets called, *The Principles and Practices of the Methodists considered.*' He was a writer in the *Athenian Letters* (*ibid.* III. 222; *Lit. Illustr.* I. 33). Geo. Ashby (*Lit. Anecd.* II. 566) says that Green designed a life of Erasmus when at St John's; 'but his election to the mastership of Ben'et, and the satisfaction he felt in knowing that it was undertaken by Dr Jortin, put a stop to his design.' He helped Dr Ducarel in his work on the endowments of vicarages (*ibid.* VI. 388). He refused to accept Tho. Simpson's collections for a history of Lincoln cathedral, but urged Sam. Pegge to undertake the work (*ibid.* 36, 95, 244); at his suggestion Pegge commenced the life of Grosseteste (*ibid.* 243). He collated Pegge to a prebend (*ibid.* 240). Pegge's *Memoirs of Roger de Weseham*, 1761. 4to. is dedicated to him. See also Jas. Ibbetson's *Copy of a Letter to the...Bishop of Lincoln*, 1777.

Cf. *Gent. Mag.* LXVIII. 976 n. Jos. Cradock's *Memoirs* I. 119; two letters *ibid.* IV. 177.

CHARLES DODGSON, bp. of Ossory and Elphin. Consecrated 1765.

Son of Rev. Christopher D., born at Howden Yk., educated first at Sherbourne school under Addison, then at home by his father, adm. sizar 3 June 1741, æt. 18, under Wrigley. B.A. $174\frac{6}{7}$, M.A. 1758. There were two Christ. Dodgsons of St John's B.A. $171\frac{0}{1}$ and $17\frac{19}{20}$. One of the name was rector of Hurstpierpoint 4 Febr. $173\frac{6}{7}$; on his death a successor was appointed 9 Sept. 1784 (*Sussex Archæol. Coll.* XI. 76).

For some time he kept a private school at Stanwix Cumberland. Afterwards he went to Eton as tutor to Lord Warkworth, an appointment which had been declined by Theophilus Lindsey (Belsham's *Life of Lindsey* ed. 2, 7; Ackerman's *Cambridge* II. 115). Rector of Kirkby Wiske, appointed by the duke of Northumberland to the rectory of Ellesden in 1762 (*Christian's Mag.* III. 143). When the duke went to Ireland as lord lieut., he wished to take Theophilus Lindsey as chaplain; on his refusal, he took Dodgson (Belsham 11).

His patent as bishop of Ossory is dated 18 July 1765 and he was consecrated at St. Werburgh's church Dublin 11 Aug. 1765 (Cotton's *Fasti* II. 287). His patent as bp. of Elphin is dated 12 Apr. 1775.

He died in Dublin 21 Jan. 1795 and was buried at St Bridget's (*ibid.* IV. 129).

On 5 Dec. 1768 he married Miss Smythe (*Ann. Reg.*). His eldest son (*Gent. Mag.* 1799, 165 a); his daughter (*ibid.* LXVIII. 83 b). His grandson, Chas. Dodgson rector of Croft, was appointed archdeacon of Ripon in 1854. Two grandsons, Chas. Hen. and R. W. S. Luttwidge, were of St John's (Burke's *Landed Gentry*).

EDM. LAW, bp. of Carlisle. Consecrated 1769.

E. Lawe (*sic*), son of Rev. Edm. L., born at Cartmell, educated at Cartmell school under Roskell and afterwards at Kendal under Towers, admitted sizar for Shaw 6 Apr. 1720 æt. 'fere 17' under Edmundson. B.A. 1724; shortly afterwards fellow of Christ's: M.A. 1727; D.D. 1749.

Appointed by the bp. of Ely one of the commissioners to receive depositions on Bentley's second trial (Monk's *Life of Bentley* II. 338). Appointed by the university to the rectory of Graystock Cumb. in 1737, the patron being a Roman Catholic: but he did not settle there till after a lawsuit of two years' continuance. He retained this living to his death (Nichols *Lit. Illustr.* V. 112; Paley). Here he married Mary, the daughter of Jo. Christian Esq. of Unerigg; 'a lady whose character is remembered with tenderness and esteem by all who knew her' (Paley). Collated to the archdeaconry of Carlisle 21 Apr. 1743; his successor was collated 2 Mar. 1756 (Hardy's *Le Neve* III. 250). In 1746 he went to reside at Salkeld, a village on the river Eden, the rectory of which is annexed to the archdeaconry (Paley).

In 1754 Bp. Keene contrived that Law should succeed him as master of Peterhouse, and Law soon after resigned his archdeaconry to Keene's brother-in-law Venn Eyre (Nichols *Lit. Anecd.* IV. 323; Paley). Law remained master to his death. Vicechancellor 1755.

From 1760—1769 he held the office of protobibliothecarius, an honorary post created for Conyers Middleton, and held by four heads in succession between 1750 and 1797; it was 'a situation which, as it procured an easy and quick access to books, was peculiarly agreeable to his taste and habits' (Paley). In 1773 he tried to induce H. A. Schultens to make a catalogue of the Cambridge oriental MSS. (Glasius *Godgeleerd Nederland* III. 323). He writes to Bowyer, 26 Apr. 1770, about a supposed MS. of the fragments of Ennius (Nichols *Lit. Anecd.* IV. 350).

In 1762 his wife died, leaving 11 children. He next 'received several preferments, which were rather honourable expressions of regard from his friends, than of much advantage to his fortune' (Paley). Fred. Cornwallis, his pupil at Christ's, afterwards abp., collated him 3 Febr. 1763 to the archdeaconry of Stafford and to the prebend of Sandiacre in Lichfield cathedral; these preferments he resigned early in 1769 (Hardy's *Le Neve* I. 573, 625; Paley). His old acquaintance, bp. Jo. Green, collated him to the prebend of Empingham in Lincoln cathedral 21 May 1764, which he resigned 1769. The prebend was designed for Caleb Parnham of St John's; and it was not so valueless as Paley supposes; for 'a corpse, belonging to his

prebend, fell soon after he was collated to it' (Nichols *Lit. Anecd.* I. 628; Hardy II. 149).

From 1764 to 1769 he held the Knightbridge professorship of moral theology.

The duke of Newcastle, 'to whose interest, in the memorable contest for the high-stewardship of the university, he had adhered in opposition to some temptations' (Paley), procured his presentation 7 Aug. 1767 to the 12th stall at Durham (Hardy III. 320; Paley).

On 24 Febr. 1769 he was consecrated bp. of Carlisle, on the spontaneous recommendation of the duke of Grafton chancellor (Paley; Hardy III. 245; Cole in Brydges *Restituta* IV. 429; Stubbs 119). He was succeeded in the stall at Durham by John Ross (Nichols *Lit. Anecd.* IV. 500).

He had also procured from Jodrell the option of Dr. Denne's archdeaconry of Rochester (*ibid.* III. 213).

When bp. of Carlisle he still resided at Cambridge, but only twice omitted spending the summer months in his diocese at Rose Castle, where Wm. Paley usually accompanied him as chaplain (Meadley's *Life of Paley*, ed. 2, 58, 59). 'It was,' says Paley, 'a situation with which he was much pleased, not only on account of the natural beauty of the place, but because it restored him to the country, in which he had spent the best part of his life. In 1787 he paid this visit in a state of great weakness and exhaustion; and died at Rose about a month after his arrival there, on August 14, and in the eighty-fourth year of his age.

'The life of Dr. Law was a life of incessant reading and thought, almost entirely directed to metaphysical and religious inquiries; but the tenet by which his name and writings are principally distinguished, is, "that Jesus Christ, at his second coming, will, by an act of his power, restore to life and consciousness the dead of the human species; who by their own nature, and without this interposition, would remain in the state of insensibility to which the death brought upon mankind by the sin of Adam had reduced them."...No man formed his own conclusions with more freedom, or treated those of others with greater candour and equity. He never quarrelled with any person for differing from him, or considered that difference as a sufficient reason for questioning any man's sincerity, or judging meanly of his understanding. He was zealously attached to religious liberty, because he thought that it leads to truth; yet from his heart he loved peace. But he did not perceive any repugnancy in these two things. There was nothing in his elevation to a bishopric which he spoke of with more pleasure, than its being a proof that decent freedom of inquiry was not discouraged.

'He was a man of great softness of manners, and of the mildest and most tranquil disposition. His voice was never raised above its ordinary pitch. His countenance seemed never to have been ruffled; it preserved the same kind and composed aspect, truly indicating the calmness and benignity of his temper. He had an utter dislike of large and mixed companies. Next to his books, his chief satisfaction was

in the serious conversation of a literary companion, or in the company of a few friends. In this sort of society he would open his mind with great unreservedness, and with a peculiar turn and sprightliness of expression. His person was low, but well formed; his complexion fair and delicate. Except occasional interruptions by the gout, he had for the greatest part of his life enjoyed good health; and when not confined by that distemper, was full of motion and activity. About nine years before his death, he was greatly enfeebled by a severe attack of the gout, and in a short time after that, lost the use of one of his legs. Notwithstanding his fondness for exercise, he resigned himself to this change, not only without complaint, but without any sensible diminution of his cheerfulness and good humour. His fault was the general fault of retired and studious characters, too great a degree of inaction and facility in his public station. The modesty, or rather bashfulness of his nature, together with an extreme unwillingness to give pain, rendered him sometimes less firm and efficient in the administration of authority than was requisite. But it is the condition of human nature. There is an opposition between some virtues, which seldom permits them to subsist together in perfection. Bishop Law was interred in the cathedral of Carlisle, in which a handsome monument is erected to his memory, the inscription on which is as follows.

Columnæ hujus sepultus est ad pedem
EDMUNDUS LAW, S.T.P.
per XIX. fere annos hujusce ecclesiæ Episcopus.
In evangelica veritate exquirenda
et vindicanda,
ad extremam usque senectutem
operam navavit indefessam:
Quo autem studio et affectu veritatem
eodem et libertatem Christianam coluit;
Religionem simplicem et incorruptam
nisi salva libertate
stare non posse arbitratus.
Obiit Aug. XIV. MDCCLXXXVII.
Ætat. LXXXIV.'

'His portrait, painted by Mr Romney, and engraved in mezzotinto by W. Dickinson in 1777, is a very correct likeness' (Meadley 364).

It may be fairly said of Law that few Cambridge men of his time deserved so well of the university. He took part in perhaps the most extensive classical work which Cambridge has produced, the edition of *Steph. Thes.*; he did much to revive moral and theological studies here, when they were sinking into their long sleep, and his work was continued by his son John and that son's colleague Paley; he promoted the establishment of examinations, and was rewarded by the brilliant success of his sons. He obtained a doctor's degree by a real discussion of a controverted point. When a bishop he did not, like Pretyman-Tomline and so many others (see Gilb. Wakefield's *Memoirs*), abandon the principles of religious liberty which he pro-

fessed in his youth: and when head of a college, he still found leisure to study and also to teach, both by word of mouth and through the press.

Law's acquaintance, during his first residence at Cambridge, was principally with Jortin, Waterland and John Taylor (Paley).

Jortin thought the question of an intermediate state 'of no importance; ... for himself he differed from Law, whom he had found in this and many other controverted points, invincibly attached to his own opinions' (Nichols *Lit. Anecd.* II. 728).

For many years Law maintained a philosophical correspondence with David Hartley (*ibid.* 69).

Jer. Markland had a high regard for him, and accepted pecuniary aid from him in 1766, at the same time that he refused a liberal offer of abp. Secker's (*ibid.* IV. 290).

Other friends were Dan. Watson, who was also intimate with Warburton, Sterne and lord Lyttleton, and was honoured by the patronage of Butler (*ibid.* VIII. 343); Dr. Tho. Edwards of Clare, translator of the Psalms, editor of Theocritus, author of a dissertation *On the absurdity and injustice of religious bigotry and persecution.* 1767 8vo. 'Their sentiments were congenial, and their pursuits similar, being principally devoted to the prosecution and promotion of Sacred Literature' (*ibid.* IX. 515); Dr Disney, his chaplain and biographer, to whom we are indebted for memoirs of A. A. Sykes, Jo. Jebb, Jo. Jortin, T. B. Hollis etc. (Nichols *Lit. Illustr.* VI. 481; *Ann. Biogr.* 1818, 50); Jo. Jones of Welwyn, a diligent collector of anecdotes of bp. Law amongst others, and zealous opponent of subscription, whom Law introduced to Fras. Blackburne (Nichols *Lit. Anecd.* I. 591, 594, 628, 630; II. 70; III. 15); Jo. Jefferson, for whom he procured a fellowship at Peterhouse (*Lit. Illustr.* V. 238); his relation Jos. Robertson (*Lit. Anecd.* III. 501).

Fras. Blackburne, author of *The Confessional*, writes to Warburton 26 Feb. 1751: 'Dr Law I have personally known as one of the kindest of friends and honestest of men for 30 years,' their intimacy having begun when they were undergraduates (*Life* xxii, xxiii).

To Blackburne Law wrote in Aug. 1750, wishing him joy of his appointment to the archdeaconry of Cleveland, 'as it will give him frequent opportunity of indoctrinating his brethren in those parts, and may add somewhat to his authority in promoting the good work of Reformation in which he is so happily engaged' (*ibid.* 16; Blackburne's *Life* xii). Blackburne defended, against P. S. Goddard and others, Law's opinions on the state of the soul between death and the resurrection, and published in 1765 a *Historical View* of the controversy. Sam. Clarke's reasoning, in his introduction to *The Scripture Doctrine of the Trinity*, a MS. half sheet of Law's, and the liberal concession in Art. VI. of the Church of England, induced Blackburne to qualify himself by subscription to hold his archdeaconry and the prebend of Bilton (Nichols *ibid.* 17; *Life* xxviii, xxxi).

When, in 1756, Jo. Towne of Clare hall in his *Free and Candid Examination of the principles advanced in* [Bp. Sherlock's] ... *Sermons*

lately published, assailed Law for reviving 'the old exploded hypothesis of the sleep of the soul,' Blackburne defended his friend in *Remarks on Dr Warburton's Account of the Sentiments of the early Jews concerning the Soul* [*Works* II. 261].

Warburton seems to have been long jealous. He writes 10 Apr. 1742: 'The provocation *Law* has given is intolerable. I saw it but by accident' (Nichols *Lit. Anecd.* II. 153). Again 22 Sept. 1751: 'Our friend Browne [Jo. B. of St John's] is now on a visit .. at Mr Geo. Lyttelton's... Dr Law takes this opportunity to visit his friend the bp. of Litchfield. Which will prove the better Patron, the Layman or the Archpriest, for an even wager? And you shall choose your side. I think they might as well have gone to Hell (I mean the Classical Hell) to consult Tiresias in the ways of *thriving*. God help them! for they are a couple of helpless creatures in the ways of this world! and nothing to bear their charges but a little honesty' (*ibid.* 71). Again Apr. 1753: 'Your reflexions on poor Law please me for your own sake... But what are fifty years to a man whose studies have never been occupied upon man; the only study from whence true wisdom is to be got! For,

> Whether in Metaphysics at a loss,
> Or wandering in a wilderness of moss,

'tis pretty much the same for all improvements in life. Hence, in his speculations, this poor man has been hurried from extreme to extreme. One while persecuting Dr Middleton, at another time writing Theses ten times more licentious and paradoxical than the Doctor's.— And now at fifty! what a miserable thing, to have his head turned about a mastership: of which, by the way, he is not half so fit as Sancho Panza was for his government' (*ibid.*). Again 30 June 1753: 'Our friend, little Brown, seems to have been much pleased with the observation I communicated to him about poor Law's folly' (*ibid.* 212).

Blackburne shared Law's opinion respecting an intermediate state, and wrote, but did not at once publish, a reply (1) to *Queries to the Rev. Dr. Law, relative to what he . . advanced on the soul of man and a separate state*, by Dr. Thos. Morton rect. of Bassingham, 1757; (2) to Jo. Steffe's *Five Letters* 1757, and *Two Letters*, 1758; (3) to the Socinian minister Caleb Fleming (*Life* xxix—xxxi).

The Confessional 'lay by him [Blackburne] in manuscript for some years. He had communicated his plan to Dr. Edmund Law, who encouraged him greatly in the progress of it, and appears by many letters in the course of their correspondence to have been extremely impatient to have it published' (*ibid.* xxxii). 'Dr. Law was the only person who knew of *The Confessional* for some years, and indeed actually suggested the title of it while the work was yet in embryo, at least *ten* or *eleven* years before its publication' (*ibid.* lxxxviii). He spoke of the published book in a high strain of panegyric (*ibid.* xxxiv). When Blackburne's *Proposals for an Application to Parliament, for relief in the matter of Subscription*, were circulated, a friend wrote to him 16 May 1771: 'I gave him [Law] the Proposals; we read them as we walked: from the manner of his reading I soon was able to divine

his sentiments. In short he immediately and most cordially wished us success... I observed that his Lordship was not made privy to it, in order that he might better answer any questions from Lambeth or elsewhere.—He answered, that if such questions were put to him, he should tell them, he approved the scheme, and should think hardly of those who endeavoured to obstruct it; that he would upon every occasion support it though single, that he should gladly attend the Parliament next winter, and that he now had a new reason to rejoice in being made bishop' (*ibid.* xl, xli).

When Peckard, afterwards master of Magd. coll., was compelled by abp. Secker, as a condition of receiving a dispensation as a pluralist, to subscribe certain articles and to promise to abstain from writing on the intermediate state, Law wrote to Blackburne 'Peter Peckard has escaped out of Lollard's Tower with the loss of his tail' (*ibid.* xliii, xciv—cvii).

The origin of Warburton's attack on Law in the *Divine Legation*, ed. 1765, is shewn at length *ibid.* xliv—xlvi, cviii—cxviii. In 1746 Warburton wrote to Law: 'The hint you are so good as to give me of the *natural mortality of the human mind* pleases me extremely, as I find my notions confirmed by one for whose judgement I have the highest regard.' Warburton afterwards denied the existence of such a letter, and when supplied with a copy, in 1751, explained it away. 'I took my [D.D.] degree in 1749,' says Law, 'when he (Dr. W.) changed sides.' Law's thesis, which gave great offence, was to the effect: 'Non datur status medius inter mortem et resurrectionem.' On 9 Sept. 1765 Law writes to Blackburne respecting 'the very extraordinary author of that most empirical piece of incoherence, stiled the *Divine Legation*.'

'As he is always very nimble at calling names, he compliments the scripture doctrine of *man's mortality* with the title of *Sadducean Sophistry*, stiling those who hold it, in his random way of ribaldry, *Semipagan*, because it is the very reverse of what used to be held in pagan systems, and *middle-men*, because they do *not* hold a middle state.' See Blackburne's *Review of some passages in the last edition of the* Divine Legation, *with a defence of the* Remarks *against the objections of Caleb Fleming* (*Works* II.).

With Law Blackburne rejected 'Dr. Clarke's theory of the eternal relations and fitnesses of things, and along with that his demonstration *a priori* of the moral attributes of God' (*Life* lxxvi). He early adopted the opinions on the term *soul*, and the state of death described in Scripture, which Law propounded in the appendix to his *Considerations on the theory of religion* (*ibid.* lxxvii).

His *Historical view of the controversy concerning an intermediate state*, one of the few monographs on the history of doctrine which our literature can boast (*Works* III.), is still of interest.

A letter from Law to Blackburne, 4 Mar. 1775, shews that several bishops at that time were willing to consider proposals for widening the terms of communion (*ibid.* xc):

Bp. Lowth 'inquired whether your Charges were published. That

question I could not resolve, but offered to lend him them when they were returned from Ely, where they were last, and are now, with a worthy liberal layman, Dr. Heberden, who does more service to the cause than all our bench, though some have offered to confer with me very freely upon such subjects.'

In the latter part of their lives, a coolness existed between Law and Blackburne (Meadley's *Life of Paley*, ed. 2, 357).

Benj. Dawson, a leading opponent of subscription, appended to his Moyer lectures 1765 *Two tracts relative to an intermediate state*, in which he upholds Law's opinions (Nichols *Lit. Illustr.* VI. 861, 862).

Law's exercise for the D.D. degree, 1749, was more of a *bona fide* vindication of unpopular opinions which he honestly held, than was usual even then, when our higher degrees had not yet lost their value. He maintained the sleep of the soul (Paley). 'Quaestiones die Martis Jan. 31 [$174\frac{8}{9}$], discutiendae, sic se habent.—*Status animarum in intervallo mortis atque resurrectionis agentium aliquid vel sentientium neque ex sacris literis nec ratione colligi potest.—Religio Christiana non minus est credibilis ex eo quod omnibus non innotescit.*'

It is instructive to compare his treatment with that of Paley, Whiston, and J. H. Newman.

John Jones writes, 2 Febr. $174\frac{8}{9}$, in Nichols *Lit. Anecd.* I. 594: 'Let me tell you as a friend and under the rose, that some of the old Dons at Cambridge were much displeased with his Theses; .. and one of the Heads actually refused to sign his paper of recommendation for his degree.' Jones was himself present (*ibid.* II. 69, 70): 'Dr. [Tho.] Parne, the Moderator *pro tempore*, was his opponent, who (I believe) was foiled...One great Doctor (Head of a great College) refused to sign his testimonial, saying *he did not like either his person or his doctrine;* yet afterwards was reconciled, when Law became head of St Peter's college, and made him frequent visits.' *Yes*, said Law, *we begin now, though contrary to my expectation, and without my seeking, to be pretty thick.* [Mark the early use of the word in this sense]. 'A certain great Author, who did not at all know him, nor his character, said that *he must be a wicked man for proposing such an opinion*....Abp. Potter disliked his doctrine about inspiration and reproved him. Warburton told him, *he disparaged the Church, by which he got his bread.* Abp. Herring on hearing of his Thesis, .. said to him, *I neither justify nor condemn you. If your doctrine be right, I am no loser; if wrong, I am but as I was....* When, in going his rounds to the Heads of Houses, presently after his keeping this act, he came to Dr. [Edm.] Castle,...he said to him in his blunt and honest manner, *I know that this is reckoned a Socinian tenet; but I believe you deserve the degree, and will readily sign your testimonial.*'

John Jones published in 1749 *Free and Candid Disquisitions relating to the Church of England*, containing suggestions for a revision of the prayerbook, which were approved by Law and roused an eager controversy for a time (*ibid.* I. 593, III. 15).

He describes Law as 'a gentleman of excellent parts, extensive learning, great integrity, and of a most sweet, benevolent and Christian

disposition; very modest, free and open in conversation, devoid of ceremony.' What follows could even then be said of very few heads of colleges: 'On Sundays, in the afternoon, he instructed the young men of his College, designed for orders, in the original language, sense and design, of the New Testament, and of the Old in the Hebrew' (*ibid.* II. 69, 70).

On 10 Nov. 1773, Jo. Jebb, the reformer of Cambridge education, wrote (Disney's *Memoirs of Jebb*, 56): 'the bishop of Carlisle preached a noble sermon on November the 5th, in which he shewed, that the spirit of popery was not peculiar to popish countries; that spiritual tyranny consisted in imposing other articles, as terms of communion, than what Christ had given; that religious liberty was too valuable a right to be complimented away; and that every effort to oppress conscience should be opposed. In short, no petitioner would have wished him to say more.' When on the 23 Nov. Jo. Wilgress, proctor, 'attacked the latitudinarians, and maintained that the liberty of private opinions rent the church,' he was *scraped* and hissed (*ibid.* 57).

Gilb. Wakefield (*Life*, ed. 2, I. 93, 94) was 'one of the offending gallery;' and also heard Law's sermon, who 'acquitted himself with an elocution, audible, animated and distinct, beyond the exertions of most *young* men; and displayed, with the utmost clearness and conviction, the *imperfections* of our *first reformers*, and of *their reformation*.'

Law acted with his son John Law, Jebb, Paley, and the other promoters of annual examinations in 1774 (Meadley, ed. 2, 95). On 28 Oct. 1774 he was in the minority in favour of subjecting noblemen and fellow commoners to examination (Disney's *Memoirs of Jebb*, 79).

When an address in favour of the American war was carried 24 Nov. 1775 after opposition in both houses (Cooper's *Ann.* IV. 380, 381), Law and others 'opposed it so much, that it was carried by a small majority, and was so whittled down, that the king could not be pleased' (Hor. Walpole *Last Journ.* I. 525).

On 15 Jan. 1783 Mi. Lort writes (Nichols *Lit. Illustr.* VII. 443): 'the Bishop of Carlisle made me a morning visit lately, and appeared to be in very good health and spirits.'

On 2 Febr. 1787 bp. White writes (*Memoirs of the Prot. Episc. Church of America* 156): 'the very aged bishop of Carlisle, in whom we saw the wreck of one of the first scholars of the age.'

On 9 April 1787 Mi. Lort writes (Nichols *ibid.* 482): 'Carlisle does not go to the House, but he is just recovered from an illness that Dr. Heberden declared he never knew any person to get over.'

His eldest son, John, bp. successively of Clonfert, Killala and Elphin (Cotton's *Fasti* IV. v.). When Tancred student of Christ's, he wrote an English copy of verses in the Cambridge *Gratulatio* on occasion of the peace of Fontainebleau, sign. Aa 2 (see Cooper's *Ann.* IV. 327). In 1766 he was senior medallist and second wrangler. He and Paley by their diligence and ability as tutors procured for their college a great reputation; Paley has recorded their friendship in the dedication of *Horae Paulinae* (see the interesting account of their reforms in Mead-

ley's *Life of Paley*, ed. 2, 54 seq., 66 seq., 95, 103, 106, 108, 109, 116, 117, 124 seq., 189). See also Kenrick's *Life of Wellbeloved* 157; *Ann. Biogr.* 1819, 447; 1832, 383, 413; *Gent. Mag.* 1810, 294 a, 380. There is a witty repartee of his in *Europ. Mag.* L. 343.

The sixth son Edw., ld. Ellenborough, was senior medallist in 1771, members' prizeman in 1773, fellow of Peterhouse (Life in *Ann. Biogr.* 1819, 444 sq. See also Foss *Judges*; Meadley's *Life of Paley* 59, 189, 201, 203, 210; Brydges' *Autobiogr.* I. 293 seq., 370, 410. On his Latinised phraseology and northern accent, *Ann. Biogr.* 1825, 58). Of his second son Chas. Ewan Law, long member for the university, there is a portrait in the combination room, and a biographical notice in Mr Yate's MS.

His son Geo. Hen., fell. Qu., became bp. of Chester, and died 22 Nov. 1845. See *Biogr. Dict. of Living Authors*, 1816; Brydges' *Autobiogr.* I. 293; *Gent. Mag.* LXXXVIII. (2) 3; 1787, 745 a; Dec. 1860, 674 b; Carlisle's *Grammar Schools* I. 169; Cassan's *Bishops of Bath and Wells* II. 173*.

His eighth son Thos., of the Indian civil service, was led by admiration for gen. Washington to invest in houses in the city of that name nearly all his fortune; where he died 1835 æt. 78 (*Ann. Biogr.* 1835, 435, 436).

One of his daughters married Sir Thos. Rumbold, 'one of our Indian mushrooms' (Walpole's *Letters* VII. 360).

For Law's works see Darling, Lowndes, and Bodl. and Brit. Mus. catalogues; Meadley's *Life of Paley*, ed. 2, 362 n.

The first was the translation of abp. Wm. King's Latin essay on the origin of evil, with notes and various additions. First ed. 1729; 2nd Lond. 1731; 3rd Cambr. 1739; 4th Cambr. 1758; 5th Cambr. 1781. Some editions contain King's sermon on predestination, which was answered by Ant. Collins, and has been annotated by abp. Whately. Tyers writes (Nichols *Lit. Anecd.* VIII. 100): 'The Bishop of Carlisle, in a preface to his late new edition [1781] of his translation of Abp. King's *Origin of Evil* (in opposition to Warburton, who, while on a visit at Cambridge, was ready to quarrel on the subject) asserts, that Bolingbroke extracted the scheme of *the best* from the book of the Abp.;... and that Lord Bathurst told him he had seen these collected notions in the hand-writing of that Lord, lying by the side of Pope, when he was writing the *Essay on Man*.'

In the notes 'many metaphysical subjects, curious and interesting in their nature, are treated of with great ingenuity, learning and novelty. To this work was prefixed, under the name of a *Preliminary Dissertation*, a very valuable piece written by Mr [John] Gay of Sidney college. Our bishop always spoke of this gentleman in terms of the greatest respect. *In the Bible, and in the writings of Locke, no man*, he used to say, *was so well versed*' (Paley).

In 1734 he published at Cambridge *An enquiry into the ideas of space, time, immensity and eternity*, in answer to Jo. Jackson and Sam. Clarke. This is now very scarce.

In 1735, in conjunction with John Taylor and others he brought

out *Roberti Stephani Thesaurus linguae Latinae. Ed. nova prioribus multo auctior et emendatior.* Lond. Sam. Harding. 4 vols. fol. 1735. The arrangement is very clear; large paper copies, convenient for the annotator, are scarce (Nichols *Lit. Anecd.* II. 65, IV. 494).

His most successful work, *Considerations on the state of the world with regard to the theory of religion*, Cambr. 1745. 8vo. afterwards called *Considerations on the theory of religion*, was reprinted Cambr. 1749, '55, '65, '74; 7th ed. Carlisle 1784; reprinted by his son Geo. Hen., bp. of Chester, Lond. 1820. A note (p. 467 ed. 1820): 'Dr *Beattie* ... appears throughout, like some others of his countrymen, entirely devoted to the old doctrine of abstract immaterial substances and their immutable identity, of innate senses, implanted instincts etc., for want probably of having read anything written lately on the present subject, which might, I apprehend, lead them to a more just and natural way of philosophising'; gave great offence to Beattie (Sir Wm. Forbes *Life of Beattie*, Lond. 1824, I. 326, 343).

At the meeting in the Feathers Tavern against subscription 1772 (Hor. Walpole's *Last Journ.* I. 8): 'The son of Dr. Law, Bishop of Carlisle, and another of his relations, attended their meeting, which demonstrated the Bishop's opinions, though he had not resolution enough to declare himself openly.'

18 Jan. 1774 (*ibid.* 296): 'About this time Dr. Law .. had the honesty to write against subscription to the Thirty-nine Articles, so popishly upheld by the rest of his brethren.'

Law's pamphlet, *Considerations on the propriety of requiring a Subscription to Articles of Faith*, recommended a further reformation and a more complete toleration of religious opinions. It was published anonymously at Cambridge Jan. 1774, repr. at London with additions in Apr. 1774. *An Answer to the considerations*, also anonymous, but known to be written by Dr. Tho. Randolph, was published at the Clarendon press in May. In June 'a friend of religious liberty' published *A defence of the considerations .. in reply to a late answer from the Clarendon press* (Meadley's *Life of Paley*, ed. 21, 91—94). This is reprinted in Paley's *Sermons and Tracts* and in the appendix to Meadley's *Life of Paley*, ed. 1. It was Paley's first publication. He justly says of the persecuted methodists (Meadley 13): 'It is objected to the articles, ... that they are at variance with the actual opinions both of the governors and members of that church; so much so, that the men who most faithfully and explicitly maintain these articles, get persecuted for their singularity, excluded from orders, driven from universities, and are compelled to preach the established religion in fields and conventicles.' The conclusion (p. 45) is in Paley's best style: 'as the man who attacks a flourishing establishment writes with a halter round his neck, few ever will be found to attempt alterations but men of more spirit than prudence, of more sincerity than caution, of warm, eager and impetuous tempers; .. consequently, if we are to wait for improvement till the cool, the calm, the discreet part of mankind begin it, till church governors solicit, or ministers of state propose it, I will venture to pronounce that (without *His* inter-

Three letters from Law to Dr Henley (*Sale Catal. of Dawson Turner's MSS.* no. 229); a letter written 1743 (*ibid.* 679). A letter to Tho. Robinson, Peterhouse 10 Dec. 1755 in Nichols *Lit. Anecd.* VIII. 399.

Paley's life of Law first appeared in Hutchinson's *Cumberland;* it is reprinted in Meadley's *Life of Paley*, ed. 2, 355—366, in the *Encyclopaedia Britannica*, in Chalmers, in Nichols' *Lit. Anecd.* II. 65—69 and before Law's *Considerations on the Theory of Religion*, ed. Lond. 1820. Disney's anonymous reprint, 'with curious notes', Lond. 1800, I have not seen (Meadley *ibid.* 146; *Ann. Biogr.* 1818, 73). There are memoirs in *Gent. Mag.* 1787, 744, 834, and in Jefferson's *Carlisle*, 423. See also *Ann. Reg.* XVI. 91]; XVII. 95]; XVIII. 30; XXIX. 237; LI. 776.

RL RICHMOND, bp of Sodor and Man. Consecrated 1773.

See *Ann. Reg.* XV. 163]; XVI. 75]; XXIII. 249].

Son of Rev. Sylvester R., born at Walton near Liverpool, educated at Chesterfield school under Burrow, entered pensioner 19 June 1746, æt. past 19, under Powell. LL.B. 1752, LL.D. 1758. His father was rector of Walton.

He 'lived in a most expensive and shewy manner at College, borrowing of everybody that would lend. He was of a cheerful, gay conversation, and exercised over his companions an influence which seemed more like magic than the effects of friendship. . . . The first man that ever used a sedan chair to carry him to church, when he preached, as a great favour, for any of his acquaintance...He was a well-made, shewy person, and used to go always full dressed.' He would say, when leaving Cambridge 'Now sweet-breads will sink 2*d*. a-piece.' He was 'as pompous and prelatical, magnificent and episcopal, in his little diocese, with his purple coat and silk cassock, and his equipage suitable, as any bishop in Christendom.'

In 1780, being then 'grown enormously fat and unwieldy, but immensely pompous', he went to Matlock, 'purposely to eat trout' (Cole in Ackerman's *Cambridge*, II. 115, 116).

Butler's *Memoirs of Bp. Hildesley*, 318: Richmond was 'said to have been an eloquent preacher'.

He was vicar of Walton-on-the-Hill, chaplain to the duke of Athol; nominated bp. of Sodor and Man 23 Jan. 1773, confirmed 5 and consecrated 14 Febr. Died in Cecil Street Strand 4 Febr. 1780, buried in St Mary le Strand (Ackerman; *Notes and Queries*, ser. 3. V. 173; Hardy's *Le Neve* III. 328).

Jas. Wilks complains of his injustice 21 Febr. 1774 (Nichols *Lit. Illustr.* IV. 692).

Wesley's *Journal* 1 June 1777: 'Mr Corbett said, he would gladly have asked me to preach, but that the bishop had forbidden him; who had also forbidden all his clergy to admit any methodist preacher to the Lord's Supper. But is any clergyman obliged, either in law or conscience, to obey such a prohibition? By no means, the will even

position with whom nothing is impossible) we may remain as we are till the *renovation of all things*.'

In 1777 Law published a handsome edition of Locke in 4 vols. 4to, with additional pieces, a life and preface. 'Locke's writings and character he held in the highest esteem, and seems to have drawn from them many of his own principles' (Paley). He declined to purchase certain papers of Cudworth's, found in lord Masham's library at Otes, which were offered to him as Locke's (Nichols *Lit. Anecd.* IX. 276).

On 10 Feb. 1785 Paley dedicated to Law his *Principles of Morality and Politics* (Meadley 126), afterwards called *Principles of Moral and Political Philosophy*. No vulgar flattery is heard in words like these: 'A long life spent in the most interesting of all human pursuits—the investigation of moral and religious truth, in constant and unwearied endeavours to advance the discovery, communication, and success, of both; a life so occupied, and arrived at that period which renders every life venerable, commands respect by a title which no virtuous mind will dispute, which no mind sensible of the importance of these studies to the supreme concernments of mankind will not rejoice to see acknowledged. Whatever difference, or whatever opposition, some who peruse your Lordship's writings may perceive between your conclusions and their own, the good and wise of all persuasions will revere that industry, which has for its object the illustration or defence of our common Christianity. Your Lordship's researches have never lost sight of one purpose, namely, to recover the simplicity of the Gospel from beneath that load of unauthorized additions, which the ignorance of some ages, and the learning of others, the superstition of weak, and the craft of designing men, have (unhappily for its interest) heaped upon it. And this purpose, I am convinced, was dictated by the purest motive; by a firm, and I think a just opinion, that whatever renders religion more rational, renders it more credible; that he who, by a diligent and faithful examination of the original records, dismisses from the system one article which contradicts the apprehension, the experience, or the reasoning of mankind, does more towards recommending the belief, and, with the belief, the influence of Christianity, to the understandings and consciences of serious inquirers, and through them to universal reception and authority, than can be effected by a thousand contenders for creeds and ordinances of human establishment.' And then, after speaking of the reformers, who by rejecting transubstantiation 'exonerated Christianity of a weight which sunk it', Paley continues: 'I mean, by calling to mind those great reformers of the public faith, to observe, or rather to express my own persuasion, that to restore the purity, is most effectually to promote the progress, of Christianity; and that the same virtuous motive which hath sanctified their labours, suggested yours. At a time when some men appear not to perceive any good, and others to suspect an evil tendency, in that spirit of examination and research which is gone forth in Christian countries, this testimony is become due, not only to the probity of your Lordship's views, but to the general cause of intellectual and religious liberty.'.

of the king does not bind any English subject, unless it be seconded by an express law; How much less the will of a bishop. "But did you not take an oath to obey him?" No: nor any clergyman in the three kingdoms. This is a mere vulgar error. Shame that it should prevail almost universally.'

John Ross, bp. of Exeter. Consecrated 1778.

Only son of Jo. Rosse, attorney at law, born at Ross in Herefordshire 25 June 1719, at Hereford school under Willim, adm. pensioner 18 Apr. 1737 æt. 18 under Dr Williams (*Register of admissions;* Britton's *Cathedr. of Exeter*). Somerset scholar of the 3rd foundation 22 June 1737. B.A. 1741, M.A. 1744, B.D. 1751, D.D. 1756. Lector matutinus 1744; lector Græcus in aula 1745; examinator in philosophia 1746; in rhetorica 1747; orator pro domina Frind 1747; lector mathemat. in arithmet. 1748 (Ross for the first time); steward 1756; sen. dean 1757; 'concionator in festum Sti. Michaelis' 26 Sept. 1760; lector principalis and lector Græcus in aula 1763; lector Græcus in sacello 1767 and 1768.

In 1748 Ross, when taxor, made an attempt to revive declamations, which had no other result than the expulsion of Christ. Anstey (Cooper's *Ann.* IV. 261; abp. Herring's *Letters*, 1779, 113). Sam. Denne to Ri. Gough 10 Febr. 1799 (Nichols *Lit. Illustr.* VI. 759): 'Proctor [Wm.] Ridlington was as rigid and perverse in his office as any man who ever traversed the theatre with his book and gold chain, and .. had for his Deputy or Moderator the martinet Ross. What a contest did these reformers stir up by a vain attempt to make the disputations and the declamations of the Bachelors what they termed a serious exercise! an opposition to which subjected the author of the Bath Guide to a suspension "ab omni gradu suscepto et suscipiendo."' In 1752 he was a candidate for the oratorship, but was defeated by Jo. Skynner of St John's by 85 votes to 75 (Nichols *Lit. Anecd.* IX. 487).

In 1757 he was appointed preacher of the Rolls, though Warburton (*Letters* 15 Oct. and 2 Nov., pp. 238, 239, ed. 1809) used all his influence for Hurd.

King's chaplain 1757; presented in 1760 to the vicarage of Frome Selwood Som. (which he retained to his death), by lord Weymouth, who, when lord lieut. of Ireland, had appointed him his chaplain (Nichols *Lit. Anecd.* II. 185). Presented to the twelfth stall at Durham 8 Mar. 1769, which he resigned on his promotion to Exeter (Hardy's *Le Neve* III. 320). On 25 Apr. 1777 Hurd writes (*Life* by Kilvert 131): 'Dr Ross will certainly, I believe, be the next bishop.' Confirmed bp. of Exeter 23 Jan. 1778, appointed same day to the archdeaconry then usually held by the bp., and to a prebend; consecrated 25 Jan. 1778 (Hardy I. 382, 396, 431; Stubbs 120).

On Sunday 18 Aug. 1782 he was honoured with John Wesley's company (*Journal*): 'I was much pleased with the decent behaviour of the whole congregation at the cathedral; as also with the solemn music at the post-communion, one of the finest compositions I ever

heard. The bishop inviting me to dinner, I could not but observe, 1. The lovely situation of the palace, covered with trees, and as rura and retired as if it was quite in the country; 2. The plainness of the furniture, not costly or showy, but just fit for a Christian bishop; 3. The dinner, sufficient but not redundant; plain and good but not delicate; 4. The propriety of the company, five clergymen and four of the aldermen; and 5. The genuine unaffected courtesy of the bishop, who I hope will be a blessing to his whole diocese.'

Sam. Badcock writes 5 Dec. 1782 (Nichols *Lit. Anecd.* v. 230, 231): 'Mr. Wesley, after receiving the sacrament this last summer at the cathedral of Exeter, was invited by the bishop to dine at the palace. There were some who thought his lordship might have spared the compliment; but others considered it as only another proof, added to the many he hath already given, of his amiable courtesy, candour and good-sense. How far he relaxed his zeal or his dignity by his condescension, may be a point to be canvassed by the scrupulous; but the wise and the good of every communion will settle it in a moment.

'The discourse at the table turned on a variety of literary topicks. At that time the public was amused by the controversy about Rowley's poems. Mr Wesley said, that he had made enquiries about Chatterton; and from the information he could gather, he could scarcely believe him equal to such a complicated and ingenious piece of fraud. The subject introduced the name of Mr Jacob Bryant. Mr canon [Geo.] Moore asked him, if he had ever read that gentleman's *Analysis*. He said, he had not only read the first two volumes, but had actually abridged them. Mr Moore lent him the third volume, which he intended to abridge likewise. These are instances of uncommon assiduity, as well as singular curiosity, in this *transcendant man*, as bishop Warburton denominated him, in a vein of mingled satire and irony; but posterity may perhaps apply the epithet to him without a jest.'

Wesley's description is confirmed by Geo. Ashby (Nichols *Lit. Anecd.* II. 185): 'The bishop has confined himself, through 30 years of the prime of a life uncommonly abstemious, to an unceasing reading of the very best books only on the most important subject.'

He was a friend and patron of Geo. Ashby of St John's (Nichols *Lit. Anecd.* I. 157; II. 186; III. 146; VIII. 680; his letters to Ashby II. 186—189). He also gave preferment to Ri. Hole, translator of the Homeric hymn to Ceres (*ibid.* VIII. 92).

He seems to have had little historical sense, as he 'turned over' Baker's MSS. and found nothing of interest in them (*ibid.* IV. 511; V. 663).

He died at Exeter 14 Aug. 1792 and was buried in the S. aisle of the choir there. The Roman Catholic historian of Exeter cathedral, Dr Oliver (p. 164) calls him 'this learned member of the Royal Society, as modest as he was learned....His career was gentle and unpretending, making himself affable to all.' See *Gent. Mag.* and *Eur. Mag.* for Aug. 1792. The substance of his will is given by

Nichols, and the epitaph on a small marble tablet by Jenkin (*Hist. of Exeter*).

His first publication was: *A Dissertation after the manner of Mr. Markland, in which the defence of P. Sulla is clearly proved to be spurious.* 8vo. Lond. 1746 (Nichols II. 184—188; IV. 281; V. 412).

'Animi causa, ut per *εἰρωνείαν* illuderet Marklando et Tunstallo, hunc librum composuit Rossius' (Orelli). There can be no doubt that Markland's scepticism was excessive; speeches condemned by him and F. A. Wolf are cited as genuine by Madvig.

Gray wrote to Wharton 25 Apr. 1749 (*Works*, ed. Mitford, III. 63, 64): 'Ross's Epistles of Tully *ad familiares* will come out in about a week. It is in two handsome 8vo. volumes, with an Introduction and Notes in English, but no translation, dedicated to Lord Gower.'

Marci Tullii Ciceronis epistolarum ad familiares libri XVI. Edidit et commentario Anglico illustravit Joannes Ross A.M. Cantabrigiae typis academicis excudebat J. Bentham impensis Gul. Thurlbourn. A. M.DCC.XL.IX. 2 vols. 8vo.

In the notes Ross imitated, but has not equalled, Mongault's excellent French commentary on the letters to Atticus; in the text he generally followed Olivet, but had the use of a MS. of Dr Mead's, his description of which betrays a want of familiarity with MSS. The letters are arranged in chronological order. He sensibly defends the use of English, then very unusual, as the language for notes on the ancients. This is still the most convenient edition, though there is little in the notes which may not be traced to Victorius or Manutius. Orelli says of it in his *index editionum*, 'Editio et elegans nec frequens. Annotationes partim criticae, partim exegeticae minime contemnendae; usus est Codice manu scripto. Ceterum nemo adhuc editorum Germanicorum, ut tamen optabile erat, hac Ed. uti potuit.'

Jer. Markland was still sore from the old grudge when he wrote, 9 June 1749 (Nichols *Lit. Anecd.* IV. 313, cf. 319): 'I have had a very full and innocent revenge upon him for his pertness and want of judgement in undertaking what I then saw he knew nothing of; and now see so many instances of his ignorance and want of skill and taste in these matters as, if I could shew them to you, would make you laugh, even though you had a moderate fit of the cholic upon you. But this between ourselves; for this is the *Esoteric Doctrine*, which I shall communicate only to Mr. Clarke and yourself [Wm. Bowyer the printer]. The *Exoteric* is, that the English is very good, and the Notes (scarce one of them his own, but taken from others, without any acknowledgement for the most part) very useful, and such as I could wish might be read by everybody. I do not doubt but he will get a great deal of reputation from this work.'

There was a report that the Cicero was called in by Ross when a bishop (*ibid.* VIII. 414).

For some sermons published by Ross see *Index to Monthly Rev.* and Darling.

Ri. Beadon, bp. of Gloucester and Bath and Wells. Consecrated 1789.

Son of Rob. B. freeholder ('suum fundum colentis'), born 15 Apr. 1757 at Oakford Dev. where his grandfather Sam. Squire was rector, at Bampton school under Wood, examined and approved by Murthwaite, adm. pens. under Brooke 30 Apr. 1754. Foundation scholar *dec.* Browne 4 November 1755. Nominated Hare exhibitioner by the master yearly 1755—1759. B.A., 8th wrangler and senior medallist, 1758, M.A. 1761, B.D. 1769, D.D. 1780. Members' prizeman 1759 and 1760. Lector matutinus 1760; sublector sive moderator 1761; examinator in dialectica 1762; lector mathematicus in perspectiva 1763; jun. dean 1768, 1769.

On Dr Powell's death in 1775, lords North and Sandwich and bp. Brownlow North endeavoured to procure the mastership for Beadon; but John Fisher, afterwards bp. of Salisbury, and the junior fellows, secured Chevalier's election (*Ann. Biogr.* 1826, 222; Nichols *Lit. Anecd.* I. 578, 579).

In 1781 Cole writes to Dr. Lort (*ibid.* 671): 'There is a good master [Beadon] sent to Jesus College, with whom every one seems pleased, and Dr. Gooch in particular.'

He married Rachel daughter of Dr John Gooch (*Ibid.* IX. 582; *Lit. Illustr.* VI. 650).

He was tutor to the duke of Gloucester, which led no doubt to his preferments (*Public Characters*, 1823, I. 108).

When in 1801 Hannah More was slanderously accused, she wrote a long and interesting vindication of her schools and work to her bishop, whose reply is creditable to his good sense (Roberts *Memoir and Correspondence of H. M.*, ed. 2, III. 123—141).

Public orator 1768—1778; held Reculverland prebend Lond. 12 Oct. 1771—1775 (Hardy's *Le Neve* II. 432); archd. of London 22 Febr. 1775—1789 (*ibid.* 325); held Mapesbury prebend Lond. 23 Febr. 1775—1802 (*ibid.* 409); master of Jesus 1781—1789; v. c. 1781 and 1782. He held the rectory of Stanford Rivers Essex (*Annual Biogr.* 1825, 395; Nichols *Lit. Anecd.* II. 380); the rectory of Orsett Ess. in the patronage of Bp. Terrick, whose chaplain he was; and the chancellorship of St. David's (MS. Cole Add. 5850; Britton's *Cath. of Wells* cited by Mr Yate).

Consecrated bp. of Gloucester 7 June 1789; confirmed bp. of Bath and Wells 2 June 1802; died at Bath 21 April 1824 and was buried in Wells cathedral (Stubbs; Hardy I. 148, 442; Cassan's *Bishops of B. and W.* II. 179, 180). His wife survived him and resided in Charles Str. Berkeley Squ. (*List of Subscribers to Cassan*).

'Bp. Beadon, whilst at Bath and Wells, either by purchase or clever management of leases, contrived to get a considerable portion of the estates into his own possession, and bequeathed them to his son [his only son Ri. Beadon]; by whose extravagance or neglect the property has been dissipated, and been necessitated to be sold (in 1837 or 1838).' Chas. Yate.

He was a near relation to the wife of Jo. Newcome, master, who made him his exor., and left him a large legacy (Nichols *Lit. Anecd.* I. 560, 564).

He was a friend and connexion of R. C. Whalley (Whalley's *Memoir* etc. xxxiii. xxxiv, 61, 119, 125). A letter, written after his promotion, with the burden *Nolui episcopari*, is in *Journal and Correspondence of T. S. Whalley* II. 35.

He was a correspondent of Rob. Robinson, the noted Dissenting minister in Cambridge (Dyer's *Life of Robinson* 132). It seems to have been a common thing for church dignitaries to solicit sermons from Robinson; and Beadon was among the importunate suitors (*ibid.* 89): 'Robinson always spake of this man as a person of amiable manners and of liberal sentiments: he knew him to be determined on preferment, but thought him *too enlightened to be a bishop*. On hearing of his advancement to a mitre, he archly remarked, *He is no fitter to be a bishop, than I am*'. As Beadon's only publications are an S. P. G. sermon and a fast sermon, it is not likely that Robinson, who wrote against the observance of Good Friday, supplied them (Upcott's *Biogr. Dict. of living authors*, 1816, 18, 412).

Another of his friends was Horne Tooke (*Tooke's Life* I. 23).

At college he was a member of the Hyson Club, with Geo. Pretyman (Tomline), Gilb. Wakefield, prof. Waring and others. He was then orator; 'which office I have heard him discharge with an excellent elocution, and a *latinity*, easy, elegant and copious' (Gilb. Wakefield's *Memoirs*, ed. 2, I. 132). A fragment of Beadon's speech on presenting the duke of Grafton for his degree is in Cradock's *Memoirs* I. 151.

His elder brother Edwards Beadon was born at Brushford Somerset, educated at Bampton school under Wood, adm. pensioner 2 Apr. 1744 under Rutherforth.

12 Apr. 1759 'Agreed to elect Mr Beadon into the vicarage of Higham.' *Conclusion Book.*

He died 17 Dec. 1810, rect. of N. Stoneham Hants, j. p. for Hants, vic. of Minting (*Gent. Mag.* 1790, 1151 b; Dec. 1810, 665).

John Watson Beadon, fell. Jes., B.A. 1788, M.A. 1791 was rector of Christian Malford Wilts and Fairley Chamberlain Hants. (T. S. Whalley's *Journals* I. 409; *Clerical Guide*); precentor of Wells 24 June 1812; appointed to Lytton preb. B. and W. 3 Aug. 1805; died Aug. 1835 (Hardy's *Le Neve* I. 172, 198).

Three of bp. Beadon's grandsons were of St John's, sons of Ri. Beadon and Annabella daughter of Sir Wm. Pierce Ashe a'Court bart. (*Gent. Mag.* lxv (1). 485 b); Wm. Fred. B.A. 1829, barrister, police magistrate first at Wandsworth, then at the Marlborough Str. police court, who died 30 Mar. 1862 (*Camb. Indep. Press* 5 Apr. 1862; *Eton Lists*; Walford's *County Families*); Ri. a'Court B.A. 1832, M.A. 1835; presented to Wivelscombe prebend B. & W. 18 July 1833 (Hardy's *Le Neve* I. 201); vic. of Cheddar 1836, of Wivelscombe 1837 (Crockford's *Clerical Directory*); Hyde Wyndham B.A. 1835, M.A.

1839, vicar of Haslebury Plucknett 1837 and of Latton with Eisey (*Eton Lists*; Crockford).

Wm. Stuart, bp. of St David's, abp. of Armagh. Consecrated 4.

See *Gent. Mag.* LXVIII. 992 b; *Ann. Reg.* XXXV. 66; XLII. 54; *Ann. Biogr.* 1835, 445 a.

Youngest son of the earl of Bute, and his wife Mary, daughter of lady Wortley Montagu; born at London 16 Mar. 1755, educated under Joseph Warton at Winchester, admitted fellow commoner 14 Jan. 1772 under Beadon and Ferris.

Boswell says (*Life of Johnson*, ed. Croker, 1851, 723): 'On Thursday, April 10 [1782] I introduced to him, at his house in Bolt Court, the Honorable and Reverend William Stuart, son of the Earl of Bute; a gentleman truly worthy of being known to Johnson; being, with all the advantages of high birth, learning, travel and elegant manners, an exemplary parish priest in every respect.' Malone adds: 'At that time vicar of Luton, where he lived for some years, and fully merited the character given of him in the text.'

Appointed canon of Windsor 18, installed 23 Mar. 1793; on his resignation a successor was appointed 13 Nov. 1800 (Hardy's *Le Neve* III. 412). Consecrated bp. of St. David's 12 Jan. 1794, which see he resigned 12 Oct. 1800 (*ibid.* I. 306; Stubbs 123; Nichols' *Lit. Illustr.* VI. 640). Translated to Armagh by patent dated 22 Nov. 1800. Died 6 May 1822, by accidentally taking poison instead of medicine. Buried at Luton park. In Armagh cathedral is a full length marble figure of him in the attitude of prayer (Cotton's *Fasti* III. 28; *Ann. Biogr.* 1823, 462, 463; *Public Characters*, 1823, I. 56; Walcott's *Wykeham* 386; Burke's *Peerage*, where his pedigree may be seen).

John Fisher, bp. of Exeter and Salisbury. Consecrated 1803.

The eldest of 10 sons of Jo. Fisher cur. of Hampton Midds., born at Hampton. His father was chaplain to John Thomas, preceptor to Geo. III. who died bp. of Winchester 1 May 1781; with bp. Thomas he went to Peterborough and became vicar there and was collated to the prebend of Preston Sarum 30 July 1759 (Hardy's *Le Neve* II. 674), which he resigned in 1779 (*ibid.* 677). In 1768 he removed to the living of Calbourn I. of Wight, where he died.

The son was educated first at Peterborough and then at St Paul's under Dr Thicknesse. He entered at Peterhouse in 1766 under Dr Edm. Law and was intimate with his sons. In 1770 he took his B.A. degree as 10th wrangler. M.A. 1773, B.D. 1780, D.D. 1789. He obtained an appropriated fellowship at St John's in 1773, and became tutor of the college, 'in which capacity he acquired considerable distinction, not only for his various talents, but for the suavity of his manners, and the peculiarly felicitous manner with which he conveyed instruction. He was engaged as private tutor to prince Zartorinski Poniatowski, and afterwards to Mr. St. George, son of the late abp. of Dublin, who dying, Dr. Fisher was for some time with Sir J. Cradock

the late governor of the Cape ... However, deriving no very great advantage from these connexions, he accepted the curacy of Hampton.'

Dr W. S. Powell had been intimate, when at Freshwater, with Fisher's family,[1] and had urged him to stand for a fellowship at St John's. Fisher accordingly (see below, Cole's account of Chevallier) supported Powell's friend Chevallier as a candidate for the mastership. His conduct in this business led bp. Hurd to recommend him in 1780 as tutor to prince Edward, father of queen Victoria, before he was sent to Göttingen. Fisher removed to Windsor and was made king's chaplain and deputy clerk of the closet. He won the confidence of his pupil and of the king.

In 1783 he became F.S.A. In 1785, on prince Edward's going to Germany to finish his education, he went to Italy for his health. Mrs Piozzi writes 3 Aug. 1813 (*Journ. and Corresp. of T. S. Whalley* II. 367), on hearing of the death of Randolph, bp. of London; 'Now let us see if Fisher stands well with his young princess, whose recommendation—if she enforces it the way we were talking of—must, I should think, be very powerful. He was a charming creature when we knew him abroad, and called him the King's Fisher.'

In 1786 he was recalled from Naples and married 5 or 6 Sept. 1787 Dorothea only daughter of Jo. Freston Scrivenor esq. of Sibton abbey Suffolk (*Gent. Mag.* 1787, 836 *b*); by whom he had one son and two daughters.

It speaks well for his liberality of thought that we find his name, when king's chaplain, among the subscribers to Jo. Jebb's *Works*.

In 1803 he was appointed tutor to the princess Charlotte. See letters from him on Hannah More's famous *Hints towards the education of a princess*, 1805, in Roberts' *Life and Correspondence* of *H. M.*, ed. 2, III. 222, 223; and the account of the difficulties which he had to overcome in Miss C. Knight's *Autobiography*. 'Of this responsible charge he acquitted himself with exemplary propriety and credit' (Oliver).

'After his advancement to the episcopal bench, he made it a rule to appropriate a considerable portion of the revenues of each diocese to charitable uses. One proof of his uncommon disinterestedness appeared in his declining to renew the lease of the best manor belonging to the .. see of Salisbury, by which extraordinary sacrifice the sum of £30,000 falls into the hands of .. bp. Burgess. ... Dr. Fisher left his bishoprick as he came to it.'

In 1804 he became v. p. of the Bible Society.

He died 8 May 1825 at his house in Semour Str. London, and was buried on the 16th in St. George's chapel Windsor.

By letters of administration granted to his widow 'it appears, that his personal property amounted to no more than £20,000.'

'A portrait of his lordship, as chancellor of the Garter, adorns the great room in Salisbury palace.' (Cassan's *Bishops of Salisbury* II. 361—366: *Ann. Biogr.* 1826, 219—231; 1835, 414 *b*; *Ann. Reg.* for

1825; *Ann. Reg.* XVIII. 150; LVI. 218; LX. 92, 104; memoir and portr. in *Imper. Mag.* Aug. 1825; Oliver's *Lives of the bishops of Exeter* 165, 166). His brother R. B. F. in *Ann. Biogr.* 1824, 431 *b*; his daughter, *Gent. Mag.* 1850, 542.

Appointed canon of Windsor by patent dated 25 Febr. 1786 (Hardy's *Le Neve* III. 412); he vacated the canonry 1803 (*ibid.* 413) when he was consecrated bp. of Exeter 17 July 1803 at Lambeth (*ibid.* I. 383; Stubbs; Ra. Churton preached the consecration sermon, Nichols' *Lit. Anecd.* IX. 737); prebendary and archdeacon of Exeter, 21 July 1803 (Hardy *ibid.* 397, 432); nominated to the see of Salisbury 25 May 1807 (Hardy II. 611).

Sam. Parr wrote of him (*Memoirs, by Jo. Johnstone*, 749):

'Unsoil'd by Courts, and unseduc'd by zeal,
Fisher endangers not the public weal.'

His only publications are:

A charge to the clergy of his diocese at his primary visitation in 1804 and 1805. 1805. 4to. In this he opposes the Roman Catholic claims and vindicates the articles from the imputation of Calvinism.

A sermon preached at St Paul's at the yearly meeting of the children educated in the charity schools of London and Westminster. 1806. 4to. Anniversary sermons, S. P. C. K. 1806; S. P. G. 1809.

A sermon preached before the lords . . at Westminster Abbey, on the fast day [25 Febr.] 1807. 4to. In this he drew attention to the want of churches in London. Owing to the pressure of the war, the government could do nothing at the time. 'He had the pleasure however to see his ideas, at a subsequent period, taken up actively and on an extensive scale, both by parliament and by the people.'

A sermon at the consecration of St James' church Guernsey. Printed there 1818 (*Ann. Biogr.* 1826, 226—228; *Biogr. Dict. of living authors*, 1816, 116).

HENRY RYDER, bp. of Gloucester and Coventry and Lichfield. Consecrated 1815.

Third son of Nath. first ld. Harrowby and Elizabeth daughter of bp. Terrick. Born at Streatham Surr., educated at Harrow, adm. fell. comm. 28 May 1795, æt. 18, under Wood. His elder brothers Dudley and Richard had already graduated as members of St John's. Hon. M.A. 1798, D.D. 1813.

Ordained to the curacy of Sandon in 1800; rector of Lutterworth 1802, vic. Claybrook 1806. At this time he 'read attentively the writings of the early fathers; studied critically, with the help of approved commentators, the sacred text; and took great pains with the preparation of his sermons.'

About 1811 he attached himself to the evangelical school, which still lay under a reproach, and he is called the 'affectionate brother' of a leader of that school, Tho. Robinson of Leicester (Vaughan's *Life of T. R.*, 1815, 186). 'In this year he presided at the annual meeting of the Leicester auxiliary Bible society . . . It was at this period of his life . . he commenced daily family prayer, and the

reading of the scriptures morning and evening. . . Beside a cottage lecture at Claybrook, he held a weekly lecture on the premises of a large manufactory at Lutterworth.'

Mr Yate having worked for more than two years under bp. Ryder as curate of Chetwynd co. Salop, bears witness to his courtesy, liberality and zeal. 'He was in a word, a truly Christian prelate and sincerely beloved by all his clergy. His acts of charity were truly munificent, perhaps too much so, considering his large family; but he said that *he never knew how to refuse in a good cause, when called upon as a Christian bishop.* Obloquy sometimes fell upon him from persons of opposite religious views; but in all, who knew him, he seldom failed to inspire feelings of most affectionate respect and admiration.' See Harford's *Memoir of R. C. Whalley*, 1846, xxxiv; and Whalley's letter (pp. 74, 75) 1 Oct. 1814: 'He is a most upright man with God. He has no reserves or shiftings about him at all. Simple, humble, and direct in his proceedings, he really adorns his station, and I have no doubt will be the means of much good in it. He is a very *laborer* for his master.'

He married in 1802 Sophia daughter of Tho. March Phillips esq., who survived him, by whom he had ten sons and three daughters (*Ann. Biogr.* 1837, 98; 1818, 383).

He was the last bishop of Coventry and Lichfield; the archdeaconry of Coventry being attached to Worcester diocese by order in council 22 Dec. 1836 (Hardy's *Le Neve* I. 538).

At a public meeting in S. Philip's vestry Birmingham 14 Apr. 1836 it was resolved to erect a monument to the bp. in Lichfield cathedral, and to build a church at Gosta Green, near Birmingham, to be called *Bishop Ryder's church.* Both these resolutions were carried into effect (*Ann. Biogr.* 1837, 99).

Sam. Parr wrote of him (*Memoirs by John Johnstone*, 749):

'True piety in Ryder I admit.'

His only publications were sermons and charges. Anniversary Sermons, S. P. G. 1819; S. P. C. K. 1821.

Prebendary of Windsor by patent dated 19 Mar. 1808; his successor was appointed 4 Jan. 1813 (Hardy's *Le Neve*, III. 413); dean of Wells 16 Dec. 1812, his successor nominated 6 Sept. 1831 (*ibid.* I. 155); prebendary of Westminster by patent dated 14 Sept. 1831: this prebend he held to his death (*ibid.* III. 369, 370); consecrated bp. of Gloucester at Lambeth 30 July 1815 (*ibid.* I. 442; Stubbs); confirmed bp. of Coventry and Lichfield 10 Mar. 1824 (*ibid.* 559). He died 31 March 1836 (*Christ. Remembr.* XVIII. 314) at Hastings and was buried there.

For his family see the *Peerage*, and *Genealogy of the British peerage*, under *Harrowby*.

See *Public Characters*, 1823, II. 230; *Christ. Remembr.* I. 191 b (his S.P.G. sermon, 1819); V. 41 seq.; *Quart. Theol. Rev.* I. 525 seq.; Jo. Townsend's *Life*, 1829, 219; Nichols' *Leicestersh.* IV. 263; *Bodl. Catal.*; Darling; *Biogr. Dict. of living authors*, 1816, 303, 446; *Christ.*

Observer, passim; Carus, *Life of Simeon*, c. 15, p. 372, c. 17, c. 18, p. 427; *Lives of Hannah More* and *Wilberforce*.

HERBERT MARSH, bp. of Llandaff and Peterborough, consecrated 16.

See *Gent. Mag.* July 1839, pp. 86—88; *Ann. Reg.* 1839, p. 337; *Living Authors* (1798) II. 23; do. 1816 (Upcott's) pp. 222, 223, 441; *Public Characters* (1823) III. 128; *The Georgian Era* (Lond. 1832) I. 521.

Son of Ri. Marsh M.A. vicar of Faversham and Elizabeth his wife, born at Faversham 10 Dec. 1757, baptized 3 Jan. 1758 (*Notes and Qu.*, 3 ser., X. 87; *Gent. Mag.* N.S. XII. 330), entered pensioner from Canterbury school under Ferris and Pearce 29 Dec. 1774. His master at Canterbury was Osmund Beauvoir, 'one of the first classical scholars of his day' (Sir E. Brydges in Nichols' Lit. *Anecd.*, IX. 810; *Autobiogr.* I. 68). He had been before at Faversham school. B.A. 1779, 2nd wrangler and 2nd Smith's prizeman; members' prizeman in 1780 and 1781; M.A. 1782; B.D. 1792; D.D. by mandate 1808.

On 1 July 1807 he was married at Harwich, by special licence, to Miss Marianne Emilie Charlotte Lecarriere, daughter of the late John L. esq., merchant at Leipzig (*Gent. Mag.* 1807, p. 681 a).

On 23 Nov. 1807, the court of King's Bench was moved to award a mandamus to the bp. of Ely, visitor, to hear and decide upon the claim of Wm. Wood to the sinecure rectory of Aberdaron; but the application was refused, the bp. having pronounced in favour of Herb. Marsh (Cooper's *Ann.* IV. 489 from *Cambr. Chron.* 28 Nov. 1807).

Elected Margaret professor in 1807 (Hardy's *Le Neve* III. 655), an appointment which he retained to his death; consecrated bp. Llandaff 25 Aug. 1816, confirmed bp. of Peterborough 28 Apr. 1819 (*ibid.* II. 256, 538). He died 1 May 1839.

He was 'most prompt and exact in the dispatch of business. As a man, he was liberal in all his views, of great benevolence, and remarkable for his friendliness of disposition' (*Gent. Mag.* July 1839).

He was buried in that part of his cathedral called the new building (*ibid.*).

His widow, a German lady, Marianne Emilie Charlotte, died 13 Oct. 1844, in the minster precincts Peterborough, æt. 70 (*Camb. Chron.* 19 Oct. 1844).

His father Ri. Marsh was of C. C. C. C. B.A. 1731, M.A. 1756.

His brother, R. Marsh esq., died 1 July 1847, at St. Stephen's, Canterbury (*Cambr. Chron.* 17 July 1847).

His eldest son Herb. Chas. Marsh of St John's, B.A. 1830, M.A. 1833, rector of Barnack 1832 (*ibid.* 10 Aug. 1832), was collated to the 3rd stall of Peterborough cathedral 6 Aug. 1833 (Hardy's *Le Neve* II. 547). He was declared of unsound mind by a jury 11 June 1850 (*Cambr. Chron.* 15 June 1850), and died 4 Sept. 1851, æt. 43 (*ibid.* 13 Sept. 1851).

His then youngest son, Ri. Jo., died 23 Feb. 1812 (*ibid.* 28 Feb. 1812) having been born 23 Febr. 1811 (*ibid.* 20 Dec. 1811).

His son Geo. Henry was of St John's, 2nd classic 1836, M.A. 1839, B.D. 1847. Some time a barrister; presented to the college rectory of Great Snoring with Thursford in 1851 (*ibid.* 4 Nov. 1851).

'In 1784, at the general election, he was a zealous supporter of Mr Pitt, then a candidate for the university. In 1785 he went abroad, and after travelling through various parts of the continent, finally settled at Leipzig in 1786, where he became a member of the university... In 1792...he returned to Cambridge to take his B.D. degree...He returned to Leipzig in 1793' (C. Yate).

Proceedings against Wm. Frend, Cambr. 1793, xlvii.: 'The ill health alone of Mr Marsh prevented him from being of the number [of the friends who appeared with Frend in court and advised him]: but the step, taken by him in an early stage of the business, though unauthorised by Mr Frend, proved the sincerity of that friendship, which had long been cemented between them.'

Marsh took the advertisement of Frend's pamphlets to the *Cambridge Chronicle*, and was summoned as a witness by Dr Tho. Kipling although 'he had frequently expostulated with the promoter on the cruelty of forcing him to attend;' however on his plea 'Mr Frend is a near relation, a man with whom I have been educated from my childhood, and of course a confidential friend' (*ibid.* 65—67, 205, 11 May 1793), he was allowed to withdraw, sore against Kipling's will.

Marsh had attempted to bring about a compromise, *ibid.* 163, 165—167; in the note 166, 167 is part of a manly letter of Marsh's to Kipling: 'lifting up your arm with a menace, which (excuse me, Sir, the expression) at present appears to me ridiculous, you solemnly and violently declared, that you would not suffer such proceedings... Mr Frend is a man of too much honour, and too much courage, to stoop to such a baseness.'

The proceedings against Frend from the first seem to have been violent and unconstitutional; even Wm. Otter, afterwards bp., protested against his 'amotion' from Jesus college. The 'attempt to compel Marsh to give evidence against his friend and relation was received by a crowded gallery with the strongest marks of disapprobation.' He acted prudently in residing at Leipzig; 'for such was the rancour of Frend's prosecutors, that they calumniated every person who was in any manner connected with him; and Mr Marsh, who was considered as the successor of Professor Mainwaring, would have had no chance of obtaining that lucrative Professorship, which was in the gift of Doctors and Bachelors of Divinity only.' S. T. Coleridge's zeal on Frend's behalf is well known (Gunning's *Reminiscences*, 1855, I. 255—285).

Beloe's *Sexagenarian*, l. c. 21 p. 131 seq.: 'The progress to his degree was marked by the general prediction, that he would attain the highest honours. In this interval, and in the course of the

university exercises, the writer of this sketch became acquainted with him, and was greatly impressed with his acuteness and ingenuity.

'Not long after he had obtained a fellowship, partly from infirm health, and partly from the desire of extending his literary acquisitions, he went abroad. How successfully he obtained one at least of his objects, literary reputation, has been demonstrated by some of the most learned and valuable works which modern times have produced.'

Then follows an account of the *History of the Politics* and Marsh's subsequent introduction to Pitt by bp. Tomline.

'The subject of politics, however, seems to have been forced upon him by local and peculiar circumstances; the natural bias of his mind, and his studies, had a very different direction. The most celebrated Theological writers on the Continent had exercised his talents and occupied his time so effectually, that the result was the publication of a work, which no scholar would choose, and no theological student ought, to be without. Others, equally important and valuable, in the strict line of his profession, have succeeded; and whether his profound erudition, his sagacity in detecting error, his subtilty of disputation, or his facility of writing, be considered, there are but few authors of modern times who can submit to a competition with him. He bears however his faculties meekly; and though in a very lofty situation, his manners are extremely conciliating without the smallest symptoms of superciliousness or arrogance, even towards his opponents.'

Herbert Marsh, *Horæ Pelasgicæ*, p. 137 n. 'Though I have lived twelve years in Saxony, where German is spoken the most correctly, and have had intercourse with Saxons ever since, I have *never* heard the German W pronounced like the English W.'

Herbert Marsh, *Comparative View*, 1816, p. 199: 'Among other instances of patient submission, I remember many years ago to have seen, in the Cathedral of Mechlen, a Grenadier, who had been the terror of the Turks, performing a Penance imposed by his Confessor.'

'In 1799 Mr Marsh published a political...essay, in defence of his country, both in German and English; a copy of which falling into the hands of Mr Pitt, an interview with the minister took place in 1800, when Mr Pitt offered him a pension, which was at first declined, but afterwards accepted. This he resigned at a subsequent period' (C. Yate).

Letter to the conductor of the Critical Rev. 16 Apr. 1810, 36, 37:

'You upbraid me...with having a pension from government. That pension, Sir, was given me (though I am indebted for its continuance to another highly valued friend) by the greatest and most disinterested statesman, that ever directed the councils of this nation, and whom his enemies have never accused of being prodigal in the reward of literary merit. It was given me for services, which in his estimation I had rendered to my country. It was intended only as a temporary recompense, till a suitable provision was made for me in the church: and if the execution of the plan was prevented, it was

prevented by causes, over which I had no controul. There is no disgrace therefore in retaining it.'

Eternal punishment proved to be not suffering, but privation. By a member of the church of England. London, 1817. 8vo. In the dedication to bp. Marsh, Lond. 8 Oct. 1817, we read 'Your Lordship's character as a scholar stands too high to be injured by any thing I can do. Should the present attempt be judged weak and futile, thus far associating it with your Lordship's name will but recall to mind the solid ground on which you have established the character of the first theological critic of the present day.

'It is as such that I court your Lordship's attention to my work; and being, above all things, desirous to know the truth, the knowledge of my errors is a benefit I may hope to attain from that union of amenity and condescension with the most highly cultivated abilities, which I know your Lordship to possess.'

On the 31 Mar. 1819 Marsh wrote to the clergy of Llandaff from Westminster, thanking them for the sacrifices of private interest by which the churches, chancels, and glebehouses had been repaired, or built anew, and residence promoted. 'They have shewn by their conduct a due sense of the obligation imposed on every pastor, to live near to his flock, that he may be ever ready to attend to their spiritual wants. They have further shewn their conviction, that a multiplicity of cures is incompatible with their duty to any: and that even where divine service is performed only once on the Sabbath day, the service of two churches is as much as can be properly undertaken by one clergyman. The bishop, in leaving the diocese, has the satisfaction to reflect that he leaves it with only a few exceptions to this salutary rule; and measures were already in contemplation for the removal even of those few exceptions' (*Christ. Remembr.* I. 331).

Selections from the letters of Robert Southey, London, 1856, III. 142. R. S. to Herbert Hill. Keswick, Aug. 13, 1819: 'He [the bishop of London] desires to introduce me to Herbert Marsh when I come to London; if Marsh were as pugnacious in conversation as he is in his writings, he would be the very last person I should wish to meet.'

De motu per Britanniam civico annis MDCCXLV. *et* MDCCXLVI. *liber unicus. Auctore T. D. Whitakero, LL.D. S.S.A.* Lond. 1819. 8vo. Dedication. 'Viro doctissime erudito Herberto Marsh, S.T.D. et in academia Cantabrigiensi pro Domina Margareta Professori, cui de patria temporibus adversissimis domi et apud exteros optume merito, eidem erga familiares voluntate propensa, fide antiqua, hunc libellum L.L.M. D.D.D. T.D.W., saltem ut testetur amicitiam sibi perhonorificam, neutri fortasse pœnitendam, communione studiorum prætextatis adhuc inter se comparatam atque conciliatam ac neque temporum diuturnitate, neque locorum intercapedine anno iam XXXIV°. diremptam.'

'From this period [1819] he appears principally to have resided [at Peterborough]. He spent the winters of 1827 and 1828 at Cambridge, in the former of which years I had one or two interviews with him, his eldest son being at that time my private pupil. His lordship was small

in stature, and of remarkable (not handsome) countenance ; my recollection of his features, at this distance of time, is not however distinct. I always found him polite and agreeable, but a little whimsical' (C. YATE).

A charge delivered to the clergy of the diocese of Llandaff, at the primary visitation in August, 1821. *By William* [Van Mildert], *lord bishop of Llandaff.* London: 1821. [In *The Pamphleteer*, 1822, 8vo. XIX. 299.] 'For much of the improved state of ecclesiastical concerns in this diocese, I am sensible of the obligations I owe to my immediate predecessor; whose vigilance and ability were successfully applied to the better regulation of several matters, in which some amendment had become necessary: and it will be no less my inclination than my duty, to carry on to its fullest practicable extent, what has been so auspiciously begun. But, in common with your late Diocesan, I feel particularly indebted to that valuable body of clergy, the *rural deans*... Upon a comparison of the returns made by the rural deans to my predecessor in the year 1817, with those made to me in the years 1819 and 1820, I observe, with pleasure, a manifest and still progressive improvement in several matters of general interest.'

Memoir of bp. Charles James Blomfield, Lond. 1863, I. 90, from a letter to Mrs Blomfield, Althorp, Aug. 23, 1823: 'Lord Spencer was introduced the other day to Mrs — [Marsh], who accompanied the Bishop on his Visitation. He found her sitting in a room at the George Inn at Northampton, clad in all the colours of the rainbow, and covered with diamonds. Never having seen her before, the sight of such a mass of splendour quite overpowered him, and he was struck "all of a heap." The Bishop has been breaking out into sallies of violence against his clergy during the visitation in a most extraordinary manner.'

S. Atkinson, coll. Trin., in *Lond. Mag. and Rev.* Apr. 1825, p. 503: 'Herbert Marsh...is altogether the first man in Cambridge at the present time. He is an ornament to this University, and he would be an ornament to any society that ever existed. But he was not formed in Cambridge. He went to the Continent very shortly after he graduated—studied theology under Michaelis—ransacked the stores of German literature—wrote one of the ablest periodicals of the day called British Politics Defended, which did this country incalculable service on the Continent, and which finally became so odious to Buonaparte that he proscribed Marsh. He was concealed several months by his host, and attended by his daughter. He was not ungrateful for these services, for he married this lady shortly after his appointment to the Divinity Professorship. He is an intolerant bigot; but he supports his opinions like a man, and is the very best pamphleteer of the day.'

The following letter to Mr B. Mardon, a Unitarian minister, who proposed a reprint of Griesbach's text, is printed in the *Christian Reformer*, VIII. 461, 462, for August, 1841.

'PALACE, PETERBOROUGH, *Sept.* 2, 1825.

'REV. SIR,

'I return you many thanks for the good opinion which you entertain of my theological labours; and it is but justice to acknowledge that your letter clearly indicates no inconsiderable share of theological learning on your part. I perfectly agree with you in the opinion that Griesbach's text of the Greek Testament approaches much nearer to the sacred autographs than the textus receptus. I believe that no Editor ever weighed with greater impartiality the reasons for and against the readings which were the subjects of his inquiry: he may have been mistaken, like other men, but I am sure that he always meant to decide on critical grounds alone. Hence I have endeavoured in my Lectures to vindicate his edition from the charges which have been unfairly laid to it. I lament that there are still persons who contend that he was influenced in the choice of his readings by a theological bias, which I do not know that he ever had. During many years I was in constant correspondence with Griesbach on subjects of critical theology, and no such bias ever appeared from any of his letters. But it is no easy matter to eradicate a prevalent notion; and men in public situations are often under the necessity of imposing on themselves restraints, where further exertion would be unadvisable. I must content myself, therefore, with the justice which I have done to Griesbach in my Lectures, without becoming the patron of a new edition of his text.'

His house in Benet Street, devised to the University for charitable uses, was held by him at a rent of £3, according to Gamaliel Thorn (*Letter to the Burgesses of Cambridge*, 1835, p. 23, in the Cambridge Univ. Libr. Bb. 28. 4). The house is now known as Peeling's hotel; the stable is opposite.

At the confirmation at Oakham in July 1827, Marsh was informed that C. Collier, vicar of Braunston, had refused certificates to some children, that the parents of others with whom he had quarrelled, had thought it unsafe to send their children for examination to a man of his violent temper, and that other children of other parishes had accidentally been unable to attend the examinations. The bishop appointed his acting chaplain to examine all the children who had no testimonial. Those whom Collier had rejected gave satisfactory answers and were confirmed.

Hardly were Marsh's hands lifted from their heads, when Collier bustled up, and threatened 'to drag the children from the rails.' Marsh's calm rebuke and the further insolence of Collier, may be seen in a letter of Geo. Wilkins, Vicarage, Nottingham, 23 Nov. 1827, printed in *Christ. Remembr.* x. 63, 64.

T. F. Dibdin's *Northern Tour* (Lond. 1838) I. 32, 33: 'In intellectual perspicacity and vigorous pursuit of biblical researches the name of Marsh has no equal among its predecessors. Bishop Marsh is now in his eighty-second year, and necessarily in such a state of repose, if not imbecility, as to render all farther activity hopeless...Those who have read Bishop Marsh's controversial pamphlets with the late Dr

Milner,...will agree with me in pronouncing them to be perfect of their species. Many years have passed away since I enjoyed the author's society; and he is now, I fear, in a condition to be almost equally insensible of censure and of praise.'

It is not too much to say of Marsh that he was in his time the foremost man of letters and divine in Cambridge, and the foremost bishop on the bench. When (as we see by the pamphlets of bp. Randolph, and again by those of Milner, Simeon and others, in the Bible Society controversy) a critical study of the Bible was denounced even in the universities not as useless only, but presumptuous and dangerous, his reputation for theological learning was so secure, that he was elected Margaret professor without opposition; and his translation of Michaelis was printed by the university press. His letters to Travis deserve a place on the same shelf with Porson's, and with Bentley's dissertation. His *History of the Politics* etc. is not only remarkable as one of the few successful efforts of Englishmen in a modern language not their own, but was productive of signal benefit to the country at the time, and still ranks as the standard authority for our relations with the French republic. His notes on Michaelis are to this day cited as among the best authorities on the MSS. and versions of the N.T., nor have the subsequent discoveries of MSS. and progress of inquiry made obsolete his lectures on the criticism and interpretation, the authenticity and credibility of the Bible. There is a native vigour in his style, and a close logic in his reasoning, which enliven the dullest details. An edition of these lectures, annotated as Marsh annotated Michaelis, would be of great service to the theological student. To his energy was due the foundation of the National Society, and his criticisms provoked his opponents to found the Prayer Book and Homily Society. As a bishop he revived the office of rural deans, discouraged non-residence and pluralities, urged the establishment of schools and of additional services in the churches; his zeal for the interests of curates involved him in heavy pecuniary loss. He was a warm friend, and was seconded in his researches and practical plans of church reform by the diligence and the zeal of numerous admirers; he was liberal in his intercourse with dissenters, and singularly courteous in his controversies with them. His faults were those of his age, ambition of preferment, an exaggerated estimate of the value of tests and legal securities, a belief in the power of direct attack and argument to counteract what he justly blamed in the so-called 'Calvinistic' party, their spiritual pride and exclusiveness, and their Obscurantist proscription of scholarship. His eager, combative temper made him waste much precious time in his controversies with this party in 1811-13, at Cambridge, and led him when bishop to impose what was virtually a new test in the evident design of purging the church from Calvinists. In his controversial tracts there is singular freshness and humour, but it is often apparent that success is his principal aim; the very term 'adversary,' which he applies to his literary opponents, shews that he entered the lists as an athlete, resolved at all events to win.

An essay on the usefulness and necessity of theological learning to those

who are designed for holy orders, by Herbert Marsh, B.D. fellow of St. John's college, Cambridge. Cambridge, Printed by J. Archdeacon printer to the University; for J. and J. Merrill, in Cambridge; and R. Marsh, No. 49, Fleet street, London. 1792. 4to. pp. 13.

'The following publication, which is the substance of a discourse lately held before the university of Cambridge, was principally occasioned by the following circumstance. The author had been frequently asked, during his residence in Germany, *What is the plan of study adopted in your universities for those, who are designed to take orders, to what branches of divinity do they particularly attend, and how many years must a student have heard the different courses of theological lectures before he is admitted to an office in the church?* He was unable at that time to give a satisfactory answer, because theological learning forms no necessary part of our academical education; but he hopes that due attention will in future be given to a study that is at present more neglected than it deserves.'

P. 1, 2. 'Though the greatest number of students in the two universities is designed for orders, the study of divinity is regarded as a secondary consideration; it has till lately been thought sufficient to apply for a few months after the bachelor's degree without direction and without assistance, nor has it been deemed an impropriety in our mode of education, that those should be appointed to instruct others, who have never been instructed themselves ..... The spirit of criticism, for which this country was distinguished beyond all Europe at the end of the last and the beginning of the present century, has evaporated into empty speculation on the unfruitful points of dogmatic theology.'

P. 8. 'Principles of analysis being wholly laid aside, the synthetic method has been preferred from the earliest to the present age: instead of impartially examining the sacred writings, with a view of discovering the truth, in whatever shape it may appear, we enter on the inquiry with a system already adopted.'

At the end is the announcement, 'In the press and in a few months will be published in two volumes large octavo, The first part of Michaelis's Introduction' etc.

This excellent tract is reprinted in *Lectures on the authenticity and credibility of the New Test.* Lond. 1840. 8vo. pp. 264—277.

Reviewed in *Evangelical Mag.* I. 38.

The authenticity of the five books of Moses considered, being the substance of a discourse lately delivered before the university, by Herbert Marsh, B.D. fellow of St. John's college, Cambridge. Cambridge, printed for the author, by J. Archdeacon printer to the university; and sold by J. and J. Merrill, in Cambridge; J. Johnson and F. and C. Rivington, St. Paul's Churchyard, G. Robinson, Paternoster Row, B. Law, Ave-Mary Lane, B. White and R. Marsh, Fleet street, T. Cadell, Strand, and J. Deighton, Holborn, London. 1792. 4to. pp. 16. The *Essay on the usefulness* etc. is here advertised as 'lately published' pr. 1s. and the Michaelis as 'speedily' to appear.

Course of lectures, Part VII (1835), p. 5. 'The five books of Moses

are both authentic and credible. The arguments for their authenticity have already been stated in a Discourse which I delivered from this pulpit more than thirty years ago[1].'

Preface to the second edition. 'The following short essay is the substance of a discourse delivered a few years ago before the University of Cambridge. The first edition, which was printed in December, 1792, met with a favourable reception, and the whole impression was soon sold: but, as the author went abroad in the following year, and did not return till 1800, the work was not reprinted. However, as inquiries are still made after it, and several of the author's friends have signified a wish that it should be reprinted, he has ventured to lay before the public a second edition. . . .

'*One* good end, at least, may be answered by the publication, that they who have not time or opportunity to study more voluminous works on the subject, may be furnished, by half an hour's reading, with sufficient arguments to induce a belief in the authenticity of the Pentateuch...The author of the following essay lays no claim to the title of originality on this subject: his only merit, if he has any, is that of having arranged the evidence in a concise and perspicuous manner.

'Lastly, though the alteration of a title-page is attended with the inconvenience, that what is only a re-impression of an old work may be mistaken for a new one, yet it has been deemed necessary to alter the former title, which was, "The Authenticity of the Five Books of Moses *considered*," to "The Authenticity of the Five Books of Moses *vindicated*." The latter is the more appropriate title, because it is the avowed object of the essay to vindicate; whereas the former title is applicable to an attack as well as to a defence, and might therefore occasion a misunderstanding, which it is better to avoid.' Reprinted in *Lectures on the authenticity etc.* 1840, 278—296, and recently in the controversy with the bishop of Natal, as follows:

A key to bishop Colenso's biblical arithmetic. By Thomas Lund, B.D. rector of Morton, Derbyshire, and formerly fellow and lecturer of St John's college, Cambridge. With an appendix, containing a short argument for the authenticity of the five books of Moses, by the late bishop Marsh, Margaret professor of divinity. London: Longman, Green, Longman, Roberts and Green. 1863. 8vo. The appendix fills pp. 87—95. 'The short *Discourse* by the late *Bishop Marsh*, which I have added as an Appendix, will be found, I think, as seasonable as it is excellent. It is but little known even among scholars; and it well deserves re-publication.'

Reviewed in *Evangelical Mag.* I. 40.

H. Marsh, *Letters to Travis*, 130, 131: 'In the year 1792 I published at Cambridge a short Essay in defence of the authenticity of the Pentateuch; in this Essay p. 13 are three marginal notes, marked with what printers call a star, a dagger, and a double dagger. In the text, the star is placed right: but after the word where the dagger should have been placed, the compositor set no mark at all, but set the

[1] 'The third edition was printed in 1806.'

dagger, which belonged to "Egyptian words," line 4. after "Hebrew," line 9: and totally omitted the double dagger. This is a much more glaring mistake, than the false position of Stephens's semicircle at 1 John v. 7: for my mark of reference is ten times as big as that of Stephens, and was set, not two only, but five lines out of its place: moreover it is very conspicuous, being quite detached from the word after which it is placed, whereas Stephens's little crotchet or semicircle is almost absorbed by the circumflex on *οὐρανῷ*. Yet this glaring mistake I did not detect, though I read the several proof-sheets at least ten times, before the Essay was printed off: the sheets were likewise corrected by one of my friends, and lastly they were revised by the University Printer; and yet this Erratum escaped the notice of us all. Further, the passage in question has been quoted in one of our literary journals, and so difficult is it to detect an Erratum in a mark of reference, that even in this quotation the dagger still retains its false position.'

Introduction to the New Testament. By John David Michaelis, late professor in the university of Göttingen, &c. Translated from the fourth edition of the German, and considerably augmented with notes, explanatory and supplemental. By Herbert Marsh, B. D. fellow of St. John's college, Cambridge. Vol. I. Part I. Cambridge, Printed by J. Archdeacon printer to the university; and sold by J. and J. Merrill, and W. H. Lunn, in Cambridge; J. Johnson, and F. and C. Rivington, St. Paul's Church-yard, G. Robinson, Paternoster Row, B. Law, Ave-Mary Lane, B. White and R. Marsh, Fleet street, T. Cadell, Strand, and J. Deighton, Holborn, London, 1793. 8vo. pp. xx. and 341.

The first edition of Michaelis 1 vol. 8vo. Götting. 1750, had been translated into English in 1761, 4to. (*Month. Rev.* xxi. 281); there was a second edition of this translation in 1781 (*Gent. Mag.* 1781, 423). The fourth Germ. ed. was printed in 1788, 2 vols. 4to. There has been no later edition in Germany, but E. F. K. Rosenmüller published *Herb. Marsh's Anmerkungen und Zusätze zu J. D. Michaelis Einleitung in die göttlichen Schriften des Neuen Bundes. Aus dem Englischen ins Deutsche übersetzt.* Götting. 1795, 1803, 2 vols. 4to. A French translation, from Marsh's third ed., 'avec une partie de ses notes, et des notes nouvelles, par J. J. Chenevière, pasteur et professeur en théologie à Genève,' appeared at Geneva, 4 vols. 8vo. 1822.

The translation is free. 'I have paid however the strictest attention to the sense and spirit of the original, which, after a residence of five years in a German university, I have less reason to fear that I have mistaken, than that in consequence of a long absence from my native country, I may have been sometimes guilty of incorrectness in the style of the translation. A writer, who by long habit is more familiarized with a foreign than with his native language, insensibly adopts its modes of expression' (viii).

'When I first engaged in the present translation, I had no other object in view, than to present the public with a faithful copy of the original. But being at that time particularly employed in the study of theology, I was led by curiosity, or a thirst for knowledge, not

only to examine the numerous passages, whether of the Hebrew Bible or Greek Testament, of writers ancient or modern, Asiatic or European, to which our author referred, but likewise to read with attention the most celebrated works, in which the various points were discussed, that are the subjects of the present Introduction' (x). Hence the translator's notes, which incorporate many new facts, brought to light by Alter, Adler, Birch, Münter, &c. 'I have likewise occasionally introduced, in the body of the notes, some short dissertations on subjects of criticism' (*ibid.*). 'I commenced the present undertaking, without that knowledge and experience in sacred criticism, which I ought to have possessed. My knowledge of the Oriental languages extends no further, than to enable me to make out a passage by the help of a grammar and a lexicon; nor had the other branches of theological learning engaged my attention, when I first entered on the work, which I now deliver to the public. Confined by sickness in a foreign country, I sought rather to amuse and to instruct myself, than to edify mankind; but as I...presume to publish the fruits of my researches, I must hope that industry has in some measure supplied the deficiencies of knowledge' (xi). The references were verified throughout. 'I must return thanks to the university, of which I have the honour to be a member, for its liberal assistance in defraying the expenses of this publication. St John's college, Cambridge, April 2, 1793.'

It is worth notice that Spencer *De legibus Hebraeorum* and this introduction, both of which gave offence to uncritical readers, were repeatedly published for the university. That Wakefield's *Silva critica* enjoyed the same honour, speaks still more strongly for the liberality of the syndics, if not for the soundness of their judgment.

Introduction etc. Vol. I. Part II. 1793. Containing the translator's notes to the first volume. Title, addenda et corrigenda and pp. 345—522.

——————— Vol. II. Part I. Cambridge. 1793. 8vo. pp. xii. and 529.

——————— Vol. II. Part II. Containing the translator's notes to the second volume. Cambridge 1793. 8vo. title, 2 pp. addenda et corrigenda, pp. 533—900.

Introduction...augmented with notes, and a dissertation on the origin of the three first gospels. By Herbert Marsh, B.D. F.R.S. Vol. III. Part I. Printed by John Burges, printer to the university; and sold by F. & C. Rivington, London; and J. Deighton, Cambridge. 1801. 8vo. pp. xvi. 341.

The preface to vols. III. and IV., the translation of Michaelis vol. II., is dated St. John's 22 June 1801. 'The translation itself was finished before the close of 1795, when I began to draw up a commentary on our author's text, as I had done in the preceding volumes. But as I proceeded with the notes on the first three gospels, I perceived the necessity of entering into a minute investigation of their origin and composition, which gave rise to the Dissertation, printed in Vol. III. P. ii.: and this Dissertation was not finished before the beginning of 1798. It was at that time that my attention began to be directed to a

totally different subject: the calumnies, which were then incessantly uttered against Great Britain, both at home and abroad, provoked me to attempt a confutation of them: and the volumes, which I accordingly published, again employed an interval of nearly two years. Toward the end of 1799, I returned to the study of theology: I began to collect materials for observations on the other books of the New Testament: and I intended to have treated them in the same manner, as I had done the first three Gospels, when a new interruption took place in March 1800. From the University of Leipzig, where I then resided, I returned to England, in consequence of an invitation, which I could not refuse: and as the completion of my original plan, with regard to Michaelis's Introduction, was thus deferred to an unlimited time, I determined to print the remainder of the translation without further delay.' The notes were never continued. The last two volumes were also printed at the expense of the university.

———— Vol. III. Part II. Containing the translator's notes to the third volume. 1801. 8vo. pp. 160.

A dissertation on the origin and composition of our three first canonical Gospels. Cambridge. 1801. 8vo. pp. vii. and 243. Forms a part of Vol. III. though it is separately paged, and was also issued separately.

'Chap. I. General statement of the question' (pp. 1—5). Similarity, both material and verbal, between the first three gospels.

'Chap. II. Of the authors, who suppose, that the succeeding Evangelists copied from the preceding' (pp. 5—12).

'Chap. III. Of Griesbach's hypothesis in particular' (pp. 12—18).

'Chap. IV. Of the authors, who suppose, that our Evangelists made use of a common document, or common documents' (pp. 18—25).

'Chap. V. Of Eichhorn's hypothesis in particular' (pp. 25—34).

'Chap. VI. Of the authors, who have united both of the preceding suppositions' (pp. 35—39).

'Chap. VII. Statement of the parallel and coincident passages of the three first Gospels. Result of this statement: and an account of several very remarkable phænomena in the verbal harmony of the three first Gospels' (pp. 39—154).

P. 42. 'In the following Table of parallel and coincident passages, the statements will be made according to the sections adopted by Eichhorn. It will consist of four divisions: in the first of which (pp. 44—107) will be contained the sections which are common to all three Evangelists, in the second (pp. 108—117) the sections which are common only to St. Matthew and St. Mark, in the third (pp. 118, 119) the sections common only to St. Mark and St. Luke, and in the fourth (pp. 120—147)...the sections...common only to St. Matthew and St. Luke. But as the design of the following Table is to represent in one view the parallel passages, which have a verbal agreement, all those sections will of course be omitted which furnish no examples of verbal agreement, and in the sections which furnish such examples, those examples only will be quoted.' In a fourth (or third) column Marsh adds remarks, pointing out particularly words used by two or

three Evangelists in the parallel passages, but found nowhere else in N.T. or LXX.

Result of the preceding statement (pp. 148—154).

'Chap. VIII. The supposition, that the succeeding Evangelists copied from the preceding, tried by the phænomena in the verbal harmony of the Gospels' (pp. 154—164).

'Chap. IX. The supposition, that the three first Evangelists made use of a common Greek document, tried by the phænomena in the verbal harmony of the Gospels' (pp. 164, 165).

'Chap. X. The hypothesis, that our three first Gospels contain three Greek translations made independently of each other from the same Hebrew original, tried by the phænomena in the verbal harmony of the Gospels' (pp. 165—174).

'Chap. XI. Of the various forms, under which the general supposition of a common Hebrew document may be represented: with a general notation comprising all possible forms' (pp. 174—178).

'Chap. XII. Of some cautions, necessary to be observed, in determining any particular form' (pp. 178—182).

'Chap. XIII. The various forms of the above-mentioned general supposition, as they may be represented, when it is assumed that St. Matthew wrote in Greek, tried by the phænomena in the verbal harmony of the Gospels' (pp. 182—193).

'Chap. XIV. The various forms of the above-mentioned general supposition, as they may be represented, when it is assumed, that St. Matthew wrote in Hebrew, tried by the phænomena in the verbal harmony of the Gospels' (pp. 193, 194).

'Chap. XV. Description of the author's hypothesis' (pp. 194—211).

'1. Hebrew document *Aleph*: which contained a narrative of facts' (pp. 196—199). 'Several years before any of our canonical Gospels were composed, a short narrative was drawn up concerning the principal transactions of Jesus Christ from His baptism to His death ..... It must not be considered as a finished history, but as a document containing only materials for a history: and as those materials were probably not all communicated at the same time, we must suppose, that they were not all placed in exact chronological order ..... As no persons were so well qualified to give an account of Christ's transactions, as they who had constantly attended Him, and the ancient fathers speak of a 'Gospel according to the Apostles,' and of 'Memoirs of the Apostles,' we may suppose, ... that this document *Aleph* was drawn up from communications made by the Apostles, and therefore that it was not only a work of good authority, but a work, which was worthy of furnishing materials to any one of the Apostles, who had formed a resolution of writing a complete History. I would not however convert either the Memoirs of the Apostles, or the Gospel according to the Apostles, or the Gospel according to the Hebrews (if this was a different work), as they existed in a later age, into the assumed Hebrew document *Aleph*, which is to be considered only as the basis

of these, as well as of other Gospels.' The words Διήγησις....λόγου in St Luke's preface may be the translation of the Hebrew title of *Aleph*.

'2. Greek translation of the Hebrew document *Aleph*' (p. 199).

'3. Copies of the Hebrew document *Aleph* with additions' (pp. 200—202). 'In process of time, as new communications from the Apostles and other eye-witnesses brought to light either additional circumstances relative to transactions already recorded in *Aleph*, or transactions, which had been left wholly unnoticed, these persons, who possessed copies of *Aleph*, added in their manuscripts such additional circumstances and transactions; and these additions in subsequent copies were inserted in the text.'

'4. Supplemental Hebrew document *Beth*, which contained a Γνωμολογία' (p. 202). 'In addition to the document *Aleph*, which contained a series of *facts*, another document was drawn up, containing a *collection of precepts, parables, and discourses*, which had been delivered by Christ, at different times, and on different occasions. In this collection, though many of the facts were noted, which gave rise to those precepts, parables, and discourses, no regard was paid to chronological order. It was not common to all three Evangelists, for it was used only by St. Matthew and St. Luke: and those two Evangelists had not the same, but different copies of it, St. Matthew's copy containing some things which were not in St. Luke's, and St. Luke's copy some things, which were not in St. Matthew's.'

'5. St. Matthew's Hebrew Gospel' (pp. 203, 204). 'He gave the sanction of apostolical authority to facts and discourses, which were already recorded. Further, he made many additions, sometimes of particular circumstances, at other times of facts and discourses, which are contained, neither in the Gospel of St. Mark, nor in that of St. Luke. Lastly, he arranged and digested the whole according to his own plan.'

'6. St. Luke's gospel' (pp. 205—207). 'This copy [an enlarged *Aleph*] he made the basis of the principal part of his Gospel, and adhered to it throughout even in the *arrangement* of the facts, not venturing to transpose any of them, as St. Matthew did.' He inserted materials from *Beth* 'in that portion of his Gospel which begins with ch. ix. 15, and ends with ch. xviii. 14, a portion which consists almost wholly of precepts, parables, and discourses, the few facts, which are introduced in it, being nothing more than preludes to the discourses themselves.'

'7. St. Mark's Gospel' (p. 207). 'This copy [another enlarged *Aleph*] he made the basis of his Gospel, and adhered to it, as St. Luke had done to his copy, even in the arrangement of the facts. But he made no use of the supplemental document *Beth*; and with the exception to [*sic*] two or three short sections, which are peculiar to his Gospel, the additions, which he himself made, consist in the notation of particular circumstances relative to transactions already recorded.'

'8. Greek translation of St. Matthew's Gospel' (pp. 208, 209). 'St. Matthew's Hebrew Gospel was translated literally into Greek, and this Greek translation is the Gospel, which occupies the first place in

our canon. It was not made till some time after the Gospels of St. Mark and St. Luke were written: and both of these Gospels were consulted by the translator.' The hypothesis consistent with Warburton's and Whitby's doctrine of inspiration (p. 210).

'Chap. XVI. The preceding hypothesis tried by the phænomena in the verbal harmony of the Gospels' (pp. 212—230).

'Chap. XVII. The preceding hypothesis tried by the phænomena in the contents and arrangement of the Gospels' (pp. 230—243).

H. Marsh, *Illustration of the Hypothesis*, p. xx: 'This Dissertation was at first intended only as a portion of the supplemental volume or of Part II. to Vol. III. of Michaelis's Introduction. But being itself an original work, which might be read without Michaelis, a considerable number of *additional* copies was struck off, to be sold by themselves. In this *separate* edition the pages of course *begin* with 1, 2, 3, &c.: and it was my intention that the same numeration should take place also in those copies, which form a portion of the above-mentioned supplemental volume. But through some confusion, which I am now unable to explain, for I did not know it till very lately, the pages in some of *those* copies begin with 1, while other copies begin with 167, being the number continued from the preceding part of the Volume, which contains Notes.'

Marsh's *Course of lectures*, pt. VI. Cambr. 1822, pp. 48, 49: 'By an analysis of the three first gospels, I discovered, that the verbal harmony between the Gospels of St. Matthew and St. Luke was of that peculiar kind, that the former did not harmonize with the latter alone, except in those portions of their Gospels, where St. Mark had no matter in common with St. Matthew. This observation suggested the thought, that such verbal harmony would have been occasioned, if the Greek translator of St. Matthew's Hebrew Gospel had recourse for assistance to the Gospel of St. Mark, where St. Mark had matter in common with St. Matthew, but that in those portions of St. Matthew's Gospel, where St. Luke *only* had matter in common with St. Matthew, the translator had recourse to St. Luke. . . The writers who have objected to my mode of explaining the verbal harmony of St. Mark and St. Luke with St. Matthew, have entirely *mistaken* the cause which I assigned. . . . The supposition of a written document, communicated by the Apostles to St. Mark and St. Luke, as stated in my Dissertation on the three first Gospels, was made *solely* for the purpose of explaining the *matter*, which St. Mark and St. Luke have in common with St. Matthew. And throughout the whole of the Dissertation the supposed document was *never* applied to the explanation of verbal harmony.'

Marsh's *Reply to Dr. Milner's Strictures*, Append. pp. 21—24: 'As the controversy on this subject has given notoriety to the Hypothesis, while few men know what it really *is*, I will give a brief statement of it. . . . The Hypothesis consists of *two distinct* parts; *first*, that a common Hebrew document was used by St. Matthew, St. Mark, and St. Luke; and *secondly*, that the Greek translator of St. Matthew's Hebrew Gospel derived assistance from St. Mark's Gospel, when he observed,

that St. Mark had matter in common with St. Matthew, and from St. Luke's Gospel, when St. Luke had matter in common with St. Matthew, and St. Mark had *not*. This *second* part of the Hypothesis, though the most *important* part, has been entirely *overlooked* by the various writers, who have attempted to *confute* the Hypothesis.

'In the *verbal* harmony of the three first Gospels, there are some very extraordinary coincidences, which no one had observed, till I gave an account of them in the Dissertation, printed in 1801. I proved, by Tables of parallel and coincident passages, first, that the examples, in which all three Gospels (namely, in Greek) *verbally* coincide were very *few*, and those very *short*; 2dly, that the examples of verbal agreement between the Gospels of St. Matthew and St. Mark were very *numerous* and very *long*; but, 3rdly, that this verbal agreement *ceases* throughout all those sections of St. Matthew's Gospel where St. Mark's *arrangement* is different from that of St. Matthew; 4thly, that in the matter, which is common to all three Gospels, St. Mark's Gospel never *fails* to agree verbally with St. Matthew's, when St. *Luke's* Gospel agrees verbally with St. Matthew's; 5thly, that in the matter, which is common to all three Gospels, St. Matthew's Gospel *never* agrees verbally with St. Luke's, except when St. Luke's agrees verbally with St. Mark's; 6thly, that in the matter, which is common *only* to St. Matthew and St. Luke, there is a very *great* verbal agreement between the two Gospels. These are very remarkable facts, which no one had observed before; and I endeavoured to discover what might be the probable *cause* of them. If we attempt to explain them by the supposition, that the Evangelists were *verbally* inspired, we can discover no reason why their inspiration should have been *verbal* in one place, and *not* verbal in another, and certainly none for their being verbally inspired according to those particular rules. If we attempt to explain them on the supposition, that the Evangelists copied from each other, we shall still be at a loss for a reason, why they copied verbally in some places but not in others; and it is moreover *impossible* on this supposition to account for the very peculiar *kind* of verbal agreement. Another difficulty is, that St. Matthew must then be supposed to have written in Greek, whereas we have the strongest historical evidence, that he wrote in Hebrew.....

'Having explained *that* part of the Hypothesis, which is the most *material* part, though no one seems to have attended to it, I will now explain the part, which has so much occupied the attention of Dr. Milner, and other controversialists. Both Origen, in his first Homily on St. Luke's Gospel, and Theophylact, in the *Preface* to his Commentary on St. Luke's Gospel, observe, that there was a work, called Εὐαγγέλιον τῶν δώδεκα. And the preface to St. Luke's Gospel itself, on which they were then *commenting*, speaks of Διήγησις περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, καθὼς παρέδοσαν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου. Now whether St. Luke here alluded to any *particular* Διήγησις, or whether this title is meant to apply to *all* the narratives composed by the πολλοί, of whom he speaks in his Preface, is a question which I shall leave undecided, as

the Hypothesis itself has no *dependence* on it. That a Gospel, called the *Gospel according to the Apostles*, really *existed*, whether St. Luke alluded to it or not, is attested by the ancient fathers, especially by Jerom, who speaks of the *Evangelium secundum Apostolos*, in his third book against the Pelagians. Further, it appears from an analysis of the three first Gospels, that, if we separate the materials, which each has *peculiar* to itself, and take the matter, which is *common to all three*, we shall have a document, containing a uniform and perspicuous narrative of our Saviour's ministry, beginning with His baptism by John, and ending with His death and resurrection. This suggests the thought, that such a document *might* have existed; and since there is nothing more probable *in itself*, than that the Apostles should be anxious to commit to writing the transactions of their divine Master, as soon as *possible* after His resurrection, it is very credible that they *did* so. But we know, that the earliest of our *canonical* Gospels was not written till *several* years after the resurrection. It is a supposition therefore very credible *in itself*, that before any of our *canonical* Gospels was composed, the Apostles drew up a short narrative containing the materials, which are *common* to the three first Gospels; that the document itself was neglected and lost, when its materials had been incorporated into three more *complete* Gospels; but that the remembrance of its *title* was preserved, and gave rise to the names of Evangelium secundum Apostolos, and Εὐαγγέλιον τῶν δώδεκα.

'But, though it is *credible*, that such a document existed; though it was *worthy* of being used by our Evangelists; though the use of it could not preclude that inspiration, which *prevented* the Evangelists from falling into error, yet the question, whether they *did* use such a document, is not to be decided by an appeal, either to St. Luke's Preface, or to Origen's Homily on it, or to Theophylact's Preface to his Commentary on it. As in the *other* part of the Hypothesis, so in *this* part of it, the question depends on its ability to *explain* what it is *assumed* to explain. The *other* part of the Hypothesis was assumed to explain the peculiarities in the *verbal harmony* of the Gospels; *this* part of the Hypothesis was intended to explain the peculiarities in the *contents* of the Gospels. The two parts are perfectly consistent with each other; and, when taken together, they explain every thing, which we want to explain. The facts themselves, which we want to explain, were stated at full length in the Dissertation; as far as I know, no one has attempted to *disprove* them; and as for denying them without an *examination* of them, such denials are entitled to no attention. But if the *facts themselves* are true, the Hypothesis must be tried, by inquiring, first, whether it will *account* for those facts; secondly, whether any *other* Hypothesis can account for those facts. Now I *know* that my Hypothesis *does* account for them; and I have never seen any *other* Hypothesis that will do the *same*.'

Simon, *Literatur d. Theologie*, Lpz. 1813, p. 17, calls the Dissertation 'excellent' ('in seiner trefflichen Abhandlung').

Eichhorn, who in his *Einleitung in das N. T.* Lpz. 1820—7, 5 vols. 8vo. very frequently cites Marsh (see index to vols. III. and V.).

generally agrees with his criticisms (e.g. I. 150, 249, 250, 319; in pp. 375—387 he states the hypothesis of the 'learned and acute' Marsh, but does not abandon his own in its favour; 457; V. 191, 232—235, 256, 272, 301. Cf. Bertholdt, *Einleitung* (Erl. 1812—19) III. 1240 seq.; Hug., *Einleitung* (Tüb. 1826), I. 81 seq.; Kredner, *Einleitung* (Halle, 1836), 41, 45; De Wette, *Einleitung in das N. T.* Berlin 1848, pp. 142—145; Guericke, *Gesammtgesch. d. N. T.* (Lpz., 1854) 18; Ebrard, *Wissenschaftl. Kritik d. evang. Gesch.* (Fr. a. M., 1842), pp. 6, 7. T. H. Horne's *Introduction*, ed. 10, IV. 647 seq.

Introduction....Vol. IV. 1801. pp. xx., errata one page, and 544.

Second ed. 1802; 3rd 1819; each 4 vols. in 6 parts. Fourth and last ed. Lond. Rivington. 1823. 4 vols. in 6 parts. In this edition the *Dissertation* is paged as part of vol. III. There is no boast of improvement in the title page of the later editions, but Marsh was not idle, see II. 852, ed. iv.: 'Thus far I had written in the first edition of these notes: but since that time I have accurately collated the Complutensian text, and have seen with my own eyes that Griesbach's opinion is well founded. I have examined the Complutensian edition throughout whole books, and have found that the readings of ancient manuscripts, which are not at the same time contained in modern manuscripts, are not contained in the Complutensian edition.' See other additions, II. 563, 572, 573, 616, 700, 701, 734, 767.

Rosenmüller's additional notes are cited I. 466; yet it appears *e.g.* from II. 624—5, that Marsh did not revise the later editions throughout; therefore Rosenmüller's translation is still a valuable adjunct to the English original. Marsh allowed himself to rearrange the matter of Michaelis, to omit what was elsewhere accessible in English or Latin, and what was of trifling value (see *e.g.* I. 363, 385, 403, 469, 516, 521, II. 865, 877, III. pt. 2, 108, 124, 155). For his additions he used not only other works of Michaelis (III. pt. 2, 5, 86, 120 etc.), and all other printed materials, but the help of friends, *e.g.* of Paulus for the Syriac version (II. 540—544, 560), of Eberhard and Schulze for the Syrian liturgy (II. 560, cf. I. 472); of a friend for the Cod. Claromont. (II. 727, 728). He cites with perfect impartiality writers of all schools; *e.g.* A. A. Sykes, (I. 471, 473—478, 490), Gilb. Wakefield (I. 448), J. S. Semler (I. 360: 'who has made a more particular study of ecclesiastical history perhaps than any man that ever lived;' *ibid.* 516: 'I have taken the liberty to abridge this paragraph, as our author's remarks, with respect to Dr. Semler, breathe rather a spirit of personal enmity, than that of cool and critical enquiry. This is not the place to examine Dr. Semler's principles of criticism; it is sufficient to observe that they are held in high esteem by the best judges.' II. 640, 641: 'Our author is here totally silent in regard to the merits of the immortal Semler, who was the first critic that ventured to call into question the opinion of Wetstein, and to defend the Codices Græco-Latini against the charge, which Wetstein had laid to them. . . . . The original genius of this great critic and divine, permitted him in no case to be a blind follower of the opinion of others, he ascended constantly to the source itself, examined with his own

eyes, and made more discoveries in sacred criticism, and ecclesiastical history, than the envy of his contemporaries has been willing to admit.' *Ibid.* 679, 724, 726, 759), Wm. Whiston (III. pt. 2, 41—43), Jos. Priestley, John Jebb, &c. He was acquainted with Reiz (II. 901): 'I have been told by the late learned Professor Reiz, that he had frequently heard Eugenius, a Greek Priest, who is now Archbp. of Cherson, read Greek verse, during his residence in Leipzig, that Eugenius distinctly marked by his pronunciation both accent and quantity; lengthening the sound, without raising the tone of his voice, when he pronounced a long syllable which had not an acute accent, and raising the tone of his voice, without lengthening the sound, when he pronounced a short syllable which had an acute accent.'

In II. 586 Marsh held out a promise which he never performed: 'The whole of this essay [by Woide in the *Kielische Beiträge*, III. 1—100], which contains not only historical but critical accounts of the Egyptian versions both Coptic and Sahidic, highly deserves to be translated into English, a task which I shall perhaps undertake when the present work is completed.'

The freedom of Marsh's criticisms will appear from the following extracts (I. 366): 'Epiphanius . . has produced a list of passages which he says had been wilfully corrupted by Marcion, and which, with the answers, take up not less than sixty-two folio pages. But as the zealous father ungenerously ascribed the worst of motives to those who differed from his opinion, it is at least a matter of doubt whether the charge be grounded.' *Ibid.* 367: 'This is the common refuge of the antient fathers, who made no scruple, when pressed by their adversaries, to lay the charge [of altering the Gospel] to those whom they branded with the title of heretic. But candour and impartiality oblige us to admit with great caution accusations of this nature, as we have evidence on only one side of the question, it having been formerly the policy of the ruling party to suppress the writings of their adversaries.' *Ibid.* 526, 527: 'This admirable chapter has been written by our author with the coolness and impartiality of a profoundly learned critic, without the least regard to any party whatsoever. In subjects purely theological, he has at all times abided by the established doctrine of the Lutheran Church, of which he was a member; but in points of simple criticism, he investigates the truth with all the aid of learning, indifferent as to the event, and wholly unconcerned whether the conclusions, that may be drawn from his inquiries, are favorable to his own system, or to that of his opponents. The attention which has been paid to apparent trifles, both in the text itself, and the notes of the translator, may frequently appear superfluous; but let no one forget that accuracy and impartiality are the two great virtues of a critic, and that objects of no importance in themselves lead not seldom to consequences of the greatest moment. Lastly, we may derive this useful lesson from the foregoing chapter, that charity and moderation towards those, whose sentiments are different from our own, are the greatest ornaments of those who bear the name of Christian. Scriptura sacra non data est hominibus præsertim Christianis, ut se invicem perpetuis disputationibus ex ea refellerent ac damnarent: paci destina-

tum opus hoc est, et mutuam caritatem atque tolerantiam ubique spirat atque inculcat. Variationes illae in tenuissimis plerumque apicibus consistunt, ut vel legatur ΟC or ΘC, ΚC vel ΧC, ut articulus item vel apponatur vel omittatur. Quis enim sanae mentis credat sapientissimam atque benignissimam Dei providentiam ab istis apicibus, qui aciem oculorum fugiunt, res tanti momenti, aeternam nimirum salutem vel perniciem hominum, suspendere voluisse!

Wetstenii Nov. Test. Tom. II. p. 864.'

Michaelis, II. 867, 868: 'Our author here censures Wetstein very unjustly, and the charge of partiality, which he lays to that eminent critic, recoils upon himself. Polemical divinity must be totally separated from sacred criticism, for a reading is not rendered spurious by its opposition to an established creed, nor genuine by their agreement. The text of the Greek Testament must be determined, before articles can be formed from it, and we argue in a circle, if we condemn a text as spurious because it contradicts a theological system, when that very system depends on the authenticity of the text. The only business of a critic is impartially to weigh the evidence which may be brought for or against a reading, and to determine on that side on which the scale preponderates.'

Marsh often, and most successfully, vindicates the critical character both of Wetstein and Griesbach; he adds (II. 834) the description of 177 MSS. unnoticed by Michaelis; he shews a singular knowledge of the literature of his subject, and seems to have collected a very complete biblical library. Like Lardner and Wakefield, he omits accents in this and other early books; the influence of Porson made this slovenly habit impossible for him in his later publications. His style bears one or two traces of his long familiarity with German, *e. g.* in the position of the negative after the verb, and in his use of the pronoun *to* ('with exception *to*,' III. pt. 2, 138).

Marsh betrays a fondness for music *e. g.* I. 457: 'We may say with equal propriety of the French harp, that it has thirty-four chords, or thirty-four demi-tones, but no man would therefore conclude that the words chord and demi-tone have the same import.'

Marsh's *Lectures on the criticism.....of the bible.* Lond. 1842. 8vo. p. 514: 'When I translated the Introduction to Michaelis from the fourth edition, I was not too proud to consult an English translation, which had been made from the first edition. And whenever the first translator had used a word, which I thought preferable to the word which had occurred to me, I always adopted the former translation.' *Michaelis* II. 726: 'the translator of this Introduction, though the German is as familiar to him as his native language, has been obliged more than once to translate a sentence word for word, of which he has been wholly unable to comprehend the meaning.' Cf. *ibid.* I. 449.

Reviewed in *Antijacobin Rev.* XVIII. 1—13, 126—142, XXI. 113—129, 358—371.

Christian Observer (1802) I. 433: 'Mr. Marsh has made a very valuable and acceptable present to the English theological student,' Mich. Intr.

Evangelical Mag. (1794), II. 123, 124. 'The Public is therefore highly indebted to Mr. Marsh for presenting it with a performance so full of deep research and interesting information ..... All his last volume, and a third part of the first, are occupied by his own additional notes ..... He deserves great praise for the illustration he has given to many parts of the work ..... His pains in ascertaining, and frequently rectifying, the places referred to, are likewise highly meritorious.'

W. D. Fuhrmann, *Handbuch d. theol. Literatur.* Lpz. 1819, II. (1) 234: 'Marsh's notes etc. are, because of the numerous corrections, an absolutely indispensable supplement to the introduction of Michaelis. They also add the important discoveries, wherewith Alter, Adler, Birch, Münter, etc. have enriched the criticism of the N. T. The German transl. is to be preferred to the Engl. original.' In pp. 233, 235, a large number of German reviews of Marsh's labours are cited.

Ch. F. L. Simon, *Literatur d. Theologie*, Lpz. 1813, p. 27. Rosenmüller's translation of Marsh's notes, 'on the whole correct and successful; Mr. R. has done a real service, as Marsh's notes and supplements are an indispensable aid to the study of Michaelis.'

D. G. Niemeyer, *Bibliothek für Prediger*, Halle, 1796, I. 40, 41, after speaking of the additions which posted up the work of Michaelis: 'the whole may be regarded as a continuous commentary, which by its corrections makes it for the first time safe to use the materials collected by Michaelis. The German translation is in many respects to be preferred to the original. It not only contains an additional note by Marsh on the readings of an important MS., ... but the notes written by Michaelis in the 4th edition of his introduction.' Cf. *ibid.* IV. 25. Marsh's authority is still frequently appealed to, as by Scholtz, Bleek, Davidson, especially for his very careful descriptions of MSS.

H. E. G. Paulus, *Memorabilien*, Leipzig, 1794, VI. 31. 'Kritische Vergleichung des *Codex Montfortianus* im 1 Br. des Joh. mit Anmerkungen.' As Wetstein had given a collation of the MS. only in 1 Jo. 2. 23. and 5. 7, there was a general desire for a complete collation at least of that epistle. 'Diesen Wunsch suchte, auf meine Bitte, Herr Herbert Marsh, B.D. Mitglied des Collegium vom h. Johannes zu Cambridge, zu erfüllen, ein Gelehrter, welcher sich neuerlich durch eine berichtigte und mit vielen Anmerkungen bereicherte Uebersetzung von J. D. Michaelis Einleitung ins N. Test. eben so sehr um sein Vaterland verdient machte, als er sich dadurch auf die Dankbarkeit teutscher literarischer Patrioten gerechte Ansprüche erworben hat. Hr. M. erbat sich von Dublin eigentlich eine Abschrift des 1 Johanneischen Briefs aus diesem MS. mit der ausdrücklichen Bemerkung, dass in derselben alle orthographischen und grammaticalischen Fehler des MS. getreu beibehalten werden möchten. Durch die Bereitwilligkeit des dortigen Bibliothekars erhielt er eine Collation des MS. mit der Wetsteinischen Ausgabe.' To the collation Paulus prefixes Marsh's account of the MS. Cf. Marsh's *Letters to Travis*, 271: *Michaelis*, ed. 4, II. 760.

Letters to Mr. archdeacon Travis, in vindication of one of the translator's notes to Michaelis's Introduction, and in confirmation of the opinion, that a Greek manuscript, now preserved in the public library of

the university of Cambridge, is one of the seven, which are quoted by R. Stephens at 1 *John v.* 7. *With an appendix, containing a review of Mr. Travis's collation of the Greek MSS. which he examined in Paris: an extract from Mr. Pappelbaum's treatise on the Berlin MS.: and an essay on the origin and object of the Velesian readings. By the translator of Michaelis.* Leipzig. Printed for the author by C. F. Solbrig. 1795. 8vo. pp. xxxi. and 344. Preface dated Leipzig 20th June 1795.

'In the beginning of the year 1793, while I was printing my notes to the second volume of Michaelis's Introduction, I examined the manuscripts of the Greek Testament, preserved in the University Library, of which I had made a catalogue in the preceding summer. My attention was particularly engaged by that, which was marked Kk. 6. 4: a manuscript containing the Acts of the Apostles, with the Catholic Epistles, and those of St. Paul. I found on examination that it bore the appearance of a very respectable antiquity, that its readings were in numerous examples different from the common printed text where the deviations were supported by very few other authorities' (p. 3). 'I observed the name of Vatablus (who was Hebrew Professor in the University of Paris, and died about the middle of the sixteenth century) written on the inside of the cover, . . . which led me to further inquiries, and first excited the suspicion, that this manuscript might have been one of those, which were used by R. Stephens for his editions of the Greek Testament, printed in 1546, 1549 and 1550, because Vatablus was one of Robert Stephens's intimate friends, and was likewise connected with him in his literary pursuits' (pp. 4, 5). Of Stephens's MSS., for various reasons, only two, ι*α* and ι*γ*, could possibly be identified with the Codex Vatabli. In the Catholic epistles Stephens has cited ι*γ* alone for readings in twenty-five places. These 'singular readings' all appear in the codex Vatabli (pp. 7, 8); while no other known MS. contains even a sixth part; Cod. Alex. alone contains four, no other known MS. more than one; and all collated MSS. together only 11 (pp. 8, 9; *Reply to Milner's Strictures*, App. pp. 4, 5; note to Michaelis, ed. IV, II. 795).

Appendix III. proves 'that the Velesian readings were taken immediately, neither from Greek, nor even from Latin MSS., but from Robert Stephens's edition of the Vulgate published at Paris in 1540: that the object, which the marquis of Velez had in view, in framing this collection of readings, was to support, not the Vulgate in general, but the text of this edition in particular, wherever it varied from the text of Stephens's Greek Testament, printed in 1550: and that with this view he translated into Greek the readings of the former which varied from the latter, except where Stephens's Greek margin supplied him with the readings which he wanted, where he had only to transcribe, and not to translate.' See on these readings Marsh's *Michaelis*, II. 824, Horne's *Introduction*, ed. 10, IV. 112; Middleton, *On the Greek Article*, 1841, 482.

Is. Milner laid himself open to a severe chastisement eighteen years afterwards. See his *Strictures*, p. 202: 'I do not wilfully mistake

Dr. Marsh's meaning when I suppose that, in all probability, he considers his translations, notes, and criticisms, as meriting the appellation of labours in divinity.' Marsh, in his letters to Travis, had endeavoured to calculate the exact chances of the identity of ιγ and codex Vatabli. Milner offhand condemns the theorem ('I do not mean to trouble the reader with the tedious and intricate algebraical processes of Dr. Marsh. Probably these may be all correct. I have not so much as examined the detail with any degree of attention,' p. 242,) and adds that he once took occasion to ask Porson's opinion 'both on the main question respecting the identity of those two MSS. and also on the propriety of applying such a theorem as that of Dr. Marsh to such a purpose. The Professor's answer was, that he had not, at that time, examined the point relative to the identity of the MSS.; but the mathematical theorem, he signified, was totally inapplicable to the subject' (*ibid.* 252). Milner does not disguise his conviction that his own services to theology were superior to Marsh's; see the pitiable brag in pp. 272—275.

In Marsh's *Reply to the Strictures*, App. sect. I. pp. 3—20 (cf. the *Reply* itself, p. 5) is headed: 'The Principle, on which the Theorem was founded, for determining the Identity of Manuscripts, defended against the Objections of Dr. Milner,' etc. On Milner's report of Porson's words he says (pp. 19, 20): 'Here Dr. Milner states a *fact*, and an *opinion*: the *fact* that...Porson, according to his own account, had not then examined the question about the identity of the MSS. and the Professor's *opinion* on the applicability of the Theorem. Now this conversation could not have taken place before 1795; for it was in that year that the Theorem was published. But I have proof positive, that in July 1794, Porson *had* examined the question, and that he had decided *in my favour*. It was a question, in which Porson was at that very time particularly *interested*; the ιγ is one of the MSS. quoted by Stephens at 1 John v. 7; and therefore if *Ak*, 6, 4, is this very ιγ, it settles a question which had been disputed between him and .. Travis. So important did the question then appear, that at the end of 1793, or at the beginning of 1794, a Grace passed the Senate for leave to send *Ak*, 6, 4, to Chester, that Mr. Travis might have every opportunity of proving them different MSS. But before it was sent, it was collated by some of my friends throughout the Acts and the Epistles of St. Paul, as I had collated only the Catholic Epistles: and of this collation a copy was sent to me at Leipzig. About May or June 1794, Mr. Travis's book appeared, in which the MSS. were pronounced different. This brought...Porson to Cambridge, to examine the question more minutely; and the late Mr. Jones [Tho. Jones, originally of St. John's, senior wrangler in Marsh's year, 1779, and tutor to the second wrangler, Marsh, who printed a short *Memoir* of him in 1808], of Trinity college, wrote me a Letter, dated July 24, 1794, on the question then at issue between Mr. Travis and myself, which contains the following sentence: *Porson came lately down to Cambridge: his* principal *object was to examine this question; and I have great pleasure in assuring you, that he has established your opinion as to the identity of the two manuscripts, beyond the possibility of a doubt.*' Marsh had also reason to

believe that Porson thought his Theorem applicable to the case. The collation of the Pauline epistles and the Acts further established the identity of the MSS. (p. 4). Knittel, before Marsh, had 'examined by mathematical rules the evidence, for and against the readings of the Greek Testament, and applied for that purpose even Algebraical series' (*Notes on Michaelis*, Vol. 2, 1793, 533). No wonder that a second wrangler could not resist the temptation. Griesbach (*Prolegom.* ed. 1796, xxix): 'Stephani ιγ detectus nuper est a Marshio in publica bibliotheca Universitatis Cantabrigiensis, ubi sigla *Kk*, 6, 4, notatus est. Quondam Vatabli fuerat, amici Stephani. Hunc omnino codicem Stephani ιγ esse, validissimis argumentis evicit Marshius.' The MS. is cited as Act. 9. Paul. 11. and no one now doubts that Marsh proved his point. See Scrivener's *Introduction*, 1861, 187, 301; and his index *s. v. Marsh*.

In Marsh's *Lectures*, no. 27 of the original series, or n. 5 of *Lectures on the Authenticity and Credibility of the New Test.* 1840, are some further remarks on 1 Jo. v. 7, which may be consulted by those who are puzzled by Mr. Chas. Forster's attempt (1867) to reinstate that spurious verse.

H. Marsh, *Letters to Travis*, p. 152: 'If I had been in Cambridge, when I wrote these Letters, I should have examined these readings, insignificant as they are: but having already received the important and decisive documents, I was unwilling to give my friends the unnecessary trouble of seeking for those, which, if found, would be of no value.'

Ibid. 150: 'I am informed by my friends in England that you are at present very busily employed at Chester, in collating the Codex Vatabli, which you have borrowed for that purpose from the University of Cambridge; and that you are endeavouring to discover contradictions between the readings of this MS. and the quotations ascribed in Stephens's margin to the Codex ιγ. It is therefore not improbable that before my defence arrives in England, (if it ever should arrive, for I have some doubts whether it will be conducted into a British or a French harbour) you will have made a second attack. I hope, however, that I have conducted the proof of the identity of the manuscripts in such a manner, as not only to have answered the objections, which you have already made, but also to have anticipated those, which you probably will make: and if on examining your next publication, I should find that this is really true, I shall think it unnecessary to trouble either yourself or the public with any future replies, but shall leave the learned to determine from the documents, which have been laid before them.'

[H. C. A. Eichstädt to Ric. Porson, Jena 1 March 1801 (in *The Correspondence of Ri. Porson, ed. by H. R. Luard*, Cambr. 1867, 67, 68): 'Magna mihi olim, quum in Academia Lipsiensi bonas literas docerem, intercessit familiaritas cum Herberto Marsh, praestantissimo viro: qui etsi propriis et eximiis eminebat ingenii doctrinaeque virtutibus, tamen a Tuo, Vir celeberrime, favore Tuaque amicitia multo potiorem mihi habere commendationem videbatur. Is Tuam tam crebro mihi humanitatem et tam amplis verbis praedicavit, ut, quum

eruditionis Tuae copiam atque elegantiam, insigni illam iudicii acumine roboratam, iam diu cum admiratione cognossem, propter tam singulares animi dotes Te etiam diligere inciperem.' To his acquaintance with Porson Marsh no doubt owed much. I cite this letter here, not only because it connects the two authors of *Letters to Travis*, but because the difficulties of transport, which Marsh says that he feared for his book, actually delayed Eichstädt's letter, who says in a P.S. Jena 23 May 1801 (*ibid.* 69): 'Accìdit omine valde infausto, Praestantissime Porson, ut Hamburgo mihi remittantur literae, quas duobus abhinc mensibus...ad Te dederam. Nam publicae vecturae nescio quae difficultas obstiterat, quo minus iter suum in Britanniam vestram conficerent.']

Ibid. 153: 'I undertake the laborious task of wading through your collation of the Paris manuscripts; chusing rather to exhaust the subject, now I am once engaged in it, than to be interrupted at a future period, when I have resumed the work [the second part of Michaelis's introduction to the N. T.], from which our controversy has obliged me during many months to desist.'

P. 80: 'the zeal of one of my Cambridge friends, whose name I should be happy to mention, has procured for me unsolicited an engraving of the name of Vatablus as it is written both at the beginning, and at the end of our manuscript.'

P. 16: 'I acknowledge, that I have the misfortune to be very short-sighted.'

He seems to have been a musician (p. 125): 'in the same manner as we play on the harpsichord, without looking at the keys.'

The account (pp. 260—262) of his discovery of the source of the Velesian readings gives a lively picture of his diligence: 'for the copy [of Stephens's Vulgate 1540], which I have used, I am indebted to the friendship of Dr. Griesbach, in Jena.'

In p. 284, after quoting the Syriac version in the original: 'Whether there is the same ambiguity in the Ethiopic, I know not, as I am not acquainted with that language: and I acknowledge, that in the examination of its readings, I was obliged, like Mill, to have recourse to the Latin translation of Dudley Loftus.'

An essay on the English national credit: or, an attempt to remove the apprehensions of those who have money in the English funds. By C. L. A. Patje, president of the board of commerce and finance at Hanover. London: Printed for R. Marsh, No. 49, Fleet Street. 1797, 8vo. pp. v and 39. Translator's preface, signed Herbert Marsh, Leipzig, May 18, 1797.

'Written chiefly with the view of removing the apprehensions of those Hanoverians who have money in the English funds: but since it is equally interesting to every Englishman who has property at stake, and I myself have received no small consolation from it, I have thought proper to present it to my native country in an English translation. It was written in the month of March immediately after the intelligence arrived that the bank of England had suspended its payments in cash.....

'When the bank of England suspended its payments in money, the course of exchange between England and Germany was 6 dollars 8 German groats for every pound sterling, which is above 1*s.* 6*d.* more than the pound sterling contains intrinsic value ..... The exchange has not only not fallen, but has risen, and I have received this very day for a draft drawn on London 6 dollars 10½ groats, which is about 2*s.* in the pound more than the pound sterling is intrinsically worth: the consequence of which is, that the German merchants and bankers, who have remittances to make to England, choose rather to send hard cash, and thus increase the quantity of circulating species in England, than purchase bills of exchange at so high a price; and it is confidently said that the remittances which have been made to England in gold and silver within the last month amount to not less than a million of pounds sterling. All this is the more extraordinary, as in the summer of....1795 the exchange was not only under par, but down as low as 5 dollars 14 groats: of which the consequence was, that the gold coin of England began to be exported; and had this low exchange continued, more would have been exported than the amount of the Imperial loans and the Prussian subsidy. The late stoppage of payment at Vienna produced a very different effect from the same measure in England: for no sooner was paper substituted in the place of coin, than the discount arose to an enormous amount. And the French, with all the spoils of Italy, and a most advantageous peace with the Emperor, have not been able to give value to their mandats: for on the 25th of April they stood at one per cent. and within the last three weeks have lost all currency. When we consider therefore, that the credit of England still remains unshaken, we may conclude, that though the situation of our finances is at present embarrassed, we have no reason to despair.'

Historische Uebersicht der Politik Englands und Frankreichs, von der Zeit der Conferenz zu Pillnitz bis zur Kriegserklärung gegen England durchaus auf authentischen Actenstücken, welche sorgfältig angeführt sind, begründet; von Herbert Marsh. Nebst einigen Bemerkungen über die Fortsetzung des Kriegs. Leipzig, Dyk. 1799, 8vo. pp. VIII. 2 unpaged, and 608. A presentation copy on fine paper 'from the Author' is in the college library.

The history of the politicks of Great Britain and France, from the time of the conference at Pillnitz, to the declaration of war against Great Britain, with an appendix, containing a narrative of the attempts made by the British government to restore peace. To which is now added, a postscript, containing an examination of the conduct of the British ministry, relative to the late proposal of Buonaparte. London: John Stockdale, 1800, 2 vols. 8vo. pp. xxxi, 376; vii, 395.

'I have not only grounded this history on authentic documents, but have everywhere presented those documents to the view of the reader... I am sincerely attached to the present Administration,... because a full investigation of the subject...has convinced me, that not the British Ministry, but the French rulers alone, were the authors of the war ... The history, now presented to the British public, I wrote originally in German, a language, which a long residence in the University of Leipzig, has rendered as familiar to me as my own. [It was published

at Leipzig, in February, 1799....] A desire of rescuing my native country from the calumnies of some German journalists, had induced me at the beginning of the year 1798, when the attention of all Europe was engaged with the threatened invasion of Great Britain, to draw up a short Essay', for Wieland's neue Teutsche Merkur for March 1798. This essay was attacked by J. W. v. Archenholz and others; and Marsh resolved to bring the question 'to an issue, by laying before the public all the facts and documents, arranged in historical order, which concerned the relative Politicks of Great Britain and France, from the time of the coalition in 1791, to the declaration of war against Great Britain in February 1793.' The chief German reviews confessed that Marsh had proved his point (Allgem. Literatur—Ztg. May 1799 n. 163; Götting. gel. Anz. 6 Jul. 1799, n. 106, Genz in his Histor. Journ. May 1799). In the English edition some new matter was added, and 'allusions to German writers, with some other passages, which would have been uninteresting, if not unintelligible, to a British reader, have been omitted.' The pref. to the first English edition is dated 4 Aug. 1799; that to the second, which contains a postscript on the French proposal of peace, 30 Mar. 1800.

Politique dévoilée de la France vis-à-vis de l'Angleterre. Par Herbert Marsh. Lond. 1799. 2 vols. 8vo.

In 1801, Wm. Belsham published:

Remarks on a late publication, styled, The history of the politicks etc. London: Robinsons 8vo. pp. 133.

Marsh rejoined in:

The history of the politicks of Great Britain and France vindicated from a late attack of Mr William Belsham. London. John Stockdale, 1801. 8vo. pp. 136.

To this Belsham published a reply also in 1801. 8vo. pp. 75, London. Robinsons.

Pitt had an interview with Marsh in 1800, and offered him a pension, which he at first declined, but at length accepted it. According to Gunning (*Reminiscences*, 1855, I. 268) the pension was £500 a year, and held till Marsh obtained a bishopric; the last statement agrees with Marsh's own words to the *Crit. Reviewer;* I have been told that the sum was £300.

The German edition is reviewed in the *Antijacobin Rev.* Vol. III. append. 513—518. 'Mr. Marsh exhibits his arguments in the greatest order, and with much learning, and inserts his proofs in notes, giving sometimes the whole and sometimes an abridgement only of the document to which he refers....With much able and genuine criticism Mr. Marsh has selected, from a mass of contradictions and exaggerations, the articles which really throw light on his subject. Even periodical publications, now almost forgotten, have not escaped his researches.... He writes the German language with great purity and precision; we have not discovered more than two or three Anglicisms in the whole work.' *Ibid.* V. 402—404, a notice of the English edition. *Ibid.* IX. 39—47, 272—277, 296, on the controversy with Belsham.

H. Marsh, *Reply to Dr. Milner's Strictures*, 129, 130: 'When in 1798 the public opinion on the Continent ran like a torrent against England, and the miseries, occasioned by the war in Germany, excited a clamour against us as the reputed *authors* of it; when the Journalists in the pay of France teemed with abuse of England, and they, who were attached to us, were *afraid* to defend us, I laid aside theology to vindicate my country. I stood alone against a host of adversaries, who loaded me with invectives, though with invectives far short of *Dr. Milner's*. But I persevered; and I changed the public opinion, from *hatred* of England, to *praises* of England. In a work, written in the German Language, I proved that we were *not* the authors of the war: and I had the satisfaction to receive from every part of Germany the most ample acknowledgements from the very persons, who had previously reproached us. As this work, which in 1800 I published in English, must be known to Dr. Milner, he *might* have had recourse to it, when he was so anxious to satisfy the inquiries, Who and what is Dr. Marsh?'

The evidence for the authenticity and divine inspiration of the Apocalypse stated and vindicated from the objections of the late professor F. [*sic* for J.] *D. Michaelis; in letters addressed to the Rev. Herbert Marsh*....London, Hatchard. 1802. 8vo. pp. IV. *errata* 1 p., and 92. Dated 19 Mar. 1802.

P. 1: 'I am one of those many, who have experienced much advantage and satisfaction from your *Translation of Michaelis's Introduction*. ...In the notes and dissertation with which you have accompanied a part of the text, it is difficult to say, whether a greater share of learning, of judgement, or of ingenuity, has been displayed: and you have corrected the mistakes of your author with such wisdom and temper, as to give an additional value to his excellent work.'

The author was a clergyman (p. 2) in a retired situation and unacquainted with German (p. 3), and writes with singular modesty and deference to Marsh's superior knowledge. He certainly displays very considerable reading in the fathers. He is spoken of with respect ('der achtungswürdige Verfasser') in Ch. F. L. Simon's *Literatur d. Theologie*. Lpz. 1813, p. 28.

Remarks on "Michaelis's Introduction to the New Testament. Vols. III. IV. Translated by the Rev. Herbert Marsh, and augmented with notes." By way of caution to students in divinity. London: printed by T. Bensley; sold by White, Fleet Street; and Hatchard, Piccadilly; and by the booksellers of Oxford and Cambridge. 1802. 8vo. pp. 43. The same. *Second edition, with a preface and notes, in reply to Mr. Marsh. ibid.* 8vo. pref. pp. 8, Remarks pp. 43; notes pp. 45—114. [By John Randolph, bp. of Oxford.] Danger of minute critical researches, as tending to foster a spirit of scepticism. The translation of Michaelis (pp. 5, 6) a 'publication of considerable merit and value....I admire the talents, the extensive erudition, the labour and the diligence both of the Author and of his learned Commentator.... The Author...has even struck out new arguments on these subjects;...and his Commentator

has followed up his plan with an increased portion of diligence and exactness in the research. Yet I cannot but think that they have both fallen into the mistake of setting too high a value on the object of their researches, and...have, in several instances, arrived at conclusions, which derogate from the character of the sacred books, and consequently are injurious to Christianity.'

P. 7: 'A very laboured disquisiti n of the Commentator on the origin of three of them [the Gospels], the result of which he holds forth as a new and valuable discovery, appears to me one of the most objectionable parts.'

Pp. 8—16. 'Of Harmonies;' the gospel-history not capable of being brought into a chronological harmony.

Pp. 16—23. 'Of St. Luke's Gospel.' Michaelis holds that 'we should be real gainers, if we were to consider St. Luke as a mere human historian,' and confines inspiration to apostles.

Pp. 23—37. 'Of the origin of the three Gospels of St. Matthew, St. Mark, and St. Luke.' Almost all the instances of verbal agreement occur in the discourses.

Pp. 37—43. 'Conclusion.' Doubts cast upon the Apocalypse.

P. 42: 'Let not any one think that it is my wish to detract from the labours, or to depreciate the character, either of the Author, or his Commentator. I acknowledge them to be most learned and respectable.'

The Preface to ed. 2 states that the Remarks were thrown out in haste, from a conviction that the introduction had a 'tendency...in several particulars to lower the credit of the sacred writings.' 'The Author had his own reasons for publishing them without a name, one of which was, to shew that they were meant to stand or fall by their own weight.' 'But he is sorry to say,...that Mr. M. has in his reply very much departed from the character of a liberal-minded scholar.'

In the notes Randolph attempts to shew cause for believing that Justin Martyr quotes our Gospels; and criticises Marsh's statement of the phaenomena of the Gospels (pp. 105—113).

Letters to the anonymous author of Remarks on Michaelis and his Commentator, relating especially to the Dissertation on the origin and composition of our three first canonical Gospels. By Herbert Marsh, B.D. F.R.S. fellow of St. John's College, Cambridge. London: printed for F. and C. Rivington, 62, St. Paul's Church yard, by Bye and Law, St. John's Square, Clerkenwell. 1802. 8vo. pp. 39.

In six letters. P. 4: 'You have announced on the very title page, that your remarks on Michaelis and myself were published *by Way of Caution to Students in Divinity*. These words appear in every advertisement of the pamphlet: and thus the daily papers are made the vehicle of your anathema, *Hic niger est, hunc tu Romane caveto*....The compliments, which you pay me for learning and talents, are a poor recompense for such an injury.'

Letter II. pp. 6—10. Randolph complained that Michaelis and Marsh 'have, in several instances, arrived at conclusions, which

derogate from the character of the sacred books, and consequently are injurious to Christianity.' Marsh proves that Randolph has mis-stated his expressed opinions.

Letter III.—VI. pp. 11—39, are employed in the defence of the hypothesis on the origin of the Gospels, which Randolph had censured as unworthy, as complex, as degrading to the Evangelists, and as inconsistent with a belief in their inspiration. Marsh held (p. 16) 'a *never-ceasing* superintendence to guard the Evangelists from error.'

Marsh's hypothesis might have been overthrown by a proof, 1, that he had mistaken the phænomena to be solved; 2, that his hypothesis did not solve them; 3, that another hypothesis solved them as well, or better. Randolph did not attempt to prove any one of the three; but complained of the lack of historical evidence in its favour, forgetting that a fundamental part of the hypothesis was, that St. Matthew wrote his Gospel in Hebrew. The assumed Hebrew document never said to be identical with the Gospel according to the Hebrews. Justin's Memoirs of the Apostles not our four Gospels, but some single Gospel. Randolph admitted the existence of a common document and of a common Greek translation, but supposed both to have been unwritten.

An illustration of the hypothesis proposed in the Dissertation on the origin and composition of our three first canonical Gospels. With a Preface, and an Appendix, containing miscellaneous matters. The whole being a Rejoinder to the anonymous author of the Remarks on Michaelis and his Commentator. By Herbert Marsh, B.D. F.R.S. fellow of St. John's college, Cambridge. Cambridge: printed by R. Watts, printer to the university; and sold by J. Deighton, Cambridge; and F. & C. Rivington, St. Paul's Church-yard, London. 1803. 8vo. pp. xxi, 128, and Appendix pp. 79. Imprimatur 2 Maii 1803. Preface dated June 4, 1803.

'My anonymous adversary has republished (not reprinted*) his Remarks, to which he has now prefixed a short Preface, and annexed seventy pages of Notes, by way of Reply to my Answer. Sixty of these pages relate, or are *intended* to relate, to the hypothesis on the origin and composition of the three first canonical Gospels....Whatever observations it may be necessary to make, either on the remaining ten pages of Notes, or on those among the sixty, which relate not to the hypothesis, they shall be separated from the main body of the work and placed in an Appendix.

* 'I except, however, the last page, which, if it had not been reprinted, would have made the discovery at once.' See p. viii: 'a book, which has hung so heavy on hand, that the unsold copies were sufficiently numerous to serve for a *second* edition.' P. 46: 'I ask him, as an honest man, why he has repeated this false representation in the second edition of his Remarks. It is true, that those Remarks have not been *reprinted*: but most men, rather than repeat what they knew to be false, would be at the expense of cancelling at least *one* leaf. My adversary thought it worth his while to cancel the *last* leaf, in order to get a catch-word for "Notes," and to make his readers believe, that he was giving them a *new* edition of his Remarks, when he was imposing on them the *old* one. It would have been better, to have cancelled a leaf or two, for the sake of *truth*.'

'The greatest part of his Preface contains either personal reflexions on *me*, or relates to what he supposes to have been personal reflexions on *him*.... When I wrote my Answer to his Remarks, I wrote in perfect ignorance of the person of the author. He had refused, as he still refuses, to put his name to his work: and though report *now* ascribes it to a particular person, yet that report had not reached my ears, nor I believe the ears of any man in Cambridge, till some time after my Answer had been published. But if the *person* of the author was wholly unknown to me, it is manifest, that no *personal* affront could have been offered him. Even now I have no authority to assert that the report is true. The author himself has not sanctioned it: for he still remains anonymous in his Reply. And as to *internal* evidence, it is strongly *against* the report. When *any* writer makes an attack upon another, and yet conceals himself from public view, he betrays either a want of courage or a want of generosity: and it would be strange indeed, if *that* man were anonymous, who ought on *two* accounts to acknowledge his name and character, when he writes on subjects of *Divinity*.'

P. v: 'If then my anonymous adversary is really a man of great importance, and expected therefore to find in my Answer all that deference and submission, which are paid to dignity of office, he should have given me due information of that dignity. But he left me to judge, merely from the merit of his pamphlet, of the portion of respect which was due to its author.'

Pp. vi. vii: 'I had more than usual provocation ..... I ask, whether it was *necessary* for my adversary's cause, that he should declare in his *title-page* and advertise in the daily papers, that he wrote against me "by way of caution to students in Divinity!"..... I ask, whether that motto does not tend to do me an injury in my professional character; an injury therefore which might be accompanied with losses beyond the power of my adversary to repair!'

P. xvii: 'It would have been foreign to my subject to have entered into the inquiry, whether the 'Απομνημονεύματα τῶν 'Αποστόλων quoted by Justin meant our four Gospels, or, according to the opinion of many eminent critics, some *single* Gospel, which had much matter in common with our three first Gospels, but which was not the same with any of them. I had carefully examined the arguments on both sides, and was convinced that the latter opinion was the true one: it had been familiar to me for many years, and I had mentioned it in a note to the first volume of Michaelis's Introduction.'

Pp. xx. xxi: 'I must apologize for the late appearance of this publication, having given notice as long ago as last November, that a Rejoinder to my adversary's Reply (then just printed), would soon be published. I perceived even from a cursory examination, that his Reply no more affected the truth of my Hypothesis, that his Remarks had done. I resolved therefore to be very concise in my Rejoinder; and, as I intended to go to Cambridge in a few days, for I was then in London, I expected that it would be ready before Christmas. But an engagement of some importance to myself ..... obliged me to stay in London

till the sixth of January; and being at a public coffee-house, I could not well compose a treatise on critical theology. Upon my arrival at Cambridge I found it was the opinion of my friends, that I should enter *fully* into my adversary's Reply. I extended my plan accordingly, and hence arose the volume, which I now present to the public. Another cause of delay was a severe illness, which for some time impeded my progress, and at last wholly interrupted my labours during the space of a month. Both in writing and in printing therefore I have not employed more than sixteen weeks: and when the minuteness of investigation, which will appear in the Appendix as well as in the Illustration of the Hypothesis, is considered, I hope I shall not be accused of unnecessary delay. I hope likewise it will be the last time of my writing on this subject. At all events, if my adversary persists in remaining anonymous, or if he continues to argue against my hypothesis in the same *manner*, as he hitherto has done, I shall not think it necessary, to waste my time and my health by a continuation of the controversy.'

Introduction pp. 1—7. 'The Dissertation on the Origin and Composition of our Three First Gospels, was the result of very minute investigation, and of severe labour, continued, with little interruption, for several years. I entered on the inquiry about eight years ago, at Leipzig, where I then resided; and I was led to it by a controversy on this subject, which at that time engaged the general attention of the German critics. It was agreed on all sides, that the Gospels of St. Matthew, St. Mark, and St. Luke, had such a striking resemblance in their matter, in their manner, and even in their words, as was incapable of explanation, but on one of the two following suppositions; either that they copied, the one from the other, or that all three drew from a common source ..... The University of Göttingen proposed the Origin of the Gospels as the subject for a prize essay in 1793: and the essay, which gained the prize, added new weight to the supposition of a Hebrew document. But the greatest accession of strength, which this supposition derived, was from Eichhorn's masterly analysis published in 1794. On the other hand, Griesbach, whose critical abilities are well known, had lately published a very able defence of the old opinion, and had endeavoured to prove that the Gospel of St. Mark consisted of selections from the Gospels of St. Matthew and St. Luke... After a long and patient examination of all that had been written on both sides, I was induced to believe, that the three first Evangelists had not copied, the one from the other, but that they made *some* use of a common document ..... I formed a Greek Harmony of the three first Gospels, divided into classes, and containing only such parallel passages, as are delivered in the same, or nearly the same words. A Table of parallel and coincident passages being thus formed, the next step was to analyse it: and the result of this analysis was the discovery of many very remarkable phænomena in the verbal harmony of the Gospels, which, till that time, were totally unknown. Thus I obtained a certain criterion, which enabled me, not merely to form a probable opinion, but to ascertain with precision the truth or falsehood of every hypothesis on the origin of the Gospels. For it is manifest,

that whatever hypothesis be the true one, it must account for all those phænomena ..... Having tried the existing hypotheses, and found them unsatisfactory, I endeavoured by various combinations to form new hypotheses ..... The *general* supposition of a common *Hebrew* document, which admits of a great variety of *forms*, and may be combined with other suppositions, was necessarily the basis of my inquiry. The arrangements, which I made, were divided into two classes; the one involving the supposition that St. Matthew wrote in Greek, the other involving the supposition that he wrote in Hebrew ..... Lastly, among the various forms, which I could devise, on the supposition,..... that St. Matthew wrote his Gospel in Hebrew, I found there was *one*, and *one only*, which could account for the phænomena in the verbal harmony of the Gospels'.....

P. 6: 'I gave, in the Dissertation which I wrote on this subject, a previous history of all that had been done by my predecessors. I then gave the Greek Harmony, formed upon the plan above-described; and closed it with a statement of the phænomena which I had discovered by an analysis of the Harmony ..... A full and detailed account was then given of the manner in which I had tried all other hypotheses by the test of the phænomena; and these trials were succeeded by a long, a severe, and an impartial trial of my own.'

'Part I. Examination of the questions, whether the authenticity, or the credibility, or the integrity, or the inspiration of the Gospels, be affected by the proposed hypothesis' (pp. 8—39). Gospel to the Hebrews (pp. 17—21). St. Luke's preface (pp. 21—23). Authority of the Gospels of St. Mark and St. Luke (pp. 23—27).

P. 32: 'I readily admit that *verbal* inspiration is absolutely incompatible with the hypothesis: and that either the one or the other *must* be abandoned ..... In fact if we adopt a verbal inspiration, we shall put an end to *all* inquiry into the origin of the Gospels, and consequently to all inquiry about the grounds of our faith.'

P. 33: 'That the manner, in which I suppose the Evangelists to have composed their Gospels, leaves unlimited scope to the operation of divine inspiration, . . . is too obvious to need an explanation. It admits a *never-ceasing* superintendence of the Spirit to guard the Evangelists from error.'

'Part II. Examination of the question, whether the proposed Hypothesis is true. Chap. I. Statement of the Test, by which the Hypothesis must be tried' (pp. 40, 41). 'If the phænomena are *true*, if my hypothesis solves them *all*, and if it is the *only* hypothesis, which *does* solve them all, this hypothesis of course must be adopted.'

'Chap. II. Previous Obstacles removed' (pp. 41—80).

Pp. 41—52. How far the hypothesis is supported by historical evidence.

The assumed Hebrew document, common to the synoptic gospels, might have been lost (pp. 52—59), because each of the gospels contained the whole of it, and we know that the original Hebrew of St. Matthew's Gospel was actually lost. It might have been forgotten

(pp. 59—61). The silence of Eusebius does not prove that it never existed (pp. 61—64). No inherent improbability in the supposition that the Evangelists used written documents (pp. 64—66). Parallel passages of St. Mark and St. Luke, which may be translations from a common Hebrew document, with occasional insertions by the Evangelists (pp. 67—70). St. Matthew also may have used the same document (pp. 70, 71). The inquiry into the causes of the phænomena not useless (pp. 71—73). The phænomena not inconsistent with the authenticity of the Gospels (pp. 74, 75). Objection from the complexity of the hypothesis futile; only two, not ten, original sources (pp. 77—80). Pp. 79, 80: 'Let it be supposed then, that St. Matthew, St. Mark, and St. Luke had, each of them, a Hebrew manuscript containing the *same text*, with some marginal additions, which were not wholly the same, yet not wholly different in each of the three manuscripts. This supposition, which is surely simple enough, contains everything relative to the existence of the Hebrew document used by *all three* Evangelists. Secondly, let it be supposed that a supplemental Hebrew document existed, of which only St. Matthew and St. Luke had copies. As far as the existence of *original* documents is concerned, these two sentences contain all that it is necessary to suppose.'

'Chap. III. Trial of the Hypothesis by its Test' (pp. 81—128). Detailed examination of ten examples cited by Randolph as opposed to Marsh's rules respecting the verbal harmony of the Gospels (pp. 81—93). The hypothesis does solve the phænomena (pp. 93—101). Detailed examination of the difficulties, which (according to Randolph) the hypothesis leaves unexplained (pp. 102—123). No other hypothesis, yet proposed, will solve the phænomena (pp. 123—128).

P. 127. 'I lament that I have been under the necessity of defending myself against the attacks of the British Critic: and I lament it the more, as one of the editors is an old friend, to whose Review I have myself occasionally contributed. With the gentleman, who drew up the article in which my hypothesis has been censured, and that of my adversary approved, I have no acquaintance.... I wish that the controversy had not been taken up in the British Critic, till the present work was ready for publication. Of my intention to write it, I gave notice, in person, to the editor above alluded to, at the beginning of last December: and I of course expected, that the controversy would not be brought forward, and a final decision made on it, till this rejoinder, which had been formally announced, was likewise before the court. But, contrary to my expectation, and contrary to common justice, the controversy was brought forward in the review for February: and my hypothesis was condemned, without either regard or reference to my expected defence. And this haste to close the account of the controversy, while it was still pending, is the more remarkable, as the Dissertation on the Gospels, the very work, to which the controversy related, had been left unreviewed in the British Critic at least a year and a half from the time of its publication.' [Cf. *Defence of the Illustration*, p. 10.]

'Appendix. Section I. Observations on the ten first pages of the Reply' (pp. 1—8).

'Section II. Of borrowing materials, and using them unfairly' (pp. 9—21). Charges Randolph with borrowing from Wetstein his quotations in illustration of *παρακολουθέω*.

'Section III. Of Justin Martyr's '*Απομνημονεύματα τῶν Ἀποστόλων*' (pp. 22—79).

Pp. 22, 23. 'Thirlby's edition of Justin Martyr .... contains nearly five hundred folio pages. No man will suppose that I could retain the substance of all these pages in my memory: I had not even seen them for more than three years, before I wrote the note in question: and the occasion did not require that I should then read through the whole of Justin Martyr. . . . For the purpose here assigned I put together, in a Note, the heads of such arguments as occurred to me (for my library is at the distance of eight hundred miles) and procured Thirlby's edition merely to find the examples, which I remembered had been alleged, or had been formerly observed by myself, in support of those arguments.'

Pp. 33, 34. 'When I collated many of Justin's quotations from the Greek Bible (which was several years ago) I used the text of the Vatican Manuscript, as printed by Lambert Bos: and my reason for using this text was, that Justin Martyr lived before the time of Origen, who made many corrections in the text of the Septuagint which he published in his Hexapla....As it is generally understood that the Vatican MS. contains *more* of this [the ante-hexaplarian] text than the Alexandrine, I had recourse to the former.'

Pp. 78, 79. 'But it is time to close this disquisition on Justin's *Ἀπομνημονεύματα*. . . . I shall on no account write again on the subject of those Memoirs: and even now I should have been silent, if my adversary had not compelled me to write, in defence, not merely of my *literary*, but even of my *moral* character. With great reluctance did I commence the disquisition, and with still greater reluctance did I pursue it. I laboured too under many disadvantages, being at a distance from my library, and wholly unassisted by any books on that side of the question, which I defended. With respect to the influence, which the inquiry may have on the canon of scripture, I acknowledge that my opinion is different from my adversary's. I am too firmly persuaded of the authenticity of our four Gospels, to stand in need of Justin's quotations, in order to establish it. And as I think it necessary to defend their *integrity*, as well as their *authenticity*, I cannot adopt an opinion, by which that integrity would be committed. The quotations from the sermon on the mount, which have been laid before the reader, . . . sufficiently prove, that, if those quotations were taken from the Gospels of St. Matthew and St. Luke, those Gospels must have undergone considerable changes since the time of Justin. But I am convinced they have *not* undergone such changes: and on *this* account likewise I conclude that Justin did not quote from them. But whether he quoted from a *Greek* or a *Hebrew* Gospel, his testimony is, in one respect, of equal importance. It proves that the acts and discourses of Christ were then on record, and consequently that they were not the inventions of a later age. It is evidence for the *reality* of those acts and discourses, whatever was the language of the Gospel, from which he quoted them.'

Supplement to Remarks on Michaelis's Introduction to the New Testament, &c. in answer to Mr. Marsh's Illustration of his Hypothesis. [By John Randolph]. London: printed for White, Fleet Street; Payne and Mackinlay, Strand; and Hatchard, Piccadilly. 1804. 8vo. pp. xxxi and 152.

P. iii. 'I am now attacked in a still coarser strain of low abuse.'

P. x. 'I certainly meant him no injury; but I can tell him that I have reason to think that he has done himself more by his manner of replying, than it was in the power of an enemy to have done him.'

Charge of garbling quotations (pp. xiv—xvii).

Of borrowing materials. Luke i. 3 (pp. xx—xxxi). The citations were not taken from Wetstein.

'Part I. Mr. Marsh's Hypothesis improbable and inconsistent with history' (pp. 1—54). Defence of the examples cited against Marsh's rules relating to the verbal agreement of the Synoptic Gospels (pp. 47—53).

'Part II. Mr. Marsh's Hypothesis inconsistent with itself, and inadequate to its purpose' (pp. 55—78). Criticism of Marsh's examples of verbal agreement between St. Matt. and St. Mark in narrative passages (pp. 62—64). Change of the connexion of clauses (pp. 67—70).

'Part III. Of Justin Martyr's citations from the Gospels' (pp. 79—152).

Randolph is generally very temperate in his retorts, and displays no little research.

Thos. Falconer (the Bampton Lecturer) published:

St. Luke's Preface to his Gospel examined with reference to Dr. Marsh's hypothesis, respecting the origin of the three first Gospels. 1802. 8vo. [Anonymous; but acknowledged in F.'s *Bampton Lectures*, 1811, 374—383; cf. 113—132. It is written in a tone of panic: 'if I did or could think that Mr. Marsh's hypothesis had any foundation whatever, and could not cull an exception or two from St. Luke with Marcion, I would reject the entire histories of the evangelists.']

A defence of the illustration of the hypothesis proposed in the dissertation on the origin of the gospels, being an answer to the supplement of the anonymous author of The Remarks on Michaelis and his Commentator. By Herbert Marsh, B.D. F.R.S. fellow of St John's college, Cambridge. Cambridge: Printed by R. Watts, Printer to the university; and sold by J. Deighton, Cambridge; F. and C. Rivington, and Cadell and Davies, London. 1804. 8vo. pp. 79. 'IMPRIMATUR, MARTIN DAVY, *Pro-Can.* Maii 31, 1804.' Marsh had said when he published the Illustration, that if his adversary remained anonymous, or continued to argue as before, he should not think it necessary to waste time or health upon him. 'But as a reply to his last attack will occasion very little waste either of time or of health, I am willing to continue a little longer on the scene of action.'

P. 4. 'In the various controversies, in which I have been engaged, whether in theology or in politics, ... I never was the aggressor;

and though I never have refused to accept a challenge, I have always endeavoured to submit to the established laws of literary warfare.'

Pp. 9, 10, relate to a review in the *Brit. Critic*, Febr. 1803.

Part I. Does the Hypothesis affect the authenticity, credibility, integrity, or inspiration of the Gospels? (pp. 12—22.)

Part II. chap. I. Test of the Hypothesis, its being able to solve the phænomena (pp. 23—25).

Chap. II. The Hypothesis not to be condemned for want of historical evidence in its favour. Nothing in history condemns it (pp. 25—43).

Chap. III. Detailed proof that the phænomena excepted to are truly stated, and are solved by the Hypothesis (pp. 44—79).

P. 42. 'To talk even of an Apostle having *every* advantage, which the influence of the Almighty *could* give him, is the height of extravagance. Did the Almighty then exert over the minds of the Apostles *all* the influence in His *power*? Shall we not rather suppose, that He imparted his gifts only in such proportion, as was requisite to answer His wise purposes? How far those gifts extended, or what means the Almighty judged the best for communicating knowledge to the Apostles and Evangelists, it is impossible by any *previous reasonings* to ascertain. It is our business to investigate, not what *ought* to have been done, but what *was* done. When we know the latter, *then* we may draw an inference with regard to the former.'

P. 79. 'As I have employed only six weeks in writing this Defence, it is possible that I have overlooked some things, which I might wish to notice; and if I have, I will take the earliest opportunity of supplying the defect. I *hope* indeed, as I did before, that this is the last time of writing either on my adversary's Hypothesis, or on my own; but if he is determined to continue the contest, I cannot now recede. However, unless we transgress the laws, which have been hitherto observed by literary combatants, neither of us can write, in this controversy, above *once* more. The public has already seen my Dissertation, and his Remarks; my Answer, and his Reply; my Rejoinder, and his Sur-rejoinder. The present work is, in the language of the law, a Rebutter. Next comes his Sur-rebutter. And, last of all, falls to my lot—the Clincher.'

Is. Milner, *Strictures*, 191—197, 202—238, gloats over the hard blows dealt by the disputants in this controversy. Marsh retorts (*Reply to Milner's Strictures*, 1813, 6, 7): 'But there is no part of Dr Milner's conduct *so* reprehensible, as his attempt to harrow up a controversy, which had been long forgotten, and to open wounds which had been long healed. I mean the controversy, which I had in 1802, with an anonymous writer, who was then unknown to me. I was at that very time looking to the Margaret Professorship, as the only provision which I had any reason to expect. An anonymous pamphlet appeared against me with the motto, "By way of caution to Students in Divinity." This alone might have blasted all my expectations, if the pamphlet had not been confuted: and under such circumstances it was hardly possible to write without expressions of

warmth. These produced expressions of warmth from the other party. But when the controversy had subsided, and I had learnt that my opponent was a very respectable Prelate, we forgot our differences, and we became friends. To quote therefore, as Dr Milner has done (pp. 203—209), all the irritating expressions, which had been used by both parties, thus reconciled and become friends, shews a spirit, for which we have no word in the English language. Indeed, I know that this respectable Prelate, who unfortunately for the Church is now no more, felt no less indignation than myself at Dr Milner's conduct.'

Connop Thirlwall (*A critical essay on the Gospel of St. Luke by Dr. Frederick Schleiermacher. With an introduction by the translator, containing an account of the controversy respecting the origin of the three first gospels since Bishop Marsh's Dissertation.* London, 1825. 8vo.) speaks at length of the hypothesis (pp. xxiv—xlii). P. x: 'It has been frequently asserted that the hypotheses which have been invented to explain the relation of our three first Gospels to each other tend to destroy the reverence with which Christians are accustomed to regard these works as Holy Writ and containing the word of God. The principal ground of this complaint is the alleged inconsistency of these hypotheses with the inspiration of the Gospels. Bishop Marsh indeed in his "Illustration" has already vindicated his own particular hypothesis from the charges which, in a very narrow and feeble spirit of criticism, had been brought against it on this head.'

P. xix: 'Not only does Bishop Marsh's anonymous antagonist complain of the injury they [the evangelists] sustain in being degraded to the office of copiers and compilers, but in the quotation above made [from Hartwell Horne] the condemned hypotheses are denounced as *detrimental to the character of the sacred writers,* apparently on the supposition that the names of these pious men would become less dear and venerable to Christian ears if they were to lose a part of their literary reputation.'

Pp. xxiv, xxv: 'The adoption of Eichhorn's original Aramaic document, as the common source of our three first Gospels, is not guarded with the same degree of critical caution which in more minute particulars we have such frequent occasion to admire. The German critic's ingenious and specious investigation of this supposed document, and the tempting facilities it offered for the solution of the problem, seem to have dazzled the judgement of his follower, and to have prevented him from scrutinizing this groundwork of his whole fabric with his usual vigilance. In fact in the *Dissertation* itself the probability of such a document having ever existed is not thought deserving of any discussion; it is first barely asserted, . . . and the description afterwards . . . given of the document *Aleph* does not even enable the reader to ascertain the author's own opinion of its origin and design.'

Pp. xxvi, xxvii: 'But it is not to be inferred, . . . that he supposed the document *Aleph* to have been drawn up with the view of furnishing materials for future history, either for any one of the apostles, or for the compiler himself, without any other immediate object. . . It would be inconceivable, how a document designed for private use and for a

particular and temporary purpose should pass so rapidly into the circulation implied by the labours supposed to have been bestowed upon it. In the *Dissertation* therefore the object of this work is left entirely undefined. And yet when it is closely examined, its nature proves to be so peculiar and extraordinary, that unless it be accounted for by shewing its adaptation to a particular purpose, although after passing through a certain number of stages it may afford an explanation of the phenomena, still nothing more is gained than to transfer the reader's curiosity from one enigma to another, and to substitute for the problem to be solved another equally perplexing.'

Pp. xxvii—xxx: 'The original gospel is supposed to be contained in the forty-two sections which are common to the three evangelists. To extract it out of these sections, it is of course necessary to retrench all the circumstances in which the three writers vary from each other. . . Now it may safely be affirmed, that the more minutely and accurately any unprejudiced person conducts the investigation, the more he will be at a loss to conceive with what design and according to what method the common matter which he will deduce by this process could have been taken down and combined into an independent whole. . . It will be found that the form of the narrative is scarcely ever that in which the original communications could have been made by the apostles; and at all events in the main it bears marks of a most studied and elaborate conciseness. It remains therefore to be explained, why the same person, who in some passages suppressed all the circumstances of the incidents communicated to him, and reduced his account to a naked memorandum absolutely useless and even unintelligible to any one not otherwise informed, should in other passages have admitted a variety of superfluous details, and have given a colouring to his descriptions. . . . For not only was chronological order neglected in it, but one of the first results from the process of comparison by which it is to be extracted will be to eliminate almost all the references of time and place which connect the parts of each Gospel together, and to reduce it to a mass of fragments. Yet these fragments cannot in ordinary language be described as materials for a history. They might indeed by enlargement and interpolation acquire the bulk and shape of one . . . Its peculiarity [that of *Aleph*] is, that it is neither a full body nor a dry anatomy; it rather presents the appearance of a disjointed skeleton, in which some of the bones are missing, others out of their place, and the interstices are here and there covered with a fragment of skin or flesh.'

Pp. xxxi, xxxii. Marsh gave a satisfactory answer to 'the objection arising from the improbability of the original document having been lost or forgotten. Now as long as nothing more is said of this piece than that it contained materials for a history, (that is, when the word *materials* is taken in the sense which the nature of the thing requires, for heads or memoranda,) there is certainly no difficulty in conceiving that it might be lost and forgotten, as soon as a history was composed in which the whole of it was contained. But then this same circumstance leaves in full force another objection to the hypothesis, namely the improbability, first that a translation should be made of this docu-

ment in its imperfect and unfinished state, and then that it should have passed into circulation, and that copies of it should have been multiplied even in sufficient number to deduce from it our canonical Gospels. If indeed it was drawn up with no other view than to serve as a collection of heads or memoranda for a history, such a circulation and multiplication of copies would . . . be quite incredible. Until some other purpose be assigned it remains at least improbable; and consequently the hypothesis itself is unsatisfactory.'

Pp. xxxii—xxxv. The complexity of the hypothesis, as regards the formation of the copies of *Aleph* used by the three evangelists, as regards the use of translations by St. Mark and St. Luke, and as regards the conduct of the translator of St. Matthew's Hebrew Gospel. 'The conduct of this translator indeed is throughout a little mysterious. Though he looked for nothing more in the two evangelists than some Greek words to assist him in his task, still instead of profiting equally by both he confines himself constantly to one as long as the common matter lasts; and though St. Luke's Greek is evidently the better of the two, by some unaccountable caprice he gives the preference to St. Mark.'

Pp. xxxv, xxxvi. Veysie remarks, I. 'that the verbal agreement of the evangelists is found chiefly in the words of our Lord or of others, and comparatively seldom in the narratives of facts.' . . . II. 'that in the sections common to all three evangelists or to St. Matthew and St. Mark alone, Bishop Marsh's hypothesis will account for those passages in which the expressions are synonymous, though different, but it will not account for those passages in which, though the substance is the same, the words are so different that they cannot be rendered differently into another language, so as to produce an exact verbal coincidence.'

Pp. xxxviii—xl. Veysie asks, why there are so few instances of verbal agreement in *Aleph* between St. Mark and St. Luke, who used the same Greek translation of that portion of their gospels. There ought to be more agreement in *Aleph* between St. Mark and St. Luke, than between St. Matthew and St. Mark; but Marsh allows that there is less.

P. xl. Marsh states that there are no instances of verbal coincidence in the sections common to the first and second Gospels which are placed in a different order; but other critics deny the fact (cf. lxxxix).

P. xlii. 'Upon the whole, whether we consider the foundation on which Bishop Marsh's hypothesis rests, its peculiar construction, or its application to the phenomena to be explained by it, it cannot be admitted to be so completely satisfactory as to supersede the necessity of all farther inquiry.'

Pp. li, lv. Marsh's error respecting Marcion's gospel.

Pp. lxiv, lxxiv. Justin's *Ἀπομνημονεύματα* our gospels.

Pp. lxxvi, lxxvii: 'Eichhorn . . has not been satisfied like Bishop Marsh, who seems to wish rather to force than to invite our acquiescence, by leaving his hypothesis to depend entirely on the phenomena

which it is to explain. He felt that something more was wanting to render it plausible, and has accordingly attempted to shew a historical foundation for it. . . . It may however be doubted whether our countryman has not taken the more prudent course.'

Pp. lxxxiii—lxxxv. Comparison of Eichhorn's and Marsh's hypothesis. Cf. xcvi, xcvii, cx, for other remarks on Marsh.

An examination of Mr. Marsh's hypothesis respecting the origin of our three first canonical gospels: including an attempt to explain the phænomena observable in these gospels by a new hypothesis. By Daniel Veysie, B. D. rector of Plymtree, Devon; and late fellow of Oriel college, Oxford. Oxford, at the university press for the author; sold by J. Parker; and by Messrs. Rivington, St. Paul's Churchyard, London. 1808. 8vo. pp. 6, 109.

'Many of the following remarks were drawn up some years since, soon after the publication of Mr. Marsh's Dissertation. But as the controversy appeared to be getting into abler hands, the author had no inducement to continue an investigation of some labour and difficulty, further than was necessary for his own satisfaction.' An academical friend 'lamenting that a controversy of such importance should be suffered to remain in its present undetermined state, and agreeing in opinion with the author respecting the principal point in dispute, encouraged him to proceed.' [A very calm and careful tract. Veysie assumes a plurality of documents; giving credit to Marsh for great industry and ingenuity; but believing that his statement of the phænomena was neither exhaustive, nor free from error, and that another hypothesis would account for them better.]

Connop Thirlwall, *A critical essay on the gospel of St. Luke by Dr. Frederick Schleiermacher*, Lond. 1825. 8vo. pp. xxxv—xlii, gives an account of this tract. 'Mr. Veysie's very able and original essay seems to be almost wholly unknown to the continental critics. It has become extremely scarce in this country; and after many unavailing inquiries I could only procure the use of a copy through the kindness of a friend.'

Observations on the Hypothesis, that the Evangelists made use of written documents, in the composition of their Gospels. London, printed for J. Mawman, Ludgate-Street, 1815. 8vo. pp. 53. [Cambridge Univ. Libr. Dd. 21 21. In the catalogue it is ascribed to James Wood, the master of St John's. The marks in Dr. Wood's copy of the various pieces in this controversy prove that he studied it with interest.]

Pp. 2, 3: 'Many Hypotheses of common written documents have also been made; but no writer has so fully considered the subject, or so ably explained and defended the principle, as Dr. Marsh. . . . He has noticed, with great acuteness, many peculiarities in the Gospels, not attended to by preceding writers, and has thus been enabled not only to detect the mistakes of those who have gone before him; but to frame an Hypothesis, which, if any supposition of a common document, or documents, could account for the appearances, has the fairest claim to

our assent.' The author accepts (pp. 5, 6) Marsh's arguments to prove that the Greek translator of St. Matthew used the other gospels.

P. 51 : 'The common source from which the gospels of St. Mark and St. Luke, I will not say did, but might receive their peculiar character, their arrangement and language, was the preaching of St. Paul.'

In 1805, Marsh preached a course of sermons before the university, which gave great offence to Calvinists.

Wm. Dealtry, *Examination of Dr Marsh's "Inquiry,"* pp. 10, 11: 'do I recollect, or do I not, certain sermons preached a few years ago, before the University of Cambridge, by the Rev. Herbert Marsh, with the express intention of proving that the doctrine of justification by faith alone, leads to all manner of evil and immorality? My memory is perhaps treacherous, but on important occasions I can sometimes venture to rely upon it; and though the sermons to which I refer were delivered in the year 1805, it seems as if the concluding sentence of one of them were still sounding in my ears. Mr. Marsh had either assumed or given a sort of "abstract" demonstration, that those who preach this particular doctrine, expound it in a manner which must, of necessity, promote licentiousness. He then, if I mistake not, concluded in terms to the following effect: "When a student has in the first place, read the Scriptures, I would then advise him to proceed to the critical consideration of the text, and next to the commentators; and he will soon find himself compelled to abandon the doctrine of justification by faith, which that we may all do may God of His infinite mercy grant" &c. &c. Had Mr. Marsh persisted in the intention, avowed by his friends, of publishing these sermons, I could have quoted with accuracy; I think, however, I have done him no injustice in this account; and he will himself admit, that the tendency of his sermons was according to my statement. The doctrine of justification by faith was, I believe, in those sermons stigmatized as Calvinistic.'

Is. Milner, *Strictures*, 189: 'I could point out several persons, who would assure Dr. Marsh that they did not think the four sermons preached a few years since by himself, in Cambridge, were at all in unison with the Liturgy, Articles, and Homilies of our church.'

Herbert Marsh, *Reply to the Strictures*, 104, 105: 'Now I have no doubt, that Dr. Milner is acquainted with *many* such persons: nor am I at all surprised at what he says. But the great body of the University must have entertained a very *different* opinion, or I should not so soon afterwards have been elected Professor of Divinity *without opposition*. If the Doctors and Bachelors of Divinity, who were the voters on that occasion, had suspected that my doctrines were not in unison with those of the Established Church, they would have hardly seated me in the Professor's chair. Dr. Milner *himself* was one of the Electors; and though not present in the *Senate-House*, at the time of the Election, I believe he was present in *the University*, and he certainly made no objection. If he says, that he objected not, because objection is useless when a candidate has so powerful a party in his favour, it again follows, that the great body of the University *approved* of my principles.

'On the other hand, I do not deny, that those sermons gave offence to *several* members of the University. Nor could it be otherwise. They were strongly Anti-Calvinistic. It was their object to prove that, *though we cannot be saved* BY *our works we cannot be saved* WITHOUT *them**. This is a doctrine, of which no man will approve, who adopts Calvin's notion of *absolute* election and reprobation.' Then follow quotations from Dr. Hawker, Romaine, and Whitefield (pp. 106, 107). P. 107. seq. 'But the preceding quotations may suffice. Let us now compare them with the doctrine maintained in my Sermons .....Consistently with this doctrine we shall assert on the one hand, that the merits of *Christ*, not our *own* merits, are the *cause* of our salvation. But then we shall assert on the other hand, that there are certain *conditions* required of us, in order to become *partakers* of those merits, so as to obtain salvation.' P. 109: 'I am not surprised, therefore, that Sermons, which incu'cated this doctrine, were by the Calvinists called Socinian. Yet I cannot help thinking that I have been treated with great ingratitude; for I really made a *concession* to the Calvinists, which no Anti-Calvinistic writer of our Church had ever made before. I acknowledged that, in the interpretation of the *Eleventh Article*, the Calvinists were *right*, and the Anti-Calvinists *wrong*.' P. 110: 'The doctrine therefore of *Justification by Faith only* was maintained according to the interpretation of the most rigid Calvinist.' Pp. 111, 112: 'Though they [the Calvinists] are right in the *explanation* of the Eleventh Article, they are wrong in the *application* of it. They contend, that, if a man is *once* justified, he is *always* justified; that if he is *once* in a state of Grace, he can never fall off from it, at least not totally and finally ..... As I have already [pp. 109, 110] quoted what I said on the eleventh article, I will add at the end of this Chapter [pp. 113—120] the concluding part of the same Discourse, that the reader may see, whether my interpretation of the Articles was such as to merit the character, which Dr. Milner, and others, have ascribed to them [*sic*, by mistake for *it*]. As Dr. Milner has not explained himself, I know not what article he means, when he says, p. 276, that he had to lament an "erroneous conception of a most essential article of faith." If he means the doctrine of *Justification* by Faith, I have already shewn that he can have no reason to complain. But if he means, that I have formed an erroneous conception on the necessity of works for final salvation, I shall never be induced to alter my opinion because it differs from *Dr. Milner's*. And I will persevere in maintaining to my dying day, in opposition to Calvin's *absolute* election, that *though we cannot be saved* BY *our works*, we cannot be saved WITHOUT *them*.'

Charles Simeon, *The excellency of the liturgy,.....to which is pre-*

* 'Lest it should be asked, why those sermons have never been printed, I think it necessary to give the following explanation. I foresaw, that I should be immediately involved in a controversy with the Calvinists, which at *that* time it was prudent to avoid. After I was elected Professor, I made considerable additions to them, and divided them into seven chapters, with the intent of publishing them. But when I had read the Bishop of Lincoln's [Tomline's] masterly Refutation of Calvinism, I thought the publication of them unnecessary.'

fixed an answer to Dr. Marsh's Inquiry, Cambr. 1812, p. 31: 'Perhaps it will be within your recollection, that about seven years ago you preached before the University a set of Sermons, in which you were supposed to arraign the sentiments of those clergy who have been before referred to. On that occasion I felt myself imperiously called upon to state freely and fully to the University what *my* sentiments were in reference to the fundamental doctrines of our religion: and in order that I might shew *my* agreement with the Church of England, I founded my discourse on THE GENERAL CONFESSION; and then printed it immediately under the title of

THE CHURCHMAN'S CONFESSION, or AN APPEAL TO THE LITURGY.

'Perhaps you will recollect also, that, there having been a general expectation that you would, according to your avowed intention, print those sermons, and that expectation having been disappointed, I took the liberty of expressing my regret, in common with that of many others, that they were not laid before the public; and my hope that, if printed, they would appear precisely as they were delivered. My reason for this was, not to preclude you from that liberty which every author has of amending his own compositions, but that your assertions on different subjects, in which the sentiments and characters of others were involved, and which had produced a considerable effect in the University, might be brought to *the test* both of the Scripture and THE LITURGY: and it was certainly my intention at that time to undertake the task of examining them myself, if no other person should do it.'

In a letter to Dr. Edw. Pearson, 23 Febr. 1810, Simeon (*Life*, c. 11, p. 287 seq.) gives his reasons for inserting in the *Churchman's Confession* (1805, 8vo.) a note relating to Dr. Marsh. Marsh's sermons were understood to be preached 'in opposition to the peculiar doctrines maintained by me and my friends.' Simeon waited for the publication of the sermons, to disclaim the opinions which he did not hold, and to vindicate those which he did. When it became doubtful whether the sermons would be published, 'I got a turn at St. Mary's on purpose that I might state my sentiments fully and plainly to that audience, which had been taught to regard them with suspicion and distrust.... Having delivered the sermon [*The Confession in our Liturgy*], I printed it; and in a note expressed my hope, that Dr. M.'s Sermons, if printed at all, might be printed precisely as they were delivered.' In a sermon entitled *The Fountain of living Waters*, 'I took the liberty of stating my view of a subject, which I thought had been mis-stated by Dr. M. on a preceding day....He spoke of a whole class of people, who entertained some absurd sentiments which he controverted....What *my* sentiments on that subject were I stated, and openly shewed, that, whoever they might be, *I* was not one of them....I expressed the high respect I bore towards him for his zeal in the cause of sacred literature, and endeavoured, as far as my feeble testimony could reach, to confirm his well-earned reputation.'

Memoir of the late Rev^d. Thomas Jones. Cambridge, Feb. 19, 1808. pp. 14. [Born at Berriew, Montg., 23 June 1756; educated first at Berriew, then at Kerry, where the vicar detected his ability and in-

duced his mother to send him to Shrewsbury school; he came into residence at St John's in Oct. 1774; but was compelled, by the limitation in the elections to fellowships, to migrate to Trinity 27 June 1776; at the same time he degraded, 'solely to obviate the objection, which might otherwise have been made to him when candidate for a fellowship at Trinity college, that he had resided little more than a year in that society, when he took his Bachelor's degree. His superiority at that time was so decided, that no one ventured to contend with him. The honour of Senior Wrangler was conceded before the examination began; and the second place became the highest object of competition. If anything were wanting to shew his superiority, it would be rendered sufficiently conspicuous by the circumstance, that he was Tutor to the second Wrangler. And the Writer of this Memoir gladly embraces the opportunity of publicly acknowledging, that for the honour, which he then obtained, he was indebted to the instruction of his friend.' Mr. Jones was appointed assistant tutor 1781, fellow of Trin. 1 Oct. 1781, head tutor Oct. 1787, which office he retained to his death; died 18 July 1807. 'His memory will ever be revered, and the loss of him will be deeply felt by all, who knew him—by no one more, than by the Author of this Memoir, who is proud to style himself his most intimate friend, HERBERT MARSH.' There is a bust and tablet to Mr. Jones's memory in Trinity antechapel.]

A course of lectures, containing a description and systematic arrangement of the several branches of divinity: accompanied with an account, both of the principal authors, and of the progress, which has been made at different periods, in theological learning. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity. Part I. Cambridge: printed at the university press; and sold by J. Deighton, Cambridge; and F. and C. Rivington, London. 1809. 8vo. pp. xiii., corrections and contents each 1 p., and 116. Dated Cambridge 14 Oct. 1809.

The lectures were not designed for immediate publication, but to serve again and again in a triennial course, for every successive audience. 'I had the publication of them in reserve, whenever sickness, or the infirmities of age, might prevent me from continuing to deliver them. Such was my original plan, which I have been induced to abandon by the solicitation of my friends; and it is now my intention to publish every year the Lectures, which have been delivered in that year....Nor must I neglect...to acknowledge with gratitude...the liberal offer of the Syndics of the Press to defray the expense of publication.

'As these Lectures were delivered in the University Church, it was necessary to adapt the *mode* of composition to the place and the audience, for which they were intended.' Special references to volume and page would have been out of place. 'This inconvenience however is in a great measure remedied by the circumstance, that it is an essential part of my plan to give an account of the principal books in Theology.'

At the end of his lectures Marsh noticed 'the conformity of the

doctrines of the Church of England with the doctrines of Scripture. And hence was induced the inference (which *necessarily* follows, if those premises are true) that to dissent from these doctrines, was to dissent without a real cause. From this declaration no candid Dissenter will conclude, that the speaker was animated by a spirit of persecution, or wished that religion should be combated by force.'

But he had received a letter reproaching him for making this declaration. It bore the Cambridge post-mark, 'was sent on Sept. 15, more than three months after the Lectures were finished, but only three days after the manuscript had been sent to the printing-office for publication. There are various indications of its being written in a disguised hand. It bears no name.' The author censures Marsh for having on a former occasion denied that the Articles are Calvinistic, though 'every person who has *read*, knows that the authors of them were Calvinists.' The intolerance of the writer is apparent. 'Having previously extolled the present state of religious toleration in France, which I am sure no English dissenter, who had read the *Articles organiques des cultes Protestans* in the late French Concordat, would wish to see adopted in this country, he proceeds, with manifest reference to the Church of England..." *Antichrist must fall: the late events on the Continent prove, that the blood of the Saints must be avenged.*"... It is to be hoped, that there are not many, who with the same sentiments unite equal zeal.'

'The Lectures now published were delivered in the University Church on six successive Saturdays, in the Easter Term. And it is my intention to give the same number in every Easter Term, till the Course is finished.'

Lecture I. Introductory Remarks on the Study of Theology. II. On Theological Arrangement. The Author's Analysis and Division of Theology into Seven Branches. III. An account of Introductions to the Old and New Testament. History of Sacred Criticism in the early and middle Ages. IV. This History...concluded. V. VI. The Criticism of the Greek Testament to the formation of the *Textus Receptus.*

P. 1. seq. 'Before I commence my intended Course of Lectures, it may be proper to apologize to the University for giving them in English, since former Margaret Professors gave Lectures, namely the few which they did give, in Latin. When this Professorship was founded, all Lectures were given in Latin. But this custom, in regard to other Lectures, has been long abolished.' In foreign Protestant universities divinity lectures are in the language of the country, nor did Lady Margaret require Latin. 'It is not with the view of saving myself trouble, that I propose to depart from this custom of my predecessors: for, if we may judge from their experience, two or three Lectures, if written in Latin, would suffice for the whole time of holding the Professorship. A Latin Lecture in Divinity is a sort of Concio ad Clerum: and we all know that, whoever be the preacher, a Concio ad Clerum is delivered to an empty pit, and to empty galleries. The mere garb of learning has long ceased to be imposing....It is no wonder therefore that Latin Lectures are deserted, or that former

Margaret Professors have read without an audience. Now, if no one attends the lectures of the Margaret Professor, it cannot be his duty, indeed it would be absurd, to continue to deliver them. In this manner the most valuable Professorship in the gift of the University has been gradually converted into a sinecure. But as I do not desire that it should remain so, as I would rather perform the duties of my office, than seek for a pretext to evade them, I hope the University will excuse my addressing them in a language, which alone can enable me to obtain an audience, alone therefore enable me to do my duty.'

Marsh's 'predecessors, when they gave lectures, read them from the professorial chair; and without doubt it was originally intended, that divinity lectures should be given in the divinity schools. It was also intended that lectures in law and physic should be given in the schools which are appropriated to those faculties.'

No one blames the professors of law or physic, or the late or the present Norrisian Professor for lecturing elsewhere. The divinity schools are only calculated for public disputations. The doctors and professors are well provided with seats, and some few seats are set for masters of arts; none for undergraduates. 'If any one complains then, that I have deserted the schools, let him say why the younger part of the University should be exposed to the inconvenience of standing during a whole lecture, of standing on a cold pavement, when convenient benches are provided for them in another place? It is true, that I have not exchanged the schools for that place, where one of my learned colleagues gave divinity lectures; but I have exchanged them for a place, to which the subjects of discussion are certainly appropriate. Nor is the selection of this place a matter of choice only; it is a matter of necessity. For where is the lecture room, where are the schools in this University, which, however inconvenient, or however crowded, could contain the audience which is now before me!'

The lectures will relate to every branch of theology in order; the arrangement of the several branches and its grounds, the chief works on each subject, some account of the authors, the advance or decline of theological learning. They will supply a map and book of directions to the theological traveller. They will inculcate not a generalized Christianity, which 'is no Christianity at all,' but a particular system. 'What particular system,...cannot be a question in this place: it cannot be a question with men who are studying with the very view of filling conspicuous stations in the Church of England.'

Necessity of theological study for those who are to teach. 'Investigation, it is said, frequently leads to doubts....So much the better. If a thing is false, it ought not to be received. If a thing is true, it can never lose in the end, by inquiry.'

P. 17. Our founders 'required a twofold apprenticeship to Divinity; a seven years' study of the liberal arts, as preparatory to the study of Divinity, and another seven years' study of Divinity itself, before the student was admitted to a degree in that profession.'

P. 21, speaking of divisions of theology: 'The inconveniences,

which I have felt from all former arrangements, during a twenty years' study of this particular subject, have suggested such modifications, as seem at least to answer the purpose of theological order.' The divisions are (pp. 37, 38): I. Criticism of the Bible. II. Interpretation of the Bible. III. Authenticity and Credibility of the Bible. IV. Divine Authority of the Bible, or the Evidences for the Divine Origin of the religions recorded in it. V. Inspiration of the Bible. VI. Doctrines of the Bible, (*a*) deduced by the Church of England; (*b*) deduced by other Churches. VII. Ecclesiastical History.

Pp. 40, 41. 'I am well aware, that a numerous sect of Christians in this country have a much more easy and expeditious mode of studying Divinity. . . . Inward sensation supplies the place of outward argument; divine communication supersedes theological learning. But as I am not able to *teach* Divinity in any other way than I have been able to *learn* it, as my own conviction of the truth of Christianity is the result, not of sudden impulse, but of long and laborious investigation, as I have no other knowledge of its doctrines, than that which is founded on the Bible, interpreted by *human* learning, my hearers must be satisfied, if they continue their attendance, to follow with patience and perseverance in all the portions of Theology, through which it is proposed to lead them.'

P. 41. 'To those especially, who seek for conviction in certain inward feelings, which the warmth of their imaginations represents to them as divine, I would recommend the serious consideration of this important fact, that the foundation which *they* lay for the Bible, is no other, than what the Mahometan is accustomed to lay for the Koran.'

Introductions etc. to O. and N. T., among which those of Simon, Michaelis and Eichhorn are specially commended (pp. 43—53).

History of biblical criticism from Origen to Reuchlin (pp. 55—77). Aids to the study of these early critics (pp. 77—81. Marsh does justice to Humphry Hody: 'Among the writers on the Septuagint Version, no one has displayed either more knowledge of the subject, or more critical sagacity, than Hody').

Method of ascertaining the true text of ancient works; sources of error (pp. 82—92). History of the printed text of the Greek N. T. to the Elzevir ed. of 1624 (pp. 92—111). 'I have taken the pains to collate the Complutensian edition with those [Birch's] extracts from the Vatican manuscript; but have never found in it a reading *peculiar* to that manuscript.'

At the end of lecture VI. is a passage (pp. 111—116) omitted in later editions. 'I have thus finished the first period in the critical history of the Greek text. The time does not permit us to enter on the second. But as almost a year will elapse before these Lectures will be renewed, as in this audience there may be many, who will lose the opportunity of further attendance, . . . it is proper, before we separate, to make some general observations, not only on the Criticism of the New Testament, which has been left unfinished, but also on some other branches of Divinity on which, though the description of them is still

to come, the theological student should have some decided opinion before he departs. . . . To the Theologian, who undertakes to establish the authority of the Greek Testament, it is of consequence to ascertain its very words, its very syllables. . . . . The evidence, by which we establish the fact, that the books of the New Testament were written by the authors to whom they are ascribed, is, to say the least of it, as strong, as the evidence for the facts, that the Orations against Catiline were written by Cicero, or that the Life of Agricola was written by Tacitus. That Moses was the author of the Pentateuch, I have already shewn in a separate publication: nor is it less certain, that the prophetical books of the Old Testament were written by the persons, whose names they bear. . . . That the writers of the New Testament, considered merely as human evidence, as they must be considered in the first instance, are entitled to full credit for all that they have recorded of Christ and His Apostles, appears from the records themselves. The simplicity of the writers, their manifest honesty, their own conviction where they could not be deceived, and their sufferings, even unto death, in support of that conviction, guarantee the veracity of their accounts. . . I can venture to assert, that when the doctrines of the Church of England, as taught in the Liturgy, the Articles, and the Homilies, are duly examined, they will be found in all respects conformable with the Sacred Writings. To dissent therefore, in this country, from the doctrines of the Established Church, is to dissent without a real cause. . . . But this dissent is dangerous in every view. It is dangerous to the person, who adopts false notions in religion, it is dangerous to his neighbour, it is dangerous to the State.'

A course of lectures....Part II. Cambridge. . . . 1810, 8vo. pp. 6 and 148. 'In the six following Lectures, which were given in the Easter term of 1810,* the *first* branch of Theology, or the *Criticism* of the Bible, is continued and concluded.'...Cambridge, Dec. 15, 1810.

'Lecture VII. Criticism of the Greek Testament from the formation of the *Textus Receptus* to the Edition of Wetstein. VIII. The same Subject continued to the Edition of Griesbach. IX. Description of the Authors, who have illustrated the Criticism of the Greek Testament according to its several Departments. X. Criticism of the Hebrew Bible. XI. The same Subject continued to Kennicott's Edition. XII. Description of the Authors, who have illustrated the Criticism of the Hebrew Bible, according to its several departments.'

P. 1: 'The Lectures, which were given in the preceding Easter-term, . . . are now in print, and were indeed published especially for the purpose of enabling those, who have lately entered on their academical studies, to make themselves acquainted with the subjects already explained.'

Pp. 21, 22: 'Whether an editor is attached or not to the creed of his country, whether he receives pain or pleasure, when he discovers

* 'I must except however Lecture XII., which though here *printed*, was not *spoken* with the other five. Indeed the title-pages of books, with which it is replete, make it rather a subject of examination in the closet, than of delivery to a public audience.'

that a reading of the text is supported by *less* authority than a various reading, are questions, with which the reader is only so far concerned, as they may affect the *conduct* of the editor in his office of *critic*. The question of *real* importance is, Does the editor, whether orthodox or heterodox, suffer his religious opinions to influence his judgement, in weighing the evidence for and against any particular word or passage.'

P. 48: 'But though the labour and the researches necessary for this description [of the Criticism of the N.T.] have been no less extensive, than for a dissertation adorned with all the pomp of learning, it has been my chief endeavour to give as plain and as popular an account, as the subject would admit. I have rather studied to excite a taste for biblical criticism, by presenting it in an easy and acceptable form, than to assume the garb of erudition, which, by magnifying the difficulties of the task, might have deterred my hearers from engaging in it. Nor did the plan, which I proposed to adopt *generally* in these Lectures, require more than an introductory narrative, though perhaps in the present instance the *execution* of the plan has in some measure exceeded the original *design*.'

Pp. 52, 53: 'This *labour* of criticism is performed to our hands: we have only to learn what others have already *done*, and to *understand* what has been done, that we may know whether it is *well* or *ill* done. The more *convenient* and *expeditious* mode of studying theology is certainly to take for granted on the bare assertion of those, who are supposed acquainted with the subject, that such and such readings are genuine, and that such and such readings are spurious. It is likewise a more convenient and expeditious mode of studying *mathematics*, when a pupil confiding in the assertion of his tutor, that the properties ascribed to the conic sections are founded in truth, proceeds to Newton's Principia, without learning to *demonstrate* those properties. And this confidence, this deference to the judgement of others, is not uncommon, in Mathematics as well as in Divinity. But neither in the one case, nor in the other, will this confidence be attended with *conviction*. Now the *avowed* object of these Lectures is to *produce* conviction. If it only be desired, in the shortest possible time to learn enough of Divinity to pass an examination, the well-known publication of Dr. Arthur St George is much better fitted for the purpose.'

P. 61: 'The description, which Michaelis has given of the *ancient versions* and *manuscripts* of the Greek Testament, is that which constitutes the most distinguished merit of his Introduction.'

Pp. 63, 64: 'With respect to Justin Martyr, I once had occasion to collate his quotations from the Septuagint with the text of the Codex Vaticanus. The result of this collation, with observations on the subject, is contained in a publication which was printed seven years ago at Cambridge' [in 1803, see above p. 769, l. 4].

P. 77, 78: 'Sometimes, if a city mentioned in the Bible had in the course of ages changed its name, the *new* name was added in the margin of the passage. At another time if an ancient name was still

preserved, a note was added to express, that the place was so called to that day. At other times observations were made, which related to history or chronology. Annotations of all these kinds may still be traced in the Pentateuch ..... But such readings *may* be explained, as marginal notes removed into the text: and if the arguments for the authenticity of the Pentateuch are conclusive, they *must* be explained in that manner.'

In pp. 86—91, is a lively account of the discovery of the Samaritan Pentateuch, and the controversy about the antiquity of the Hebrew letters and points. In pp. 92—99, is a sketch of the controversy about the integrity of the Hebrew text.

P. 122: 'This [Hody's *De Bibliorum textibus*, etc.] is the *classical* work on the Septuagint.'

A course of lectures . . . . . *Part* III. *On the Interpretation of the Bible.* Cambridge, 1813, 8vo. pp. IV. and 117. 'In presenting to the Public the Six following Lectures, which have been lately delivered before the University of Cambridge, . . it is necessary to explain what is here meant by the term *Part*, lest it should be supposed synonymous with the term *Branch* of Theology, as used in these Lectures. The term *Part* is here applied in the sense only of *Fasciculus*, or portion of Lectures given and published at the *same period* . . . Cambridge, 10 June, 1813.'

'Lecture XIII. On the relation, which the *Interpretation* of the Bible bears to the *Criticism* of the Bible. *Difficulty* of biblical interpretation. Some erroneous notions on this subject corrected. XIV. Of Words, considered as signs to the reader of what was thought by the writer. *Degrees* of difficulty attending the discovery of the notion affixed to any word by the writer. *Sources* of intelligence, in respect to the words of the Hebrew Bible, and the Greek Testament. Of our authorized version; and the necessity of interpreting from the *original* Scriptures. XV. *Rules* for the interpretation of Words. Consequences of neglecting them in the interpretation of the Bible. The Interpreter, who explains the Bible by the aid of reason and learning, compared with the Interpreter, who aspires to the possession of *higher* means. Important practical difference between the terms "*does not err*" and "*cannot err*". Further remarks on the necessity of theological learning, and on the causes of its neglect. XVI. Of the literal and figurative use of words; and of the *foundation* of this distinction in the origin and formation of language. Consequences of interpreting words *literally*, when they are used *figuratively*. Necessity of arranging the senses of words in *genealogical* order. XVII. Relation of Allegory to Metaphor. Metaphorical interpretation, an interpretation of *words*. Allegorical interpretation an interpretation, not of words, but of the *things signified* by the words. Origin of allegorical interpretation among the Greeks. *This* kind of interpretation not warranted by St Paul. XVIII. Adoption and injudicious use of it by the Greek Fathers. Abuse of it by unbelievers. The sense of scripture rendered by it arbitrary and

ambiguous. Allegorical or spiritual interpretation substituted for grammatical interpretation in the twelfth century by the Mystics of the Church of Rome, who have been followed in modern times. *Typical* interpretation warranted by the sacred writers. Definition of a type; and the consequences of neglecting it. Types and antitypes multiplied by various interpreters, without end, and without foundation.'

Pp. 2, 3: 'From *such* an audience no apology can be required, for applying to the Bible the principles of reason and learning; for, if the Bible could not stand the test of reason and learning, it could not be, what it is, a work of *divine wisdom*. The Bible therefore must be examined by the same laws of Criticism, which are applied to *other* writings of antiquity: and every man, who is set apart for the ministry, should consider it as his bounden duty to study with especial care that *primary* branch of Theology, the *Criticism* of the Bible.'

Some passages in these lectures contain allusions to Marsh's controversies at the time: as where he speaks of the sufficiency of Scripture without Romish Tradition (pp. 10—20).

Pp. 12—15: 'When Luther therefore and Melanchthon interpreted the Bible, . . . they interpreted the *Bible*, as they would have interpreted any *other* work of antiquity; and for that purpose they employed the erudition, by which our early Reformers were so highly distinguished. When they abandoned therefore the guidance of *Tradition*, they supplied its place by *Reason* and *Learning*. . . . "The Bible is its *own* interpreter." To understand this expression, as it was meant by our *Reformers*, we must consider, that it was used *in opposition to the Church of Rome*. It was used solely with reference to *Tradition*. . . . An expression, meant only to exclude *Tradition*, has been made a pretence for the exclusion of *Theological Learning*; and the maxim, that the Bible is its own interpreter, has been carried so far in the present, as well as in a former age, that men, who have scarcely *read* the Bible, have dreamt that they are able to *expound* it. Nor is their *inconsistency* less remarkable, than their presumption. For if the Bible is absolutely its *own* interpreter, there can be no necessity for *their* interpretation.'

P. 16: 'But in rejecting *Tradition* as necessary to make the Bible perspicuous, they never meant to declare, that the Bible was alike perspicuous, to the *learned* and the *unlearned*. If they had, they would never have supplied the unlearned with *explanations* of it. But the "*perspicuity* of the Bible," is again an expression, which has been so construed in modern times, as if the genuine principle of Protestantism required us to *reject* what the authors of Protestantism have *provided*.'

Pp. 18—20: 'When *Tradition* was discarded as a Rule of Faith *independent* of the Bible, our Reformers of course maintained, that the Bible *alone* contained all things, which were necessary for salvation. To the Bible *alone*, to the Bible *without Tradition*, did they appeal therefore in opposition to the Church of Rome: and, that all men might be enabled to judge, whether they *rightly* appealed, they wisely

insisted, that the privilege of reading the Bible should be *common* to all men. But the Commentaries, which they wrote, *beside* the Confessions of Faith, which they composed, may convince us, that when they put the *Bible* into the hands of the people, they thought it necessary to add an *explanation* of it. Our *Reformers* therefore carried *their* opposition to the Church of Rome *beyond* the mere act of giving a Bible without note or comment. The sufficiency of the Holy Scriptures without the aid of *Tradition*, did not imply in *their* opinion the inutility of *all* explanation. Nor, because the Bible contains all things which are necessary for salvation, did our *Reformers* conclude, that in giving the Bible *alone*, they did all things, which were wanted on *their* parts, for religious instruction. When *Tradition* was discarded, the Bible *only* became the religion of the Protestant; the Bible *only* was recognized as the *fountain* of religious truth. But so apprehensive were the early *Reformers*, that the *streams*, which might be drawn from it, would lose the purity of their *source*, and become *tainted* in their progress, unless care were taken to lead them into proper channels, that these *Reformers* employed the most strenuous exertions, to prevent their flowing either to *Popery* again, or in any *other* direction, where falsehood might be mingled with the truth. It was chiefly for *this* purpose, that they composed both Expositions of Scripture, and those Confessions of Faith, to which their followers assented on the ground, that our Reformers had *rightly* explained the Scripture. On this ground we assent in particular to our *own* Liturgy and Articles: and if we *neglect* them, we neglect the Faith, to which we profess ourselves attached.'

Dependence of the authorized version on the Vulgate and on Luther (pp. 30—35). Our version requires amendment (pp. 35—41).

Pp. 36, 37: 'Would it not be thought absurd, if a man ignorant of Greek undertook to write a Commentary on Homer, or a man ignorant of Latin to write a Commentary on Virgil? And is it not *equally* absurd, to comment on the New Testament without a knowledge of Greek, or on the Old Testament without a knowledge of Hebrew? A knowledge of Greek is, in a greater or less degree, attained by all, who have had the benefit of a learned education. But a knowledge of Hebrew, which is *equally* required from the *foreign* Protestant clergy, is considered as *less* necessary in this country.'

Pp. 50—54: 'If we find by *experience*, that the understanding of the *New*, as well as the *Old* Testament, requires extensive knowledge, we must argue *accordingly*. Instead of the gratuitous supposition, that things ought to have been *otherwise*, we must conclude that things *ought* to be, as we find they really *are*; instead of *complaining* about difficulties, we must endeavour to *surmount* them, by obtaining the knowledge, which God has given us the *means* of obtaining, and which, from its very *necessity*, we may conclude, it is our *duty* to obtain. . . . We must *understand* an inspired writer, as well as a common writer; or we shall not know what his propositions *are*. And the very circumstance, that his propositions *must* be true, should make us the more anxious to *investigate* their meaning. But *how* shall we investigate their meaning, unless we interpret the words by the rules, which we apply to *other*

writings? . . . It is true, that if we interpret the Scriptures by the aid of *reason* and *learning*, we must resign all pretensions to that infallibility, which is claimed by those, who aspire to the *influence of the Spirit*; whether that influence is supposed to display itself in the *assurances of an individual*, or in the decrees of a *general council*. But on the other hand, there are advantages, which compensate for every defect. The man, who interprets Scripture by the aid of reason and learning, without being elated by the supposition of a supernatural interference on *his* account, will apply, no less modestly than industriously, the means which Providence has placed within his reach. While he uses his honest endeavours to discover the truth, he will pray to God for a *blessing* on those endeavours; he will pray for that *ordinary* assistance of the Holy Spirit, without which all our endeavours must be *fruitless*. . . . If the *final* results of his interpretation should be such, as in points of doctrine to *agree* with the deductions, which he has learnt as articles of faith, he will rejoice at the coincidence, and be thankful, that his labours are thus rewarded. . . . He believes indeed, and he *asserts*, that his *own* is the true religion. Yet he thinks it right, that other men should *also* have the liberty of believing and asserting, that *theirs* is the true religion. And he submits with humility to that Almighty Being, who alone *cannot* err, to determine, whether he, or they, be *really* in possession of what *each* possesses in his *own belief*.'

Pp. 57, 58: 'It may appear *superfluous* to plead for reason and learning in a University like *this*, where mathematical acumen and classical literature go hand in hand. But it is the misfortune of many well-intentioned young men, to have been seduced into a belief, that the acuteness of reasoning, which is wanted in *mathematics*, and the learning, which they employ in the study of the *classics*, may be laid aside as useless, nay, even as an encumbrance, when they transfer their inquiries to *religion*. The words of *man's* wisdom are *then* exchanged for a supposed demonstration of the *Spirit*. . . . The wisdom of this world, which St. Paul advised the Corinthians to reject, is very different from that, which is meant by human learning: indeed *so* different, that they, who are *least* acquainted with the latter, are often *best* acquainted with the former.'

There are excellent remarks on the mischiefs of allegorical, as opposed to grammatical interpretation (pp. 95—117). 'Indeed the early Fathers, by their injudicious conduct in the interpretation of the Bible, not only affected many parts of its history, but placed the Bible *itself* in a very false and injurious light. Though they silenced, by the aid of Allegory, their immediate opponents, who argued on the *same principles*, yet the very circumstance, that principles, applied to the defence of the *Heathen mythology*, were applied also to the defence of the *Bible*, could produce no other effect, than that of degrading the latter to the level of the former' (pp. 102, 103).

A course of lectures. . . . . Part IV. On the Interpretation of Prophecy. Cambridge. . . 1816. 8vo. pp. v. and 86.

'Lecture XIX. *Connexion* between the interpretation of types, and

the interpretation of prophecy. A type is a *species* of prophecy. Of the difference between real and imaginary types. Prophetic character of a real type. The principles, here applied to the interpretation of types, illustrated by two examples, the one relating to Baptism, the other to the Lord's Supper. Digression on the Sacrament of Baptism as connected with Regeneration, occasioned by the present controversy on that subject. Additional remarks on the *previous design*, which is essential to the character of a real type. Revelation alone can afford an *explanation* of types. False reasoning about their obscurity. Prophecies delivered by *words* subject to the same difficulties as prophecies delivered by *things*. Of the qualifications necessary for an interpreter of Hebrew prophecy. XX. The *general* principles of interpretation, which were explained in Lecture XIII—XVII, applicable to the interpretation of prophecy. Whether the inspiration of *suggestion*, which is absolutely necessary in *prophecy*, creates a difference in the principle of interpretation. The prophecies relating to the Messiah selected for particular examination, not only on account of their importance, but because they involve almost every question of real interest on the subject of prophecy *in general*. Connexion between these prophecies and the truth of our religion. Frequent appeals to these prophecies, both by Christ, and by His Apostles, as prophecies, which testified of Christ, and which were fulfilled in His Divine Mission. Prophecies of this description must be prophecies which relate to the coming of Christ, according to their *literal* and *primary* sense. XXI. The importance of *literal* prophecies relating to the Messiah further considered. Various examples of such prophecies quoted and explained. XXII. An inquiry into the foundation of *secondary* senses, ascribed to Hebrew prophecy. Of the *difficulties*, with which that notion is attended. The primary and secondary senses of a Hebrew prophecy have no analogy to the double meaning observable in various examples of heathen oracles. Nor have they any resemblance to the double sense of an allegory. Bishop Warburton's system of primary and secondary senses considered. The existence of secondary senses can be previously established by no system whatever. In every single instance they depend *entirely* on the authority of Christ and His Apostles. Explanation of this position. *Some* passages of the Old Testament, which are quoted in the New Testament, are applied, neither as prophecy in a *primary* sense, nor as prophecy in a *secondary* sense, but merely in the way of *accommodation*.'

Pp. 7, 8: 'Since in this particular instance our Church has been lately [by Chas. Simeon] subjected to severe and unmerited censure, the occasion requires a few additional remarks in its defence. Our twenty-seventh Article declares that "Baptism . . . is also a sign of regeneration or new birth." . . . In the several services for Baptism, as also in the service for Confirmation, Regeneration is represented as an *essential part* of Baptism. . . . Nothing can be clearer on this subject than our Catechism. . . . If then we detach regeneration from baptism, we not only fall into the absurdity of making the outward act a visible sign of *nothing to be signified*, but we destroy the Sacrament of Baptism *as* a Sacrament, altogether. It is *essential* to a Sacrament, that the

outward act be accompanied with an inward grace. If Baptism therefore, as *some* pretend, is nothing more, than "an outward work of man upon the body," it is a perfect *mockery* of religion to retain it as a ceremony in our Church: for if *such only* be Baptism, it has no more to do with the concerns of *religion*, than the common ablutions of domestic life.'

Pp. 11, 12: 'And since that *peculiar* grace, which is called *Regeneration*, is a grace, which is conferred on us only *once* in our lives, (for it is a different thing from *renovation*) the Sacrament, which we *receive* only once in our lives, and which then admits us to the *Christian Covenant*, would appear to be the appointed means of *conferring* that grace, even if St. Paul had not declared it. But that St. Paul *has* declared it cannot admit a doubt. . . . It is strange therefore, that such efforts should now be made to *detach* Regeneration from Baptism; though we must acknowledge, that in the estimation of those, who make such efforts, the separation is highly useful. For, as soon as Regeneration is detached from *Baptism*, it may be employed on *other* occasions: it may be made the instrument of conversion at a *later* age: and thus the pangs of the new birth may become tokens of admission to that holy state, which the converts are taught to expect in vain from a Sacrament deprived of its spiritual grace. But strange as this doctrine may appear, it is yet *more* strange, that men should detach Regeneration from Baptism, and still *pretend to be Churchmen*.' Simeon is again cited p. 13.

The first part of these lectures was reviewed in the *Quarterly* for Febr. 1810 (III. 205—218).

P. 207: 'The known ability and established character of the writer increase.....the interest which the importance of the subject is calculated to excite. From the translator of Michaelis the theological world is prepared to expect all that can be effected by diligence of research, closeness of reasoning, and extent of erudition, towards the elucidation of any department of study to which his attention may be directed.'

P. 208: 'We are much pleased with the manly tone in which he recommends a keen and close inquiry into the grounds of religious belief.' The reviewer approves of Marsh's arrangement of the various branches of theology; but thinks that the individual student, at the beginning of his course, may take for granted the general accuracy of the text of Scripture, and proceed to interpretation and evidences first.

These four courses of lectures have been republished in one volume: *Lectures on the criticism and interpretation of the Bible, with two preliminary lectures on theological study and theological arrangement. A new edition, revised and corrected. To which are now added, two lectures on the History of Biblical Interpretation. By Herbert Marsh, D.D. F.R.S. & F.S.A. Lady Margaret's professor of divinity in the university of Cambridge, and bishop of Peterborough.* Cambridge: Printed by J. Smith, Printer to the University; for C. and J. Rivington, Waterloo-Place and St. Paul's Church-yard, London: and sold by J. and J. J. Deighton, Cambridge. 1828. pp. xv. and 511, with Appendix pp. 16. Another edition appeared in 1838.

Lectures...arrangement. To which are added, two lectures... interpretation. By the late Right Rev. Herbert Marsh... Peterborough. New edition, with an index. London: printed for J. G. F. and J. Rivington, St. Paul's Church Yard, and Waterloo Place, Pall Mall. 1842. 8vo. pp. XVI. and 532.

Preface (to ed. 1828). 'Six years have elapsed since my Publisher informed me, that the three first Parts of my Theological Lectures, which had then passed through two editions, were out of print, and that a new edition was wanted. Having made various remarks in my own interleaved copy, I was unwilling to publish a new edition of those Lectures, without a complete revision of them...For this revision I had not then sufficient leisure. In addition to numerous Diocesan duties, I was then engaged with a Course of Lectures on the Authenticity and Credibility of the Bible, which constitute the fifth, sixth, and seventh Parts of the Lectures. In 1823 I received Letters from various quarters, requesting that I would publish a new edition of the four first Parts. Indeed the three first Parts would be imperfect without the fourth Part...I determined therefore to prepare, as soon as I should have leisure for the purpose, a new edition of the four first Parts...For the sake of perspicuity I determined therefore to arrange those Lectures under their respective titles, and to publish them as Lectures on the Criticism and the interpretation of the Bible, with two Preliminary Lectures on Theological Study, and Theological Arrangement. Such was the plan which I formed between four and five years ago. But various causes, of which sickness was not the least considerable, prevented me from undertaking the proposed revision before the autumn of 1825. During my residence at Cambridge in February and March, 1826, the Lectures, so revised, were re-printed. But here a fresh obstacle arose, which retarded the publication. According to the plan, proposed in the first Preliminary Lecture, and observed in the Lectures on the Criticism of the Bible, the Lectures on the Interpretation of the Bible would be incomplete, without a *history* of biblical interpretation. Now the materials of such a history lie scattered, not only in the works of the Greek and Latin Fathers, but in the works of various authors who lived during the middle ages. Such materials I could collect only in the University Library. Nor was a limited residence at Cambridge in 1827 sufficient for the purpose. But I have now completed the task to the best of my ability.' Then follows an account of omissions, additions and corrections.

'The two Lectures, which now appear for the first time, having been composed only for publication, are accompanied with all the necessary vouchers... I must likewise account for the Appendix. When I was raised to the Episcopal Bench in 1816, I had been long engaged in theological controversy: but I then determined to abstain, if possible, from literary controversy altogether. By this resolution I have hitherto abided, though in the meantime I have been subjected to various provocations, which under other circumstances would not have been left unnoticed. But it is now expedient to make an exception. A few years ago [in 1823 by Hen. Walter; see below] an attack was made on a portion of the second Lecture on the Interpretation of the Bible. The attack

was left unnoticed at the time. But a re-publication of these Lectures, after a *professed revision*, left me no other choice, than either to omit what had been censured, or to defend it. I preferred the latter.'...

'Let me add a few observations on the fifth, sixth, and seventh Parts of the Lectures, which were delivered several years after the four first Parts, and have not been re-printed. They relate to the Authenticity and Credibility of the Bible, and contain therefore the third Branch of Divinity according to the arrangement of the second Preliminary Lecture. As the proofs, which are there given of Authenticity and Credibility, are a series of propositions, in which nothing is assumed, that had not previously been proved, the divine origin of Christianity becomes an easy and obvious deduction...[Arguments from prophecy and from miracles]...The proofs therefore of au.henticity and credibility bring the Evidences, as they are called, within a narrow compass. I have long since printed a summary statement of the principal evidences of the divine origin of Christianity*: and if another edition of the Lectures on the Authenticity and Credibility of the Bible should ever be wanted, that summary statement may easily be annexed. I shall then have completed four out of the seven Branches originally proposed; and moreover the four which are most important. More cannot now be expected from a writer, who has passed the age of three-score years and ten. Here then I will take a final leave of my readers, and subscribe myself their faithful servant,

HERBERT PETERBOROUGH.'

'*Cambridge, March* 25, 1828.'

The two additional lectures (pp. 466—511) contain 'XI. History of biblical interpretation during the four first centuries. XII. History of biblical interpretation from the fifth to the present century.' He strongly reprobates the allegorical and mystical interpretations of Philo and many of the Fathers, revived by Cocceius and his school; and maintains the Protestant principle, that Scripture has one single sense, the grammatical. He shews that the Fathers' rule of faith is not, like Romish Tradition, distinct from Scripture. He has a strong prejudice against the middle ages; saying of Gregory the Great (p. 497), that he 'employed his authority, not for the promotion, but for the suppression of learning.'

P. 511: 'Since the year 1800, the explanations of the Bible, which have been published abroad, are not generally such, as would commend themselves to an English Divine.'

A course of lectures... By Herbert Marsh, D.D., F.R.S. and F.A.S. Lord bishop of Peterborough, and Margaret professor of Divinity. Part V. *On the Authenticity of the New Testament.* Cambridge.....1820. 8vo. pp. vi. and 94.

'Lecture XXIII: The third Branch of Divinity, according to the system adopted in these Lectures, relates to the Authenticity and

* 'It was printed for the use of the Candidates for Holy Orders in the Diocese of Peterborough: but it has not been published.'

Credibility of the Bible. Definition of these terms. Reasons for making the two subjects, though distinct in themselves, to constitute only one branch of Divinity. Authenticity must be first considered. The Authenticity of the New Testament, the subject of the present, and three following Lectures. Influence of this inquiry of [? on] the Divine Origin of Christianity. Authenticity of the New Testament to be proved, both by external, and by internal evidence. The external evidence for the Authenticity of the New Testament to be examined before the internal. The several parts of which external evidence consists, usually arranged in chronological order. Difficulties attending this arrangement in regard to the New Testament: and the author's reasons for *inverting* the usual order. XXIV. Testimony of the principal Greek and Latin Fathers to the Authenticity of the New Testament, beginning with the end of the fourth century, and ascending to the age which was next to the Apostolic. The Fathers, whose testimony is here produced, are, Jerom, Gregory of Nazianzum, Epiphanius, Athanasius, Eusebius, Origen, Tertullian, Clement of Alexandria, and Irenæus. XXV. Result of the inquiries instituted in the preceding Lecture. Another view may be taken of the subject, in which it will appear, that we may obtain a result, which is still more decisive. This result is obtained by arguing from the statement of Eusebius, respecting those books of the New Testament, which had been *universally* received. The argument applied to the Epistles of St. Paul. The same argument applied to the four Gospels, the Acts of the Apostles, and the other books, which had been universally received. Of the books, which had not been universally received. Each of these books considered separately: and their authenticity confirmed by arguments specially applying to them. Of the Apostolic Fathers, and the proper mode of applying their testimony to the authenticity of the New Testament. Testimony of Papias. Remarks on Justin Martyr. Conclusion to be drawn from the external evidence in favour of the New Testament. XXVI. Of the internal evidence in favour of the New Testament. The first question to be asked is, whether internal evidence *agrees* with the external. Importance of this agreement; and of the evil consequences, which follow from their disagreement. Exact agreement between the external and internal evidence for the New Testament. Various degrees of internal evidence. It may not only be applied in *confirmation* of external evidence; but with respect to the New Testament it is of that description, which affords a proof of authenticity *independently* of external evidence. Illustration of this proof. Knowledge displayed in the historical books of the New Testament, respecting the several relations, which the Jews in the time of our Saviour bore, as well to each other as to foreign nations, is such, as no writer could have possessed, who was not *contemporary* with the events described. The agreement with dates, both of time and of place, and indeed the *general* agreement with co-existent things and circumstances, is such, as cannot be found in any spurious production. Explanation of the difference between artificial and undesigned coincidences: and of the manner, in which coincidences of the latter kind operate as arguments for authenticity. Examples of such coincidence

from the Gospels, and the Acts of the Apostles. The authenticity of the Epistles of St. Paul may be established in a similar manner. Proof of authenticity, applicable to the New Testament in general, deduced from the peculiar Greek *dialect*, in which the several books are composed. Further proof from the style, the manner, and the character of the several writers. All these internal marks of authenticity combined with the external evidence, are decisive in favour of the New Testament.'

P. 4: 'Instead...of employing the terms "genuineness" and "authenticity," I employ the terms "authenticity" and "credibility;" the former to denote, that a book was written by the author to whom it is ascribed, the latter to denote that the contents of the book are justly entitled to our assent.'

P. 6: 'We are concerned with a question, which is purely *historical*...To those, who question the fact, that the Epistles ascribed to St. Paul were written by that Apostle, we must apply the same kind of reasoning, which we would apply to those, who might choose to doubt whether Cicero or Pliny were the authors of the Epistles ascribed to them.'

Much fruitless controversy might have been spared, if the following plain truth had been remembered (pp. 14, 15): 'The most voluminous writers are commonly in possession of many books, which they never quote, because it is both unnecessary and unusual to quote a work, unless the subject, on which the author is writing, affords *occasion* for it. We cannot therefore conclude, that because a writer of the first century has not quoted a particular book of the New Testament, the book was wholly unknown to him. Still less can we argue from his silence, that the book did not *exist* when he wrote.'

A course of lectures...Part VI. *On the Credibility of the New Testament.* Cambridge...1822. 8vo. pp. VIII. and 95.

'Lecture XXVII. The inquiry into the Credibility of the New Testament, distinct from the inquiry into its Authenticity. Explanation of the term Authenticity: the use of it in these Lectures, and the reasons for so using it. Transition from Authenticity to Credibility *apparently* more easy in regard to the books of the New Testament, than in regard to common books. Reasons why it is not so. The Credibility of the New Testament must be established independently of its Inspiration, because the proof of Inspiration depends on the proof of Credibility. Arguments for the Credibility of the New Testament reduced to two heads. We may argue from the character and situation of the writers, or we may argue from the writings themselves. When we argue from the character of the writers to the Credibility of their writings, we argue on the supposition of the *Integrity* of the New Testament. Explanation of this term. Difference between a *perfect text* of the Greek Testament, and the *Integrity* of the Greek Testament. Arguments for its Integrity drawn from a consideration of the *obstacles* to a general corruption of the Greek manuscripts. Additional obstacles opposed by the ancient versions, and the writings of the Greek Fathers.

The general check, which was afforded by the joint opposition of manuscripts, fathers, and versions, must have preserved to us the New Testament in the same state upon the whole, which was given to it by the writers themselves. The conduct of the Greek Church, from which we have received our Greek manuscripts, an additional reason for believing that they have not been wilfully corrupted. The arguments for the Integrity of the Greek manuscripts would be entirely destroyed, if it were true that 1 John v. 7 existed *originally* in the Greek manuscripts, and was afterwards expunged. Necessary connexion therefore between the general Integrity of the New Testament, and the evidence relating to that passage. Summary statement of the evidence. *History* of the passage, from its origin in the Latin version to its introduction in a modern Greek manuscript, and thence to a printed edition. Result of this inquiry is, that the general principle by which we maintain the Integrity of the New Testament, is not affected. Application of this principle to the period, in which all other arguments would fail: and the inference thence deduced, that the Greek manuscripts, which have descended to the present age, are free from the corruptions, which have been ascribed to them. XXVIII. The Integrity of the New Testament having been proved, we may argue from the character of the writers to the Credibility of their writings. Mode of conducting that argument. Application of it to the Apostolic Historians, St. Matthew and St. John. They had no motive to deceive others, and could not be deceived themselves. St. Matthew wrote his Gospel under circumstances, which leave no other alternative, than either that the History is true, or that a fraud was committed which was morally impossible. Similar argument applicable to the Gospel of St. John. Credibility of the Gospels of St. Mark and St. Luke. Though not eye-witnesses to the facts recorded in their Gospels, like St. Matthew and St. John, they derived their information from those who *were* eye-witnesses. Whether the information was communicated to them, in writing, or only in verbal conversation. The former has been already shewn to be more probable: and, being more secure, than a communication by *words*, is more favourable to the Credibility of their Gospels. Their dependence on the Apostles for their information was equal in either case: and their independence, with respect to each other, is no more affected by the supposition of a written, than by the supposition of a verbal communication. The author's mode of explaining the verbal harmony of the three first Gospels does not impair, but *secure* the independence of St. Mark and St. Luke as historians, with reference to each other. Strange mistake, which has been generally made on this subject. The "*Veracity* of the Evangelists" does not depend on the mode in which they *obtained* their materials, but on the mode, in which they *employed* their materials. St. Mark and St. Luke employed their materials as *faithfully*, as they obtained their materials *securely*. Proof of this assertion. St. Mark and St. Luke encountered the same dangers with the Apostles, and therefore gave similar proofs of their sincerity. General inference to the Credibility of the four Gospels, as drawn from the arguments employed in this Section. XXIX. The Credibility of the facts recorded in the New Testament

estimated from a consideration of the facts themselves. Three different ways, in which those facts may be considered. We may compare the several parts of each single book: or we may compare one book with another: or we may compare the whole with other works of acknowledged credit. The Gospels, when examined *singly*, are found to be consistent in their several parts, and have so far the internal marks of truth. When the Gospels of St. Mark and St. Luke are compared with the Gospel of St. Matthew, they are found to corroborate each other. The matter which is *common* to the three first Gospels, forms of itself a Narrative of our Saviour's ministry, from His baptism to His death and resurrection. Hence arose the supposition, that such a Narrative once existed in a *separate* form. The supposition of such a Narrative accounts not for any *verbal* harmony: it accounts only for the harmony in the *matter* of the three first Gospels. The harmony in the *arrangement* of the common matter by St. Mark and St. Luke, inexplicable on any other supposition, unless we abandon the notion, that St. Mark and St. Luke wrote independently of each other. A faithful adherence, on the part of St. Mark and St. Luke, to a written communication from the Apostles, an argument for the Credibility of their Gospels. Credibility of the facts which each of the three first Gospels has peculiar to itself. Character of St. John's Gospel different from that of the other three: but his Gospel equally credible. The apparent contradictions in our four Gospels do not impair the veracity of the writers, or the credibility of their writings. Comparison of the Acts of the Apostles with the Epistles of St. Paul, and the inference thence deduced that the history is true. Confirmation of the facts recorded in the New Testament, by a comparison with Josephus and Tacitus. The actions ascribed to our Saviour, shewn to be of that description, that the Apostles and Evangelists not only would not have recorded them, but *could not* have recorded them, if they had not been true. XXX. Special inquiry into the Credibility of the *Miracles* recorded in the New Testament. Importance of this inquiry to the truth of Christianity. Definition of a miracle, as the term is used by Christ and His Apostles. Attempts of the Jews in the time of our Saviour to evade the inference from miracles by ascribing them to the agency of evil spirits. Absurdity of such attempts, and insufficiency of the answers, which have been sometimes given. A real miracle can be performed only by the special interference of God Himself. The attempts of the Jews to account for the miracles of our Saviour, however absurd those attempts might be, establish the *existence* of the miracles. Objections of modern philosophers to the existence of miracles, on the ground that they are *incapable* of proof. Answer to the objection, that the notion of a miracle destroys *itself*. Answer to the argument from *experience* as explained by Mr. Hume. Proof that miracles *may* be established by human testimony. Illustration of the argument by an examination of the miracle performed in the restoration of Lazarus. The Miracles ascribed to the Apostles equally credible. Additional argument for the Credibility of the Miracles performed by St. Paul. Inference from the Credibility of *facts* to the Credibility of *doctrines*; whence it appears, that the doctrines recorded in the New Testament, are doctrines, which came from God.'

P. 4: 'We might *begin* with the proposition, that the New Testament was divinely inspired: and then we should come *at once* to the conclusion of its credibility, without even moving the question, by whom the several books of it were written. But this mode of reasoning, though it recommends itself by its great convenience, and has therefore not unfrequently been adopted, is attended with the same defect, as an attempt to prove a proposition in geometry by means of another proposition, which is itself dependent on the proposition to which we apply it.'

In pp. 44—51, 56—60, is an outline of Marsh's hypothesis on the composition of the Synoptic gospels, with a short objection to Veysie's hypothesis.

Pp. 94, 95: 'Here then I will conclude the series of Lectures on the Authenticity and Credibility of the New Testament: a series of regular and continued deduction, in which no proposition has been admitted without previous proof, in which no argument has been applied, that is dependent on the subject of application. I have complied therefore with the strictest demands, which can be made by those, who require a *reason* of the hope that is in us. And if these Lectures, thus rigidly adhering to the laws of consistent demonstration, shall be the means of convincing one unbeliever, the labour bestowed on them will not have been bestowed in vain.'

A course of lectures. . . . Part VII. *On the Authority of the Old Testament.* Cambridge. . . . 1823. 8vo. pp. viii. and 69.

'Lecture XXXI. Statement of the reasons, why the Authenticity and Credibility of the New Testament were considered, before similar inquiries had been instituted in regard to the Old Testament. The records which contain the Mosaic and Christian religions, must not be confounded with the religions themselves. The authority of the later record having been established independently of the former record, we may argue from the authority of the New Testament to that of the Old Testament without arguing in a circle. Difference between the Old and New Testaments, with respect to the applicability of the terms "authentic" and "credible." These terms though applicable to every book of the New Testament, are not equally applicable to every book of the Old Testament. They are applicable to the five books of Moses. Proof of their Authenticity has been already given. The term is not applicable to those historic books, of which the authors are *unknown*. But the term "credibility" is applicable to all of them. Reasons for the credibility of the Pentateuch. Reasons for the credibility of the other historic books of the Old Testament. The *prophetical* writings considered, with reference to their authenticity and credibility. Both terms are applicable to all the prophetical books. Illustration of the term "credibility," as applied to prophecy. General remarks on the five remaining books of the Old Testament, namely, Job, Psalms, Proverbs, Ecclesiastes and Solomon's Song. XXXII. The books of the Old Testament considered, not individually, but collectively. Explanation of the term "authority," as used in this and the

following Lecture. Examination of the question, whether the authority of the Old Testament may not be established *generally*. Explanation of the mode of arguing from the authority of the New Testament to that of the Old Testament. The testimony of our Saviour to the books of the Old Testament sufficient proof of their authority. Different ways in which He has borne such testimony. *All* the Hebrew Scriptures, as they existed in the time of our Saviour, received His sanction. If therefore they contained the same books, which are now contained in our Hebrew Bibles, we have the sanction of our Saviour for *every* book of the Old Testament, that is, every *canonical* book of the Old Testament. Consequent necessity of our inquiring into the Hebrew Canon, or the Canon of the Old Testament, as it existed at Jerusalem in the time of our Saviour. The Hebrew Scriptures divided into three classes. Antiquity of this division. The first class always termed the Law; and the second class the Prophets. The books of the third class, which at first had no distinguishing title, were afterwards called in Hebrew Chetubim, in Greek Hagiographa. Our Saviour in appealing to the Hebrew Scriptures observed the threefold division of them. Comparison of His appeal with those of Philo and Josephus. According to the Jewish reckoning, the three classes contained *twenty-two* books; whereas the canonical books of the Old Testament, as arranged in our Bibles. amount to *thirty-nine*. Explanation of the manner, in which the Jews made the books of the Old Testament amount to twenty-two: whence it follows, that the books, which constituted the Hebrew Bible in the time of our Saviour, agreed, as to their *real* number, with the books which now constitute our Hebrew Bibles. XXXIII. Object of this Lecture to prove that the Hebrew Scriptures, which received the sanction of our Saviour, contained the same books, which are *now* contained in our Hebrew Bibles. That the Hebrew Scriptures at a certain period contained certain books, is a *historical fact*, for which in the first instance we may inquire after *historical evidence*. But direct historical evidence to the books which composed the Hebrew Scriptures in the first century cannot now be obtained. The fact still capable of proof from *induction*. Mode of conducting that proof. The chief object is to connect the *catalogue* of the Hebrew Scriptures, which Jerom has given in his Prologus galeatus, with the *account* which Josephus has given of the Hebrew Scriptures, in his treatise against Apion. When we have connected Jerom's catalogue with the account of Josephus, we may connect the Hebrew Scriptures as they existed in the time of our Saviour, with the Hebrew Scriptures as they exist at present. In other words it will follow, that the Canon of the Old Testament, as it existed at Jerusalem in the time of our Saviour, was the *same* Canon, as that which is now represented by our Hebrew Bibles. *Mode* of connecting the catalogue of Jerom with the account of Josephus; whence it appears, that the Hebrew Scriptures in the time of Josephus, contained the same books, which they contained in the time of Jerom. This inference is confirmed by additional evidence drawn from Josephus himself. The Hebrew Scriptures to which our Saviour appealed, were the *same* Hebrew Scriptures, to which Josephus appealed. The Hebrew Scrip-

tures enumerated by Jerom in his Prologus galeatus, contained the same books, which are now contained in our Hebrew Bibles. The final conclusion therefore is, that the Hebrew Canon in the time of our Saviour was the *same* Hebrew Canon which is now represented by our Hebrew Bibles; and that we have His sanction for *every* canonical book of the Old Testament. XXXIV. Our inquiries into the Integrity of the Hebrew Scriptures may be divided into two periods, the one extending from the time of Moses to that of our Saviour, the other from the time of our Saviour to the present age. In the former period we may collect historical notices, concerning the care which was taken by the Jews for the preservation of the Hebrew Scriptures. In the latter period we must endeavour to repel the charge, which has been laid to the Jews, of having *wilfully* corrupted the Hebrew Scriptures; and further to shew that the utmost caution has been used to prevent *accidental* mistakes. The preservation of the Pentateuch or the Book of the Law, a matter of special importauce to the Jews. Care taken in this respect by Moses himself. Remarks on the Temple-copy of the Law. Whether this copy was preserved, when the Temple was destroyed by Nebuchadnezzar. Preservation of THE LAW (whether the Temple-copy or not) during the Babylonish captivity, and production of it by Ezra, when the Temple was rebuilt. On the preservation of the other books, which were written before the Babylonish captivity. Collection made by Ezra and Nehemiah, of the books which were written before, during, and after the Babylonish captivity. The books so collected formed the Canon of the Hebrew Scriptures, and were preserved in the Temple till the destruction of it by Titus. The Hebrew Scriptures, which received the sanction of our Saviour, received His sanction, as they *then* existed. No charge of *previous* corruption alleged against the Scribes and Pharisees. The question examined whether the Jews have *subsequently* corrupted the Hebrew Scriptures. Obstacles to the execution of such an attempt, even if the Jews had been inclined to make it. On the extreme caution, which has been employed by the Jews, to prevent even *accidental* mistakes. Remarks on certain alterations and additions, which are neither wilful corruptions, nor accidental mistakes. Recapitulation and conclusion.'

It is plain from this summary, that Marsh's method here is less severe than in his argument respecting the N. T. Thus he says (p. 9), 'Now the historic books of the Old Testament have been received as true by the Jews of every age: consequently by the Jews, who lived at the same time with the authors of those histories.' Here assuredly more is affirmed than the very imperfect materials for a literary history of the O. T. will warrant: nothing less than a catena of authorities of successive ages could justify so positive a statement. Our Saviour's ratification of the O. T. seems also to be misunderstood, as Tholuck and other critics of no negative school maintain, when it is regarded as a critical judgement upon the entire canon and text of the Hebrew Bible.

Lectures on the authenticity and credibility of the New Testament:

and on the authority of the Old Testament: with an appendix, containing, I. *A summary statement of the principal evidences for the divine origin of Christianity.* II. *An essay on the usefulness and necessity of theological learning to those who are designed for holy orders.* III. *The authenticity of the five books of Moses vindicated. By Herbert Marsh, D.D. late lord bishop of Peterborough. New edition.* London: printed for J. G. F. and J. Rivington, St. Paul's church yard, and Waterloo Place, Pall Mall. 1840. 8vo. pp. xvi and 296.

The Preface by the editor 'H. C. M.' the bishop's son, states that the volume is a reprint of parts V—VII of the lectures, with the addition of an Appendix. 'The "Summary Statement" was drawn up for the use of candidates for Holy Orders in the Diocese of Peterborough, and it was the intention of the Author, had his health permitted him to superintend the reprinting of the present Lectures, to have annexed the "Summary Statement" to them. The "Vindication of the Authenticity of the Five Books of Moses," forms a part of the proof of the Authority of the Old Testament, conducted in the ninth [= 31st] Lecture; and no apology, I trust, need be added, for annexing the "Essay on the Usefulness of Theological Learning to those who are designed for Holy Orders," to a series of Lectures which, though intended to be of general utility, were drawn up more especially for the benefit of those persons who were destined for the Ministry. . . . Barnack, September, 1840.'

There are some additional notes in this edition, *e. g.* p. 61. P. 64: 'If I had been convinced that the quotations which Justin has given from the work which he calls *ἀπομνημονεύματα τῶν ἀποστόλων*, had been copied from the Gospels of Matthew, Mark, Luke and John, I should not have abstained from appealing to them: for in that case I should have obtained an additional argument in *my own favour.* I should have obtained another evidence in favour of that very authenticity which it is the object of this lecture to establish. But whatever benefit I might derive from those quotations, I have abstained from appealing to them, because I still doubt whether I could *fairly* do so. They who believe that these doubts are unfounded, may make what use they can of Justin's quotations: and I readily leave the question in the hands of those whose critical acumen is entitled to more deference than any which I can claim for myself.'

'A summary statement' etc. (Append. pp. 249—264). 'Printed for distribution among the candidates for holy orders in the Diocese of Peterborough, and intended as the groundwork of their examination in this subject.'

External evidence necessary as well as internal. 'Internal *evidence* may...be confounded with internal *feeling.*' Our Lord and the apostles appealed to the evidence of miracles and prophecy. Miracles can be performed by no other power than that of God. Miracles not incapable of proof; the proof of the Christian miracles abundant. Prophecy, applicable by *accommodation*, no true prophecy. Isaiah 53.

Wm. Jephson's *Vindication of the questions proposed by the bishop of*

Peterborough, 1821, 39: 'I am glad of the opportunity of referring to those Lectures which were listened to with so much rapture in the most crowded assembly at the University of Cambridge, and are, now that they are published, the theme of admiration to all the real judges of theological learning.'

Marsh commenced the course on Saturday, 29 Apr. 1809, in St. Mary's, to nearly all the resident members of the university and many of the inhabitants of the town (*Cambr. Chron.* 5 May 1809).

Is. Milner's *Strictures*, pp. 278, 279: 'I allude to his requesting me to sit in my place as Vice-Chancellor, at St. Mary's, during his course of public lectures in the year 1810. The reading of the divinity lecture there was so new a thing that it had only occurred once before. There was neither custom nor necessity to render the Vice-Chancellor's attendance a duty....I have already observed how incompatible it is with my infirmities to be present in public assemblies, and confined to the same situation, especially when the air is cool and damp.....All the objections I have stated...were instantly outweighed, in my mind, by the strong opinion which I perceived Dr. Marsh to have formed, that the Vice-Chancellor's presence in his proper place would add respectability both to the Professor of Divinity and to his public lecture.'

Sir W. Hamilton, *Discussions* etc. (1852 from *Edinb. Rev.* Oct. 1834), p. 508: 'It is known to all who know any thing of modern divinity, that the theological writings of Eichhorn, especially his Introductions, concentrate in the highest degree all that is peculiar and most obnoxious in the German school of Biblical criticism,—of which, in fact, he was, while living, the genuine representative, and distinguished leader. Now, Lloyd, late Professor of Hebrew in Cambridge [Henry Lloyd; see *Class. Journ.* III. 243], circulated proposals for translating the boldest of Eichhorn's Introductions,—that to the Old Testament; and Bishop Marsh, in his Lectures on Divinity, addressed to the rising clergy of the University, once and again recommends, in the strongest terms, the same work to their study; nor, throughout his whole course, does he think it necessary to utter a single word of warning against the irreligious tendency of this, or, so far as we remember, of any other production of the German divines. And, be it considered, that, whilst he peculiarly affects an ultra Anglican orthodoxy, the Bishop's knowledge of German theology is of a very different character from that of those who have been recently so busy in giving us the measure of their modicum of knowledge and understanding on this important and difficult subject....If men in the situation, and with the authority of Lloyd and Marsh, endeavoured thus to promote the study of Eichhorn and his school among the academic youth; either the opinions of the German Divines are not such as the Advocate and others have found it convenient to represent them; or (*quod absit!*) these opinions are already throned in the high places of the English Universities and Church, in spite of the very oaths and subscriptions which it is argued are necessary in order to exclude them.'

Strictures on the Rev. G. Glover's Remarks...by Philodike, Lond. 1821.

p. 64: 'The use the learned prelate has made of the tradition of testimony in his three last lectures, has conferred immortal fame on himself, and within my own limited observation has done more to remove lingering doubts on the authenticity and credibility of the records which contain the Christian doctrine, than any other evidences with which I am acquainted: their present scarcity is much to be regretted.'

A letter to the conductor of the Critical Review on the subject of religious toleration; with occasional remarks on the doctrines of the Trinity and the Atonement. By Herbert Marsh, D.D. F.R.S. Margaret professor of divinity. Cambridge: printed by J. Smith, printer to the University; and sold by J. Deighton, Cambridge; and Messrs. F. and C. Rivington, St. Paul's Church yard, London. 1810. 8vo. pp. 37 and notes pp. 8.

In answer to a Socinian review in the *Crit. Rev.* Febr. 1810, where 'my Lectures are noticed, not *reviewed*.' Marsh also refers to a review in the *Quart. Rev.* Febr. 1810. From a passage in the *Lectures*, p. 115: 'To dissent therefore in this country from the doctrines of the established church, is to dissent without a cause,' the reviewer inferred that Marsh advocated persecution, though his prefaces had expressly guarded against the imputation. The rodomontade of the writer, his 'fiery zealots,' 'infallible church,' 'absurd, dissonant, and incongruous tenets,' and other cant phrases of journalism, give Marsh an opportunity of declaring his attachment to the principles of religious liberty: 'Whatever may be *my* creed, I have not the presumption to suppose that it is the *only* creed which leads to mercy.' The reviewer having charged him with upholding the doctrines of the Trinity and the Atonement from motives of interest, he cites Michaelis, a layman and professor of philosophy, who to the latest hour of his life maintained both doctrines. He speaks with respect of Jebb and Lindsey and Lardner, and quotes Doddridge, an authority cited by the reviewer. He repels the charges of having once held Socinian opinions, and having abandoned them from mercenary motives. P. 26, 27: 'If a highly-valued friend, the Memoirs of whose life I have written, [Thos. Jones; originally published by Dr. Aikin in his *Athenæum*, at the beginning of 1808], were now alive, he could testify, that, in our private conversations, when difficulties have been discussed about the doctrines in question, I have uniformly asserted the position of Michaelis, quoted in the Notes to this Letter, that the only rational ground on which they could be rejected, was the rejection of the work, which contained them.'

He then speaks of his published works (p. 27): 'Do you conclude (as you seem to do) that, because I have translated Michaelis, my opinions on points of *doctrine* must therefore be free!' P. 29: 'I would not convert Θεὸς into Θεοῦ, John i. 1, nor ὁ ὢν into ὢν ὁ, Rom. ix. 5, as some Socinians have done in defiance of manuscripts, fathers, and versions, in order to *weaken* the doctrine of Christ's Divinity, nor would I retain, in defiance of the same authority, the celebrated verse, 1 John v. 7, in order to *support* that doctrine. I would neither *reject* (or with the Authors of the New and Improved

Version distinguish by brackets and italics) the narratives of St. Matthew and St. Luke of the Birth of our Saviour, *because* they establish the doctrine of the Incarnation, nor, on the same ground, would I retain them.'

P. 30: 'Aye, but that "*heretical*," that "*wicked*" Hypothesis on the Origin of the three first Gospels. What, Sir, has this Hypothesis to do with *doctrines*, which alone are the subjects of our present inquiry? It is a dry abstract speculation on a subject of pure criticism, which has no tendency to promote the doctrines of one party any more than the doctrines of another.'

P. 36: 'I enjoy the consciousness, that I execute my office to the best of my *ability*, devoting to it my time, and even sacrificing my health.'

In note D p. 5—8 Marsh refers for reviews of his dissertation on the origin of the gospels and of the Illustration to *Monthly Rev.* Febr. 1802, *Crit. Rev.* Nov. Dec. 1803, Aikin's *Ann. Rev.* II. 129. Of Veysie's hypothesis he says: 'By his own acknowledgement, [he] had read only a *part* of what I had written on the subject, and could therefore hardly be a competent judge;' and refers for an account of the hypothesis of Jones to *Ann. Rev.* VII. 315. 'That the sacred historians had written documents before them, when they wrote their own histories, is a thought neither new nor peculiar to myself, though the particular *form*, in which I delivered it, was the result of a very long and laborious analysis. But the discovery of those very extraordinary appearances, or phænomena (call them what you will) in the verbal harmony of the three first Gospels) was entirely *my own;* as also the *main* part of the Hypothesis, which *accounts* for these appearances, namely: "That the Greek translator of St. Matthew's Hebrew Gospel derived assistance in his translation, from the Gospels of St. Mark and St. Luke; that he had recourse to St. Mark, where St. Mark had matter in common with St. Matthew; and to St. Luke, where he *alone* had the same matter with St. Matthew."...This main part of the Hypothesis, which is generally left out of sight, is unaffected by the disputes about documents. Whether I have too *many* as my original opponent thinks, or too *few* as another supposes, or the *right* number, as I suppose myself, and as *some* men of eminence suppose likewise, the *material* fact, relative to the Greek translator of St. Matthew's Hebrew Gospel, will continue to stand on its own ground.'

The question examined, whether the friends of the duke of Gloucester in the present contest are the enemies of the church. With an appendix, containing an extract from the statutes, and remarks on it as applying to the present occasion. By Herbert Marsh, D.D. F.R.S. Margaret professor of divinity. Cambridge, printed by F. Hodson; and sold by Deighton, Nicholson, and Barrett. 1811. 8vo. pp. 16. Dated Cambr. 21 Mar. 1811.

The influence of the duke of Rutland in the town, where the members were always his particular friends, and county, for which his brother was member, had been augmented by the death of bp. Jas.

Yorke and the accession of bp. Tho. Dampier. The translation of Manners Sutton to Canterbury had augmented the general influence of the Manners family. If the duke were made chancellor, he would enjoy a monopoly of power in the county. It had been said that the duke of Gloucester favoured the catholic claims. He had neither spoken nor voted in their favour; and if he had once been disposed to favour them, 'Have not *thousands*, who once were *active* supporters of those claims, even *leaders* of the party, *withdrawn* their support, since the Catholic Bishops have refused to his Majesty a negative in their appointment? . . . Is not the unvaried deference, which he [the duke of Gloucester] paid to our laws and discipline, while he lived with us as Student, a sufficient earnest, that he will never desert our interests as Chancellor?' The king had said that he should not be offended by opposition to his nephew, which the duke of Rutland cited as a declaration in his own favour.

In the appendix Marsh cites two passages from the *Statuta Acad. Cantabr.*, in which members of the university, taking an oath to the town or joining the town, are sentenced to be degraded. The duke of Rutland had been many years recorder of Cambridge, though without taking the oaths: and must, in the event of a collision between the town and university, sacrifice the interests of the one or the other.

Remarks submitted to the consideration of the readers of Dr. Marsh's pamphlet. By a member of the Senate. Cambridge, printed by F. Hodson; and sold by Deighton, Nicholson, and Barrett. 1811. 8vo. pp. 15. Dated 22 Mar. 1811. The duke of Rutland's influence a reason for his appointment. A remark in p. 7 reminds one that at that time unitarianism had several adherents here: 'not a Presbyterian or a Socinian, not a free-thinking divine in the university or the kingdom, but is a warm supporter of these [the catholic] contested claims.'

Strictures on Dr. Marsh's pamphlet. A 4to. fly-sheet by 'a member of the senate.' Hodson, Printer, Cambridge. Harps on the same string: the duke of Rutland the friend of the church.

A defence of "The question examined, whether the friends of the duke of Gloucester are enemies of the church." Being a reply to an anonymous pamphlet, and an anonymous hand-bill. Cambridge, printed by F. Hodson. 1811. 8vo. pp. 8. Signed, Herbert Marsh; Cambridge, March 25, 1811.

'I shall not appeal to the senseless expression of *No Popery*, which has many days appeared on the walls of our public buildings; I shall not appeal to reproaches communicated in private; I appeal only to the avowed pretensions of the Manners party, that *their* cause is the cause of the Church.' Having been taunted with self-seeking, Marsh rejoins: 'In *this* instance I disregard the political party, to which I am otherwise attached, because, if I *adhered* to it, I should desert, in my own opinion, the interests of the university, to which I owe peculiar allegiance. In so doing, I have nothing to *hope* from the political party, with which in this instance I co-operate: but I have something to *lose* with the party properly my own.' See Cooper's

Ann. IV. 495; Tho. Harrison's *Life*, 1825, 15; dean Milner's *Life*, 450. The duke of Gloucester, the successful candidate, immediately established the gold medal for the best English poem by a resident undergraduate.

See on this election, in which Marsh opposed the interest of the court, Gunning's *Reminiscences*, 1855, II. 254—257.

The national religion the foundation of national education: A sermon, preached in the cathedral church of St. Paul, London, on Thursday, June 13, 1811: *being the time of the yearly meeting of the children educated in the charity schools in and about the cities of London and Westminster. To which is added, a collection of notes, containing proofs and illustrations. By Herbert Marsh, D.D. F.R.S. Margaret professor of divinity in the university of Cambridge. Preached and printed at the request of the S.P.C.K.* ΊΕΡΑ ΤΑ ΠΑΤΡΙΑ ΤΙΜΗΣΩ. London: Printed by F. C. and J. Rivington, No. 62, St. Paul's Church-yard; By Law and Gilbert, St John's Square, Clerkenwell. 1811. 8vo. pp. 33. Four editions were sold in 1811, 'pr. 1*s.* or 9*s.* a dozen for distribution;' ed. 5, 1812; ed. 6, 1813 (Bent's *Monthly Liter. Advertiser*, 1811, 74 a; 1812, 11 b). Reprinted in the *Pamphleteer*, Lond. 1813, 8vo. I. 47—80. Published also with the yearly report.....*Published at the Request of the* SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE, *and the* TRUSTEES *of the several* SCHOOLS. *To which is annexed,* AN ACCOUNT OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. London: Printed by Ann Rivington, Printer to the said Society, in St. John's Square, Clerkenwell. Francis, Charles, and John Rivington, at (No. 62) the Bible and Crown, in St. Paul's Church-Yard, are the Society's Booksellers. 1811. 4to. pp. 47. Account pp. 242. Append. pp. 10.

On Prov. xxii. 6. P. 5: 'No education .. in *this* country can be entitled to the appellation of *national*, where the Liturgy is discarded, or where the children attend not the service of the Established Church.' P. 7: 'the arguments in this Discourse are not designed as arguments for restraint on those, who *dissent* from the Established Church.' P. 9: 'A system of education, conducted by a very intelligent and active Dissenter in this country, a system in which of course, as he himself conducts it, the doctrine and discipline of the Church of England form no part, has, during the last seven years, received very extensive patronage from men of *all* ranks and professions. This system he conducts on the avowed principle, that *education ought not to be subservient to the propagation of the peculiar tenets of any sect.*' P. 11: 'It is *hostility* to the Establishment, to deprive our children of that *early* attachment to it, which an education in the Church cannot fail to inspire, and which, if lost in their *youth*, can never after be recovered.'

P. 13: 'We cannot be negative in respect to *Creeds*, without positive opposition to those who *maintain* them. But the Educator in question has formally declared, that he objects to *Creeds in general.*' In pp. 15 seq. the credit of the method of 'tuition by the scholars themselves,' is given to Dr. Andr. Bell, to whom Jos. Lancaster in his first edition acknowledged his obligations. An account is given of

Bell's reform of the Whitechapel and other schools. Towards the end (p. 31) is a passage which contains the germ of a lengthy controversy: The S. P. C. K. 'does not confine itself, where the Church of England is established, to the distribution of the Bible alone. It adds the *Liturgy*, in which those doctrines are derived from the Bible, which we *believe* to be correctly derived from it.'

Marsh's *Inquiry into the consequences* etc. Cambr. 1812, 27: 'An honour was conferred on this Sermon, which I believe was without precedent: for at the first public Meeting at Bartlett's Buildings after the Sermon was preached, it was resolved (the Archbishop of Canterbury himself being in the Chair) that the publication of it should not be deferred, as usual, till the time of circulating the Society's packet, but that it should be printed *immediately* on account of its great importance. This resolution gave rise to the five octavo editions of it, which preceded the Society's edition consisting of 5000 copies.' See Milner's *Strictures*, pp. 195, 343.

Marsh's *Reply to the strictures of Is. Milner*, Cambr. 1813, 130: 'The next controversy, in which I was the *aggressor*, began, when I preached the sermon at St. Paul's in June 1811. But it was a controversy in defence of the *Church;* and the National Society, now acting on the *principles* maintained in that Sermon, bears witness, that I laboured not in vain.'

The life of Dr. Andrew Bell, by Rob. and C. C. Southey. London, 1844, II. 316—320. Marsh's sermon, 'the means of drawing the attention of many persons to the subject of national education.' Pp. 328—331: 'Mr Watts had heard that Dr. Marsh intended to undertake Dr. Bell's vindication, and thinking it desirable that he should fully understand what the Doctor's meaning was in the passage on which Mr. Lancaster had so strongly animadverted, wrote to him on the subject; in answer to which Dr. Marsh thus observed: . . . "It is, indeed, lamentable that Dr. Bell was ever induced to insert the paragraph which has done him so much harm . . . . I have drawn up several letters on the subject."' 'In Mr. Lancaster's second letter . . . . he had spoken as follows of Dr. Marsh's sermon . . . . "His reward awaits him; he will not be disappointed! Infatuated man, to stand up among seven thousand children and say not one word of love or of religious instruction to them!"' Pp. 333—335. Mr. Watts to Dr. Bell, 26 Sept. 1811. 'The intrepid herald [Dr. Marsh] has sounded the trumpet and proclaimed the cause . . . . Now a well-ordered plan, emanating from a venerable society, . . . may . . . produce a happy result to the general welfare'. . . . Dr. Bell to Mr. Marriot. 'I much admire that any person should be so acute as to explore, and bring forward, the general defence in the very way I intended, of all my speculations . . . None but Dr. Marsh could have made this *discovery.*' P. 341. Marriot to Bell, July 5, 1811: 'a proof of Marsh's sermon was exhibited at Bartlett's Buildings last Tuesday.' P. 342. Davis to Bell: "Dr Marsh's sermon is out. I dare say the clergy in your neighbourhood will read and spread it. It is a powerful production. The notice taken of your Whitechapel friends and their reports cannot

fail of being truly gratifying — if they wished any reward in this world, they certainly have it. What can be greater than in hearing from high authorities that they have been instrumental in the support of their own pure Church establishment? If this sermon is read by all who ought to read it, the new, or the renovated society will find but little difficulty in carrying forward all their plans.'

Pp. 343, 344. Norris to Davis: 'You concur in opinion with myself and several others, whose opinions are of much more value than mine, that we cannot do better than commit ourselves to the guidance of Dr. Marsh, in the momentous design we are projecting; and I have much pleasure in assuring you, that he enters with all the zeal of the most fervent among us into our design, and at the same time displays every talent requisite for building it upon a substantial basis, and for carrying it on to perfection. He has bestowed uncommon pains upon the circular we are preparing, having first, as I told you, sent up a rough draft entirely of his own, and having patiently considered and reconsidered alterations and improvements which have been submitted to him, and having set himself doggedly to work upon every hint that has been suggested.' P. 345. Dr. Marsh communicated with the bishops, and received promises of support from many. Cf. 347. P. 357. On 16 Oct. 1811 the abp. of Canterbury, bp. of London, etc., met, and 'Dr. Marsh having come with a string of resolutions ready, and urging the greater difficulty of preparing them at a larger meeting, where dissentient and even hostile persons might attend, it was determined that a committee should be appointed for the purpose of framing resolutions to be proposed to the next meeting.' This was the origin of the National Society. On 4 Nov. 1811 Marsh writes respecting the constitution of the committee; power should be given to the bishops as a security in point of religion, and 'a due proportion of intelligence with respect to the mechanism of Dr. Bell's system' should be added (pp. 361, 362). Dr. Bell to Rob. Southey 26 Dec. 1811. (pp. 648—650): 'The battle which Dr. Marsh began, and you ended, (for so *all* think), has been so completely successful, that every one thinks the thing so completely done, that nothing remains to be done, except only myself . . . . . We feel we have lost something by Dr. H. Marsh's impolitic attack on the Bible Society, in a letter to the senate of Cambridge. The substance of this letter had been written in his sermon, but having luckily mentioned the fact to G. W. Marriot, he was able, though he had never seen him before, to influence him to expunge it; but the doctor, delighting in controversy, must have *it out*. The letter was immediately answered by Mr. Vansittart, though no one has been hardy enough to bring his name in competition with the hardy doctor on the other ground [Bell *versus* Lancaster]: yet if ever our Edinburgh friends do so, they will begin with the British Bible, and FAIRLY, as usual, argue and infer to the Dragon [Lancaster] . . . . . There all you may leave out in your present work will come in with advantage, and will not, like Dr. Marsh's address to the senate, hurt your former essay.' Same to same, 10 Mar. 1812 (pp. 656, 657; also in 410, 411): 'How was I grieved to read Dr. Marsh's pamphlet against the Bible Society! I immediately saw how it would be made

a handle of, and that it would be mixed up with another question, towards which it had no alliance, but stood in opposition . . . You see I do not, as with Dr. Marsh, controvert your opinion.' Rob. Southey to Dr. Bell, 13 Mar. 1812. 'I stood up as resolutely as Herbert Marsh himself could do, for the rights and duties of the Church.' In Oct. 1814 (*ibid.* 507) Dr. Bell received from Marsh valuable information respecting an early edition of Lily's grammar.

Edw. Churton, *Memoir of Joshua Watson*, Oxf. and Lond. 1861, 1. 104—106: 'Among the most zealous labourers for the cause was Dr. Herbert Marsh, . . . who was in almost daily correspondence with Mr. Norris, and most effectually recommended the design to the bishops and leading divines of his own University by letters and personal applications. And it is very pleasing[1] to find that in these labours he did not hesitate to seek, and was not disappointed in expecting, the willing aid of his well-known literary antagonist, Isaac Milner, . . . whom he generously vindicates . . from an objection made against the smallness of his contribution. "What right have you or I to remonstrate in respect to voluntary contributions? I really think that fifteen guineas from Dr. Milner is as much as £100 from a man of larger fortune. His mastership is very small; he has no living; his deanery not above a third of either Canterbury or Lincoln: he has no private fortune whatever, and has nephews who are wholly dependent on him. I *cannot*, therefore, urge him to subscribe more; and I only hope that this letter will arrive in time to prevent the omission of his name from the first list."' He writes to Joshua Watson (p. 106) from Cambridge 13 Oct. 1811, to arrange a preliminary meeting. See also pp. 114, 115, 128.

A vindication of Dr. Bell's system of tuition, in a series of letters. By Herbert Marsh, D.D. F.R.S. Margaret professor of divinity in Cambridge. London: Printed for F. C. and J. Rivington, No. 62, St. Paul's Church-yard; by Law and Gilbert, St. John's square, Clerkenwell. 1811. 8vo. pp. 32.

Six letters, dated 11, 12, 13, 14, 18, 19 Sept. 1811, which appeared singly in the *Morning Post* from the 14th to the 21st of September, and were reprinted at the wish of 'many gentlemen' (*Advertisement*, 30 Sept.). Written in answer to letters of Jos. Lancaster's in the same paper. P. 5: 'Mr. Lancaster will hence perceive, that I am ready to combat him on *equal terms*. He will have less reason to complain of my sermon at St. Paul's, in which he thinks it was ungenerous to notice him from the pulpit, as he could not reply to me in the *same way*.'

P. 7: 'The specious argument, that Mr. Lancaster's *religious* instruction, like a general theorem in algebra, may be fitted to any particular religion, and consequently to our own, . . . has been fully confuted in the second section of my sermon at St. Paul's.' Lancaster

[1] Unhappily dates destroy the pleasant illusion. Milner's subscription was given before the literary war began. See Milner's *Strictures*, pp. 363, 364; and on the National Society, *ibid.* 304, 305.

could therefore only recommend his system to churchmen by representing it as superior to Bell's in mechanism and construction. He seized for this purpose on a clause in Bell's third edition, 1807, p. 90: 'It is not proposed that the children of the poor be educated in an expensive manner, or *even* taught to write and to cypher.' Marsh shews that this limitation was introduced to conciliate statesmen who thought that the poor should be taught to read only; that Bell's own practice and the elementary books published by him presupposed writing and arithmetic as necessary to be taught in every school; and lastly that the clause on which Lancaster founded his charge had been corrected by the author three years before. 'The *third* edition, to which Mr. Lancaster appeals, is become a superseded and second-hand pamphlet.'

The *Edinb. Rev.* (1811) XIX. 25—39 rails at Marsh's sermon with the coarsest abuse. 'Mr. Professor Marsh . . . unquestionably a good deal better known to the world as the author of a bulky ministerial pamphlet in favour of the war, than in any of his other capacities, . . . a favoured writer in the interests of the court. . these holy bigots.'

In 1812 was published (Watt): *Vindication of Mr. Lancaster's system of education from the aspersions of Professor Marsh.* London, Longman. 8vo. 4*s*.

On 25 Nov. 1811 Marsh wrote and circulated very widely '*An address to the members of the senate of the university of Cambridge, occasioned by the proposal to introduce in this place an auxiliary Bible Society*' in 3 pp. 4to. [A copy in St. John's library, $\frac{A}{W}$ 4 32. Reprinted in Farish's *Report*, in Milner's *Strictures*, and in the *Pamphleteer*, 1813, 8vo., pp. 81—88].

The gist of the argument is that of two bible societies in existence, the one dated from 1699, the other from 1804; the one was wholly a church, the other a mixed society; the funds of the one were employed in supplying prayerbooks and tracts in unison with the doctrine of the church as well as bibles, those of the other in supplying bibles only. 'As the members of the Society [the S.P.C.K.] *believe* (though without reproach to those whose belief is different) that the doctrines of the Liturgy are *correctly* derived from the Bible, they consider it as their indispensable duty, to unite the one with the other. Indeed uniformity of doctrine can never be produced without adherence to this rule: for *every* Christian party either finds, or *supposes* that it finds, its peculiar doctrines in the Bible.'

'Though sincerely attached to the Established Church, and desirous of promoting its welfare by all fair and honourable means, I fully recognize the *natural*, and in this country, *legal* right of private judgement in matters of religion; and I should be ever ready both to deplore and to oppose every effort to abridge the freedom of religious opinion, or religious worship, which is exercised in this country by Dissenters of every description. . . . But it is certainly a question for consideration among *Churchmen*, whether it is prudent to *augment* the power of such a Society [as the Bible Society] by throwing into its scale the

weight of the *Establishment*. . . . That Churchmen, by their association with Dissenters in this modern Bible Society, increase both the political and religious importance of the latter, is too obvious to require illustration. . . But by increasing the influence of the *ancient* Bible Society, we necessarily increase the influence of the *Established Church*: for the *ancient* Bible Society is one of its firmest bulwarks.'

At the end of the letter Marsh refers to a grace, 16 Nov. 1811, for contributing £500 to the National Society (*Cambr. Chron.* 22 Nov.): 'I respectfully submit the question to the consideration of this University, *which* of the two Bible Societies is most entitled to encouragement on the part of a Body, whose peculiar duty (a duty so nobly displayed on a late occasion) is the support of the *Established Church*.'

Cf. Simeon (*Life*, c. 12, p. 313) 13 Dec. 1811: 'The enemies look very small on the occasion. Dr. Marsh and Mr. B., for the purpose of defeating the object of the Meeting, brought in a Grace *the very day before*, to give £100 to the Bartlett's Buildings Society: and all of *us* went and voted *for* it, to their utter surprise.' '*Christ's Lodge*, Dec. 10, 1811. At the Congregation, on Wednesday next, a Grace to the following effect will be offered to the Senate, if 40 members be present:— 'Cum quaedam antiqua Societas patrocinio omnium tam Archiepiscoporum quam Episcoporum nostrorum cohonestetur, quippe quae iam centum annos eo consilio feliciter [operam ?] impenderit, ut Religionem Christianam, non quovis modo, sed iuxta formam lege stabilitam promoveat, et huic nostrae Religioni subsidio esse atque opem ferre officium sit Academiae Anglicanae primarium:

'Placeat Vobis, ut in usum Societatis illius (quae Anglice vocatur *Society for promoting Christian Knowledge*) summa centum librarum e communi cista erogetur.'

'This attempt to injure the Bible Society by a side wind, was completely abortive, for the friends of that Society supported the Grace' (Dealtry's *Examination of Dr. Marsh's Inquiry*, 1812, 43).

Marsh's *Reply to Dr. Milner's Strictures*, 133, 134: 'The Address, which he [Dr. Milner] says is "*now* made public by Mr. Farish's Report," was made public in Mr. Farish's Report published in *January*, 1812, which Report was published *on the same day with the Inquiry*, and was *advertised* on the same day with the Inquiry. Moreover, that it was in the press, and that it would *contain* my Address, had been *previously* advertised. What necessity then could there be for the re-printing of it in the *Inquiry*? Besides, it was already in the hands of every one in Cambridge: for hundreds of copies had been distributed. Surely Dr. Milner must be sadly at a loss for *real* causes of complaint, when he can stoop to such trifles as these. But he has not yet done with the Address. There was an error of 7000 for 5000 in the number of the members at *that* time belonging to the Society for promoting Christian Knowledge, for the discovery of which error he is indebted to the sagacity of another opponent. Now, that it is an error, I know: but it is an error which I myself *detected and corrected*. If Dr. Milner inquires of the Uni-

versity Printer, he will tell Dr. Milner, that in *three days* after the Address was printed, I *informed* him of the error; that the remaining copies were destroyed, and that a *new* impression was taken off with the number 7000 corrected to 5000: and the *corrected* copies, which I distributed, were ten times as numerous as the former ones. On any *other* occasion I should have thought it unnecessary to make a new edition for so trifling a mistake. But I knew what a set of adversaries I should have to deal with: and therefore endeavoured to *obviate* objections. It seems however, that *nothing* can appease the advocates of the Bible Society.' See Milner's complaints of the 'suppression' of the *Address* in his *Strictures*, 16, 17, 51, 309, 310.

See on this whole business, and the enthusiastic meeting at the Town Hall 12 Dec. 1811, Simeon's *Life*, 308—319; Owen's *Hist. of the Bible Society* (1816) II. *see* Index; the controversial pieces of Drs. Christ. Wordsworth and Maltby; Mary Milner's *Life of Dean Milner*, c. 23—25; Otter's *Life of E. D. Clarke*, II. 260; *Christian Observer* for 1812, 1813; *History of the Bible Society, by Geo. Browne*, Lond. 1859, I. 47—51, who cites a speech of Robert Hall's (*Works*, IV. 368) in reply to Marsh, delivered at Leicester 13 April 1812. Milner, who at first shrunk from taking part in a scheme set on foot by undergraduates [*e. g.* H. V. Elliott, see his *Life* by Josi. Bateman, 1868, 24, 25], threw away his scruples when he found that Wilberforce had induced the duke of Gloucester and other persons of distinction to lend it their countenance (*Life*, 464—471), and devoted a great part of his speech (*ibid.* 471—481) to an exposure of Marsh's 'candour and Christian charity,' 'unkind intimations, suspicions, and conjectures.'

Simeon (*Life*, c. 12, p. 309) to Thomason 13 Dec. 1811, after some account of the attempt of some young men in the university to establish an auxiliary Bible Society: 'Dr. Marsh published a paper against the plan, and with incredible industry put it into the hands of all the great men in the County, and all the leading members of the University, so that we could not get a person, except a few pious characters, to join us. Hence arose a further argument against it, that it was in the hands of Methodists only.'

The excellency of the liturgy in four discourses preached before the university of Cambridge, in November, 1811. *To which is prefixed an Answer to Dr. Marsh's Inquiry . . . By Rev. Charles Simeon, M. A. fellow of King's college Cambridge.* Cambridge: printed by J. Smith, printer to the university; and sold by Cadell and Davies, Strand; Hatchard, Piccadilly, London; Deighton, and Nicholson and Son, Cambridge. 1812. 8vo. The Answer, dated 25 March 1812, pp. 59; the sermons, pp. 111.

In pp. 41, 42: Simeon states that the sale of prayer-books by the S. P. C. K. has increased since the foundation of the Bible Society. 'In the former half of that period [1801—1810 inclusive] the number of Prayer-Books sold, was 66, 798; and in the latter half, exclusive of above *eleven thousand additional Psalters*, it amounted to no less than 90, 169! and if you take the *two first* years of that series, and compare

make great allowance for the effervescence produced by an ardent desire to become a *genuine Protestant.* But let not men suppose, that they become *better Protestants* by becoming *worse Churchmen.*'

P. 19. The reformers drew up confessions of faith as true interpretations of the Bible.

To Milner's remarks on the dangerous Popish tenet 'that the Holy Scriptures themselves must be tried at the bar of the traditions of fallible men,' and to his declaration, that he 'would not represent the distribution of the *Bible alone*, as a thing that cannot be done with safety, unless accompanied with the *Corrective* of a Prayer Book,' Marsh replies: 'I would humbly ask him, whether we try the Scriptures by our Liturgy and Articles, or the Liturgy and Articles by the Scriptures. . . . It is on this ground . . . *only*, that I recommend their distribution in *company* with the Bible, not as a "*corrective*" as Dr. Milner calls it, but as a *safeguard* against the *false interpretations*, to which men are now exposed on every side ... However desirous Dr. Milner may have been, to vindicate the distribution of the Bible *alone* by the Society, of which he is so zealous an advocate, however desirous therefore he might have been to hold out to public indignation a Professor, who contends for the distribution of the Liturgy, in *company* with the Bible, it was surely incautious in a Dean and a Master of a College, to deliver before a numerous body of young men, of whom the greater part were designed for holy orders, such sentiments, as could not fail to diminish, in their estimation, the value of a book, to which they will shortly subscribe, and which is really the bulwark of the established church . . . When we consider therefore that this speech has, with the approbation of the author, been printed in a public paper, and disseminated, not within its *usual* limits, but throughout the whole kingdom, what a notion will men form of the University of Cambridge, when they read, that the Master of a College, whose name stands deservedly so high as that of Dr. Milner, not only reprimands a Professor of Divinity, as being unnecessarily anxious for the distribution of the Liturgy, but compares that Liturgy with *Popish tradition*' (pp. 20—23).

The Bible Society and Joseph Lancaster (p. 24) 'both agree in providing a *Bible;* both agree in leaving that Bible unaccompanied with the *Liturgy.*'

Pp. 25, 26: 'Now the fundamental principle, which pervades the *whole* of that Sermon at St. Paul's, is the necessity, on the part of Churchmen, of associating the *Liturgy with the Bible.* . . . . I will transcribe that passage . . . , which relates to the importance of adding the Liturgy. . . . "The Society therefore for promoting Christian Knowledge does not confine itself, where the Church of England is established, to the distribution of the *Bible alone.*" [*Foot-note.* This is the expression, which has been so ingeniously tortured, though I have had the precaution, both here and elsewhere, to explain the meaning of it, by saying that the *Liturgy* should be added, as being the book in which the doctrines of the Bible were *correctly* derived from it. If my objection, therefore, had been *fairly* stated at the Town Hall, it would have been simply this; that I objected (namely on the part of

Churchmen) to the distribution of the Bible alone, or *without the Liturgy*. . . . But, as I was accused in my absence, and under circumstances, which would have prevented my being heard, had I been present, the whole assembly was impressed with the notion, that the Margaret Professor had so far departed from the principles of a Protestant, as to maintain that the *Bible alone* containeth not all things, which are necessary for *salvation*. It is true, that no one ventured to say so in *positive terms*, especially as I had declared in that very Address, which Dr. Milner then held in his hands, that the Bible was the "*only* fountain of religious truth." But men scruple not to *insinuate* what they dare not *assert*.'

Pp. 27—30: 'It is worthy of remark, that though the Sermon, from which this extract was taken, passed through so many editions and was generally read, I never heard of an objection, that was made to it by the *friends of the establishment*. The National Society was avowedly founded on the *fundamental principle* of that Sermon; and in the Address to the public, which was printed at the head of the Resolutions, for the regulation of that Society, the *Liturgy* was mentioned by *name*, as essential in religious instruction. The principle, which, when applied to the instruction of *children*, had been illustrated in my Sermon by the system of Dr. Bell, was illustrated in the *same* Sermon, when applied to *adults*, by the practice of the Society for promoting Christian Knowledge. Between the system of Dr. Bell, and the practice of this Society, which is a Society for *Bibles and Prayer Books*, there is the same analogy, as between the system of Mr. Lancaster and the other Society, which is a Society for *Bibles alone*. The application of the principle to this other Society was *implied* however in the Sermon, and not formally *expressed*. But when the Address to the Senate, which contains precisely the *same sentiments* as the sixth section of the Sermon, and several sentences even in the *same words*, exhibited an application of the principle to this Society *by name*, it was *then* discovered, that the general principle, for which I had contended, was equally directed to the Lancasterian System and the Bible Society. It was *then* discovered, that sentiments which were *approved* when supposed only applicable to the former, were matter for reproach, when it was found that they applied to the *latter*. And the fundamental principle of the whole Sermon appeared in a *new* light, as soon as the *extent* of it was distinctly perceived. The very men therefore, who had supported me in its application to the religious instruction of Mr. Lancaster, (among whom I may reckon Dr. Milner himself*) were suddenly converted into zealous *opponents*. Even friendship was sacrificed, and it was determined, that the Author of the Address should be crushed. The result is known; the Speeches made on the occasion are before the public; and I have now presented my defence.

'But the analogy of this Society to the Lancasterian System, extends only to its operations *at home*, or where the *Church of England* is esta-

'I draw this inference from Dr. Milner's readiness, when I waited on to subscribe to the National Society.'

the *Bible*, long before the existence of the modern Society. And I challenge my opponents to declare, whether *they* have laboured harder, than I have done, to promote the *study* of it ... A Letter, which first appeared in the Suffolk papers, was reprinted in Cambridge with a superscription *alluding to my Address to the senate*, and was very generally distributed in Cambridge within a few days after that Address. The author of this Letter speaking of the auxiliary Societies now forming in different parts of the kingdom says, "And yet to these Societies there are they, who *dare* to object. I say *dare*, because, circulated as the New Testament has been described to be, without tract or comment, they who oppose *them*, oppose the circulation of the *word of God*, as originally delivered forth, and would probably have opposed *our Saviour Himself*, had they lived in His time." '

Pp. 9, 10: 'Here let me ask, whether the *Bible itself* is not capable of *perversion*, whether the *best of Books* may not be applied to the *worst of purposes*.'

P. 11: 'If we neglect to provide the poor of the establishment with the Book of Common Prayer,...we certainly neglect the means of preventing their seduction from the Established Church. The Dissenters *remain* Dissenters, because they use not the Liturgy; and Churchmen will *become* Dissenters, if they likewise neglect to use it with the Bible. Have the persons to whom Bibles are *gratuitously* distributed, either the leisure, or the inclination, or the ability, to weigh the arguments for *religious* opinions? ... But the Bible *alone* contains all things, which are necessary for *Salvation*: and to assert the contrary is to argue in the spirit, not of a Protestant, but of a Papist!—This position is indisputably true; it is the very *basis* of Protestantism; and no Protestant, as far as I know, has ever contended, that any doctrine should be received as an Article of Faith, which is not contained in the *Bible*. But have not Christians of *every age and nation* been at variance on the question, what doctrines *are* contained in the Bible?'

Pp. 12, 13: 'If a Churchman withholds the *Liturgy*, when he gives a Bible to the poor, because the Bible *alone* contains all things which are necessary for salvation, he cannot consistently interfere with his *own* instruction: for if the *Liturgy* is not wanted to explain the Bible, it would be the height of presumption for a *Churchman* to suppose, that the instruction of an *individual* could be wanted. Nor would men in this case give the Bible *alone*: they would accompany it at least with a *verbal* explanation. And can any sober-minded Churchman really believe, that by putting the Bible, under the circumstances above described, into the hands of the illiterate, they will secure them from the seductions of *false interpretation*, and the consequent defection from the *established church*! ... [After a quotation from Vansittart's first letter]. This is part of a Letter, which was originally a private communication to me from the Right Hon. N. Vansittart, containing remarks on my Address to the Senate, but was published by the Author, at the desire of our Chancellor, who is Patron of the Auxiliary Society in Cambridge. This Letter derives additional importance from the author's being a Vice-President of the Society, and from the

general circulation which the friends of the Society gave to it in Cambridge. Though I have the misfortune to view the British and Foreign Bible Society in a different light from Mr. Vansittart, I must express my acknowledgements for the candour and liberality, which pervades the whole Letter. It is written in all the amiable spirit of a sincere and benevolent Christian. Let other advocates of this Society take a lesson from Mr. Vansittart.'

Pp. 13—15: 'Undoubtedly the Bible is the *sole basis* of the Church of England; and this respectable writer does me justice in believing, that it is the *sole basis* for which I contend, notwithstanding some late insinuations to the contrary. Equally true is the *general* proposition, that the *Bible only* is the religion of the *Protestant*. But are all Protestants alike in their religion? . . . A Protestant of the Church of England, is a person whose religion is the *Bible only*, but the Bible as expounded in the *Liturgy and Articles*. Hence it is that by the laws of this country a Churchman *never* qualifies, by declaring his assent only to the *Bible* . . . By the laws of this country the *Liturgy* is the great criterion of the Churchman . . . And even they, who qualify for *civil* offices, are required, under a similar penalty [voidance of their election], not only to attend the public service of the Church, within three months after their appointment, but to join in the most solemn of its rites, the celebration of the Lord's supper.'

Pp. 15, 16: 'I should be as sorry, as Mr. Vansittart, to think, that the study of the Scriptures should lead to a disregard of our Liturgy. And I should equally rejoice, if that study led *all* men to the *same* conclusions, as it led our English Reformers. But where is the use of rejoicing at an expectation, which we know can never be realised? If the devout study of the Bible *necessarily* led to an approbation of the Liturgy, why is it still rejected by the *Dissenters*? And how are men to know, what the excellencies of the Liturgy *are*, if the Bible *only* is put into their hands?'

Pp. 17, 18: 'But, says Dr. Clarke in language, applauded by the assembly, and repeated with approbation by the distinguished advocate of this Society, "Have we forgot that we are *Protestants*! What would Latimer, and Ridley, and Chillingworth have thought or said, had they lived unto this day to bear testimony to such a declaration!"... It requires *no* examination to discover, what Latimer and Ridley, what Cranmer and Hooper, what our great REFORMERS would have said, could they have foreseen, that a Professor of Divinity in an English University would be publicly censured by *Churchmen and Clergymen*, within the precincts of that University, for urging the distribution of a Book, which *they* composed, and which contains the doctrines for which *they* died. It is not the distribution of the *Bible* to the poor and illiterate, (the only objects of *gratuitous* distribution) which exposes men to the danger of being seduced from the established faith . . . The danger arises from the *neglect* to give them also the *Liturgy*. And it is a gross perversion of my meaning, to ascribe to the *presence of the former*, what I ascribe only to the *absence of the latter*. But the objection would be less *popular*, if they *directly* denied the utility of the Prayer Book. I can

them with the *two last*, you will find that the Prayer-Books sold in the *two last* years exceeded those that were sold in the *two first*, by the number of 15, 542!!'

Three letters on the subject of the British and Foreign Bible Society; addressed to the Rev. Dr. Marsh, and John Coker, esq. By the right hon. Nicholas Vansittart. The second edition. London, Hatchard. 1812. 8vo. pp. 59. [Reprinted in *the Pamphleteer*, 1813, 8vo. I. 89—96, 153—183].

Letter I., Great George Street, 4 Dec. 1811, *to Dr. Marsh, occasioned by his address to the senate.* Thanks to Marsh for his address, sent to Vansittart though not a member of Cambridge university. The S. P. C. K. has £5300 a year in the funds, beside landed property; the Bible society has about £570 a year; the excess of income of the Bible society, in the proportion of £24,600 to £19,000, is derived from casual sources. The president, and all the vice-presidents, of the Bible society are churchmen, as are half the committee; 4 Irish archbishops, 8 English and 8 Irish bishops, are among its patrons. No sectarian divisions exist in it. In 7 years it has been the means of preaching the Gospel in 54 languages. I am an old member of the S. P. C. K. The Bible society, by uniting churchmen and dissenters, lessens the political and religious evils of dissent.

Of this first letter, on the recommendation of the duke of Gloucester, 1000 copies were distributed among the persons assembled at the formation of the Cambridge Auxiliary society (Owen's *History of the Bible Soc.* II. 144). I have a copy, London: printed by S. Gosnell, Little Queen Street, 1811, 8vo. pp. 11.

Letter II. *to John Coker esq. in answer to his letter to...N. Vansittart, published in the Oxford paper.* Great George Street 12 Febr. 1812. Coker's letter a public appeal to Oxford university against the sentiments expressed in Letter I. 'That letter was, in the first instance, a mere private answer to his communication to me of his Address to the Senate . . . I expressed myself as a Churchman writing to a Churchman, and without a view to publication. I afterwards published my sentiments under the sanction of the highest authority in that University, and I have had the satisfaction of learning that many of the most distinguished members of both Universities approve of them.'

The Bible Society now circulates the authorised version; dissenters, working alone, might have each, like the Unitarians, their improved version.

Supposing the Scotch church had a Bible society and excluded us from it: 'you have no *lay elders;* you have *bishops and deans;* nay, more, you wear *white surplices*, and have *organs* in your churches.'

The Society does not condemn commentaries. A most active member is publishing a learned commentary. Since the institution of the society the best critical editions and best commentaries have risen greatly in the market, and been more frequently reprinted than in the

course of many years preceding. 'What a Polyglot has the Bible Society produced!'

An Inquiry into the consequences of neglecting to give the prayer book with the bible. Interspersed with remarks on some late speeches at Cambridge, and other important matter relative to the British and Foreign Bible Society. By Herbert Marsh, D.D. F.R.S. Margaret professor of divinity. Cambridge, printed by F. Hodson: and sold by Deighton, Nicholson, and Barrett, Cambridge; and Rivingtons, in London. 1812. 8vo. pp. 80. Dated Cambridge, 23 January, 1812. 3rd ed. 1812. 8vo. 2*s.* 6*d.* Also a cheap edition for distribution, price 1*s.* or 10*s.* a dozen (Bent's *Lit. Advertiser*, 1812, 42b. Reprinted in *the Pamphleteer*, 1813, 8vo. I. pp. 97—151).

P. 3: 'Whoever objects to the British and Foreign Bible Society is invariably asked; Where is the *harm* of giving away a *Bible?* I will answer therefore by saying, *None whatever.* On the contrary, the more widely the Scriptures are disseminated, the greater in all respects must be the good produced. Having answered *this* question, and, as I hope, to the satisfaction of every member in the Society, I beg leave to ask in my turn; Where is the *harm* of giving away a *Prayer Book?* Of course I propose this question only to *those* members of the Society, who are also members of the *Church.* For I have explicitly declared, both in the Sermon at St. Paul's, and in the Address to the Senate, that I have no desire to interfere, either with the religious opinions, or the religious conduct of the *Dissenters.* An attempt to impose the Liturgy on men, who from principle *reject it,* would be a violation of that religious liberty, which I sincerely hope will ever be maintained in this country.'

Pp. 4, 5. The prayer-book a useful and necessary companion to the Bible for the churchman, who is required to learn the Church Catechism. 'When we further consider, that there is at present hardly a town, or even a village, which is not visited by illiterate teachers, who expound the Bible with more confidence than the most profound theologian, it becomes *doubly* necessary, if we would preserve the poor of the establishment in the religion of their fathers, to provide them with a safeguard against the delusions of *false interpretation.*'

Speeches of Dr. Milner and Dr. Clarke at the meeting in the Town Hall of Cambridge 12 Dec. 1811, printed in the Cambr. Chron. of 20 Dec., reproached Marsh bitterly for asserting that Churchmen should not content themselves with distributing only Bibles to the poor (p. 6). Dr. Clarke asked 'Have we forgot, that we are PROTESTANTS' (p. 7). The reader to bear in mind 'the FACT, that the omission of the Liturgy, in the distribution of the Bible, *is* justified, and justified by *Churchmen*' (p. 8).

Arguments against the distribution of the Bible alone asserted to savour of Popery, by 'a member of the Established Church' in the Shrewsbury Chronicle.

P. 9: 'There were channels in abundance for the distribution of

blished. Its operations *abroad* are not only unobjectionable, but *highly laudable:* and, though I think they have been greatly exaggerated, though I think they have been described in terms, which violate both truth and candour, they are certainly productive of great and unmixed good. The Liturgy of *our* Church has no concern with the distribution of Bibles, where Christianity is professed under a *different form.* Neither duty nor interest require us, in this case to do more than distribute the *Bible.* For *this* purpose I would gladly offer the right hand of fellowship, not only to *Protestants* of every description, but to the members of *all other* churches, dispersed throughout the world. For *this* purpose, we should *all,* as Christians, engage on *equal* terms. . . . The welfare of the *universal* Church would be promoted, and the welfare of the *Church of England* would be unimpaired. But, when Protestant Churchmen and Protestant Dissenters combine for the distribution of Bibles *at home,* and a Society thus composed *omits the Liturgy,* because the Dissenters could not otherwise partake of it, *such* a Society is formed on terms of inequality, and the *sacrifice* is made on the part of the *church.*'

Pp. 30—41. The generalised Protestantism of Chillingworth prepared the way for the abolition of the Liturgy in 1645. In answer to Milner's prediction, that if 'Christians of every denomination' 'did but read and study their Bibles more constantly,' they 'would actually coincide, or nearly so, in most essentials,' Marsh rejoins (p. 42): 'Surely, Dr. Milner, with his knowledge of ecclesiastical history, a knowledge, which he himself proclaimed in his own speech, could not be ignorant, that even in the *essentials* of Christianity, very *different* conclusions have been drawn from the Bible, and by men, of whom it would be very unjust to say, that they had not studied it *devoutly.* There is, however, *one* method of producing *uniformity* of sentiment among those, to whom Bibles are distributed, even if they receive not the Prayer Book, and that is, by the addition of *Tracts.* If for instance, they who withhold the Liturgy, accompany the Bible with Calvinistic Tracts, the Bible in *such* company, will be *uniform* in the production of Calvinism.'

Pp. 42—45: 'Among all the writers, who have engaged in the controversy about the modern Bible Society, I do not perceive that any one, except myself, has pointed out the danger arising to the established church, from the practice of neglecting to give the *Prayer Book* with the Bible. I have read again what was written by the two principal combatants, Dr. Wordsworth and Mr. Dealtry, and I do not find any *allusion* to this danger, though the more I consider it, the more I am convinced of its magnitude. It is true, that the question was agitated whether *religious tracts* should accompany the Bible. But *this* is a question of very inferior moment to the question, whether the *Liturgy* shall accompany the Bible. The Liturgy is the *Criterion* of the Churchman .... Tracts against *Enthusiasm* are particularly useful in the present age.'

Pp. 46—49. Parallel between the generalised Protestantism of the Assembly of Divines and that of the Bible Society. 'The *Assembly of*

Divines, when they had formed the resolution of abolishing the *Liturgy*, presented a petition to Parliament, to abolish "the body and practice of *Popery*." At present also a Professor of Divinity is accused of *Popery*, because he pleads for the *Liturgy* . . . It [the Assembly] consisted chiefly of Calvinists: and the Calvinistic Clergy of the Church of England are generally members of the modern Society. Now a man, who adopts the doctrines of Calvin, cannot be *zealously* attached to our English Liturgy. A Calvinist may in *many respects* have a great regard for it: but he cannot have *much pain* in parting with it, as it abounds with passages so decisive of *conditional* salvation, that no ingenuity can torture them into the language of *absolute* decrees . . . Lastly, let us remember, that the language holden by the Calvinists in the reign of Charles the First exactly corresponds with the language *now* holden by many of the advocates of the modern Society. For a more intolerant and more persecuting spirit was never witnessed, than is frequently displayed in their writings and speeches.'

P. 51: 'That there are Churchmen and Statesmen, who are not only desirous, that the Test Act should be repealed, but consider the present progress of the British and Foreign Bible Society, as the most *effectual means* of obtaining that repeal, can hardly admit a doubt. The speech of Mr. Whitbread, at the late meeting at Bedford for the formation of an Auxiliary Society [printed *Cambr. Chron.* 27 Dec. 1811], is so decisive on this subject, that further evidence is superfluous.'

P. 53: 'I sincerely lament, that I have the misfortune to differ upon this subject with men of such distinguished abilities, and such acknowledged integrity, that this difference alone is sufficient to excite a distrust of my own opinion. But I have considered the subject in all its bearings, and perhaps with more attention, than can possibly be bestowed on it by men in high situations. It is of all subjects, on which I ever undertook to write, the most intricate and perplexed. And, though at various times I have instituted inquiries, which demanded close reasoning and profound thought, I never entered on a subject, which required *so much* penetration, as the present. It is a subject of so extraordinary a nature, that, while orators, whose wisdom never goes beyond the surface, feel competent to decide, there are points in it, which may elude the discernment of the most sagacious and profound. Nor is it difficult to assign the reason. There is nothing, which so prevents men from seeing the *danger* of an object, as, when in the *pursuit* of that object, they are animated by *religious zeal*. With the prospect of extending the *universal church*, men find it difficult to contract their views within the limits of a *single* church.'

Mr. Vansittart's suggestion, that all bishops should join the society, in order to obtain a preponderance over the dissenting influence, only aggravates the evil (pp. 55, 56). Pp. 56—59: 'If it be said, that Churchmen, who become members of this Society, are not restricted in their *individual* capacity to the distribution of the *Bible alone*, I answer, that the very circumstance of their joining this Society, though it does not actually *prevent* their procuring Prayer Books elsewhere, has a *natural and necessary tendency*, to diminish in the opinion of Churchmen them-

P. 6: 'Write me down for a believer in the "Koran, the Chouking, the Vedam, or the Shaster," if this notion of thine be consistent with the doctrines of our established Church. It is not Protestantism! I know not what it is; but I had rather you had not maintained it. I expressed the same sentiments to you upon a former occasion, and had reason to hope from your great abilities, a better justification of your opposition to the Bible Society, than you have now afforded; having often listened to you with instruction, and being ready to bear testimony to your talents in the words applied to the last of the Fathers by a writer well known to you,—*acute, graviter, copiose, dilucide, erudite, disputarit.*'

P. 12: 'Allow me now, Dr. Marsh, to wish you good night, and a speedy conversion to those principles which you before maintained in your higher station as Lecturer in our University Church.' This 'spirited reply,' according to Milner's *Strictures* p. 282, 'contains the substance of all that needs be said to expose the fallacy of the objections to the Bible Society.'

Otter's *Life of E. D. Clarke*, 1825, II. 262, 263: 'here it will be confessed he did not appear with so much advantage as he had done before; the calm, watchful and reasoning mind required for controversy was not his, and of this Pamphlet in particular it may be said, it was written with more haste than the gravity of the subject, or the acuteness of his opponent, demanded; having occupied only 48 hours, printing included. It was, however, characterized by his usual spirit, and had a rapid sale, but with it his literary share in the controversy ceased.'

A vindication of churchmen who become members of the British and Foreign Bible Society in a letter to a friend at Cambridge being an answer to Dr. Marsh's pamphlet upon that subject. By the Rev. William Otter, A.M. F.L.S. rector of Chetwynd...; late fellow and tutor of Jesus College [afterwards bp. Chich.].... Cambridge, printed and sold by Francis Hodson....1812. 8vo. pp. 31.

Dated Chetwynd, 6 Febr. 1812. Edw. Dan. Clarke, to whom the letter was addressed, states [Cambridge, March 9, 1812] that it was not intended for the press, and was only published at the desire of many of the most distinguished Clergymen of the University. The letter is very temperate. P. 8. The Bible Society has infused new vigour into the S.P.C.K. In Otter's own parish every family is supplied with bibles through the Bible Society, which leaves the entire sum, which used to be divided between bibles and prayer-books, free for the purchase of prayer-books and S.P.C.K. tracts. The remainder of the tract argues that the church will gain, and can lose nothing by the new society.

Otter also published (Watt): *An examination of Dr. Marsh's answer to all the arguments in favour of the British and Foreign Bible Society.* 1812. 8vo. 2s.

A second examination of Dr. Marsh's answer, in a letter to a friend at Cambridge. 1813. 8vo.

In Milner's *Strictures*, pp. 282, 283: 'Mr. Otter's admirable pam-

phlet, remarkable for its conciseness and perspicacity, and for the mixture of plain good sense and argumentative acumen which appears in every page. I consider this reply of Mr. Otter as peculiarly valuable, not only because the reasons of its excellent author are unanswerable, and accordingly Dr. Marsh has not thought proper to attempt an answer; but because he speaks experimentally, that is, from what he himself personally knows and has seen in his own parish, of the happy effects of the Bible Society in promoting the distribution of the Prayer-Book.' Cf. *ibid.* p. 65.

Life and correspondence of Rob. Southey, London, 1850, III. 328—330. Southey to Jas. White of Pembroke, 16 Febr. 1812: 'I see your name to the Bible Society, concerning which I have read Herbert Marsh's pamphlet and Dr. Clarke's reply. Marsh may possibly be fond of controversy, because he knows his strength. He is a clear logical writer, and in these days a little logic goes a great way . . . His reasoning is to me completely satisfactory as to these two points,—that where Christians of all denominations combine for the purpose either of spreading Christianity or distributing Bibles in other countries, the cause of the general church is promoted thereby; but that when they combine together at home, as that condition can only be effected by a concession on the part of the churchmen, by that concession the Church of England is proportionally weakened. Nothing can be clearer. But though the Margaret Professor is perfectly right in his views, and his antagonists are mere children when compared to him, I think he has been injudicious in exciting the controversy, because upon that statement of the case which his opponents will make, and which appears at first sight to be a perfectly fair one, everybody must conclude him to be in the wrong, and very few persons will take the trouble of looking farther. And I think his object might have been effected by a little management without much difficulty,—by an arrangement among the Church members of the Society that the Liturgy should be appended to the Bibles which they distributed at home, or by a Prayer-Book Society. A man should be very careful how he engages in a controversy, in which, however right he may be, he is certain to appear wrong to the multitude; and he ought to be especially careful, when he thus exposes not his own character alone, but that of the body to which he belongs. Besides, the mischief which Marsh perceives is not very great, because I apprehend that at least nine tenths of the business of B. Society relates to foreign countries. But I agree with him entirely as to the mischief that lurks under the name of liberality; by which is meant not an indulgence to the opinions of other communities, but an indifference to your own.

'Do you attend the Divinity Lectures? Herbert Marsh is likely to be a good lecturer, being a thorough master of his subject, and a reasoner of the old school.'

Selections from the letters of Robert Southey, London 1856, II. 255, 256, R. S. to J. Neville White, Keswick, Feb. 28, 1812.

'Herbert Marsh's sermon very ably and clearly shews in what manner the new system upon the Lancastrian scheme must needs

Dr. Milner, while he held in his hand my Address to the Senate, took the liberty of declaring, "The principles of the learned author, I say *again*, seem to me to *have nothing to do with Dissenters* in any concern, which is *connected with religion*." I am aware also, that he almost immediately added in commendation of *himself*, that he did not "dread the Dissenters, as if they were *infected with a* CONTAGION." I am aware also that Mr. Dealtry has the same insinuation with Dr. Milner.'

Pp. 76, 77: 'Here let me appeal to the public, to determine, whether the respectful manner, in which I spake of the Dissenters, as well in the Sermon at St. Paul's, as in the Address to the Senate, whether the sentiments of religious liberty, which I have proclaimed in both, ought not to have secured me from a term of reproach, which though *apparently indirect* in its application, could not *fail* to be applied to *me*, could not fail therefore to excite the indignation of every Dissenter who heard it, . . . as if I regarded their intercourse *as contagious* . . . . But I will declare for *myself*, . . . that I fear no contagion from the Dissenters. Indeed I *know* of none. There are many, and *very* many among them, for whom, as *individuals*, I have the highest respect. I would associate with them even for *religious* purposes, as far as my *duty* allowed me . . . And were it *necessary*, I could appeal to dissenting families in this town, who themselves would bear witness, that, so far from dreading a *contagion* from their intercourse, I freely communicate the contributions which I can spare, without the smallest regard to *religious distinction*.'

Pp. 78—80: Dealtry had spoken of being 'publicly arraigned for the distribution of the Scriptures.' 'I challenge him therefore, to *produce* the passage, in which I have arraigned, either him or any one *for the distribution of the Scriptures*. . . . . If, instead of appealing to the *Address*, or to the *Sermon at St. Paul's*, from which the sentiments in the Address were borrowed, appeal is made to a *printed paper*, which Dr. Clarke produced at the public meeting, and of which I acknowledge myself the author, . . . that printed paper *again* contains the same sentiments, which had been advanced in the *Sermon* . . . . The Society, in its *present* form, has advantages, which not every member will abandon. Though its *splendour* is derived from the operations abroad, its *influence* depends on the operations at home. It *there* provides for *temporal*, as well as *spiritual* wants. It gives *power* to the dissenter, *popularity* to the churchman, and *interest* to the politician, which is useful at *all* times, and especially *at the approach of a general election* . . . . The intended Appendix, relative to the Society's *foreign* department, will be published separately.'

A letter to Herbert Marsh, D.D. F.R.S. &c. &c. &c. In Reply to certain Observations contained in his Pamphlet relative to The British and Foreign Bible Society. By Edward Daniel Clarke, LL.D. "*He would not pretend to place himself on a level with that gentleman, either in natural endowments or literary attainments, but on this point he should have no fear fully to meet his objections, to which a complete answer might be given even by* a child, *provided only that* child *were a christian.*" Speech of Lord Francis Osborne, Thursday, Dec. 12, 1811. Cambridge: printed

and sold by Francis Hodson: sold also by the booksellers of Oxford and Cambridge; by Cadell and Davies, booksellers, Strand; by T. Payne, Pall-Mall, London; &c. &c. &c. 1812. 8vo. pp. xi and 13, with a P.S. on one page.

'N.B. Dr. MARSH'S Pamphlet, consisting only of 80 pages, after having changed its title with every advertisement wherein it was announced, during nearly two months that it was continually promised to the public, at last made its appearance on Monday, January the 27th, at four o'clock P.M. The same evening the following Reply was finished, and the next morning it was delivered to the Printer.'

Pp. v, vi.: 'It is scarcely necessary to premise that the following observations were occasioned by the public introduction of the Author's name* into a pamphlet, and by animadversion attended with misrepresentation, upon the sentiments he delivered in a public assembly, in furtherance of what he conceived to be a religious duty.'

Pp. vi—xi. In the seventh report of the Bible Society is recorded a vote of Bibles to the New York Bible and Common Prayer Book Society, which vote was moved by a dissenter: the same report contains the request of that Society, in which the Prayer Book is highly commended. Clergymen already distribute Prayer Books in their parishes.

The whole piece is of the slightest, but supplies one or two traits of Marsh's character and habits.

P. 1: 'Dear Sir, you must excuse me if I avail myself of the privilege of old acquaintance, by indulging a little pleasantry excited in reading your long-promised Anathema..... You have no objection, as I well know, to lay aside Gravity now and then.'

P. 2: 'You are too good a chess-player to consider yourself as *check-mated*, because you have made a *bad move*.'

P. 3: 'You have introduced it [my name] in allusion to a hand-bill, which having been circulated in Cambridge, was noticed by me in the Town-Hall without any reference to the Author's name, and which you now acknowledge to have proceeded from your Pen. The original document is now *become so scarce*, that I doubt whether the famous typographical relique of Wynkin de Worde be a whit more rare.'

P. 4: 'These hand-bills have been *called in*.'

* 'This use of the *Author's name*, without his permission, was the more unwarrantable on the part of Dr. Marsh, as the most studied forbearance on the occasion he alludes to, prevented the writer of this Letter from making any mention of *him*. There was certainly no reason to justify such reserve, after the public appeal to his writings, both by the Earl of Hardwicke as Chairman, and by Lord Francis Osborne, Mover of the Resolutions; but in seconding those Resolutions, the Author did not even allude to *his* "*Address*," because that production bore *his name*. In order to bring forward the arguments in circulation against the Bible Society, he was therefore compelled to notice an *anonymous* hand-bill, circulated not as from an individual, but with a *plural* expression, as from *all* the adversaries of the Bible Society. The circulation of the *Bible alone* is therein stated as "THEIR OBJECTION," not as *Dr. Marsh's objection*. However, Dr. M. now claims all the honour of this hand-bill; and of this honour no one would willingly bereave him.'

selves, both the *importance* of the Liturgy, and the consequent frequency of its *distribution* . . . I would not insist on the *additional difficulty*, to which men are exposed, when the Bibles and Prayer Books, which they distribute to the poor, must be sought in *two* Repositories instead of *one*, because this additional difficulty *might* be overcome by a proportional increase of zeal for the Book of Common Prayer: But the misfortune is, that as the difficulty *increases*, the inclination to remove it *diminishes*. When men are accustomed to procure Bibles from a Society, which furnishes at the same time the Prayer Book, they acquire the *habit* of associating the one with the other. But a habit of a contrary description is acquired by belonging to a Society, which furnishes *the Bible alone*. This habit occasions a *forgetfulness* of the Liturgy, with a consequent *indifference* to it . . . Men are always inclined to *justify* the conduct of the Society, of which they are members; for in so doing they justify *themselves*. Hence it is, that the *fundamental law* of this Society, the distributing the *Bible alone*, becomes even among *Churchmen*, in the first place a matter of *excuse*, and gradually a matter of *approbation*, till at length the apology must be made by those, who *contend* for its union with the Liturgy . . . When men of *different* religious principles are accustomed to act in *concert*, and to act on the principle of *one* party, that principle not only becomes the leading principle of the *whole body*, but gradually *approves* itself to the whole body.'

P. 59: 'The tendency of their Society is now *apparent* . . . It would be a waste of time to quote every sentence, in which my objection to the *distribution of the Bible alone or without the Liturgy* has been publicly censured.'

Pp. 62, 63: 'So long therefore as the British and Foreign Bible Society retains its *present constitution*, I can discover no other remedy for the evil, which has been the subject of this Inquiry, than, that Churchmen should *withdraw* from it, and *transfer* their contributions and their influence to that true *Church of England* Society, the Society for promoting Christian Knowledge . . . . One of the Orators at Huntingdon, whose speech is recorded in the Cambridge Chronicle of January 10, 1812, took the liberty of informing his hearers, that there was an unnatural son of the Church, who did more than intimate, "that the circulation of the pure Word of God without note or comment endangered her, and *that those Scriptures stood in need of a* CORRECTIVE."... But as the Orator has here ascribed to me a term, which I have *never used*, and I have the charity to suppose that he did it by mistake, misled perhaps by Dr. Milner's Speech, it is necessary for me to declare, not only that I never *applied* to the Liturgy the term *Corrective*, but that I have never spoken of it in such a manner, as to warrant the conclusion that I *consider* the Liturgy a corrective of the Bible.'

Pp. 63, 64. Vansittart said, that, if churchmen leave the society, it will either cease to exist, or be conducted by dissenters alone. 'In the first case you would have crushed an establishment, which has done more for the diffusion of *Christianity*, than has been effected in the same space of time in any age since the *Apostolic*; which has in *seven*

years been the means of preaching the Gospel in *fifty-four* Languages. This would indeed be putting out *one of the eyes of Britain.*' Marsh replies: 'Now even were it *true*, that the exertions of this Society in foreign countries were *entitled* to the panegyric here given them, ... I should not hesitate to declare, that if its operations *at home* produce the mischief, which I have been endeavouring to shew, *that* mischief will not be compensated by a translation of the Bible into fifty-four, nor *ten times* fifty-four foreign languages. That system of universal philanthropy, whether political or religious, which carries men so far in their *general* benevolence, as to find "one of the eyes of Britain" any where but in *Britain itself*, must in spite of that very patriotism, which Mr. Vansittart *himself* possesses, lead ultimately to the destruction, both of church and of state.'

Pp. 65, 66: 'Since the various translations, which this Society is said to have made of the Scriptures, are regarded by its advocates as a *renewal of the Pentecost* . . . I have thought it proper to inquire into the *foundation* of these pretensions, but shall reserve *that* Inquiry for an Appendix, because my arguments in the *present* Inquiry have no dependence whatever on the truth or falsehood of those pretensions, though I believe that hundreds and thousands have subscribed to the Society in *consequence* of those pretensions. Now it will appear from that Appendix, that the editions of the Scriptures, already printed or *caused* to be printed by this Society, in languages, *into which they had never been translated before*, so far from amounting to FIFTY-FOUR, . . . amount to a very few more, than a *tenth* of that number.*'

P. 67: 'I am aware, that there is *now* in the press a Speech of the foreign Secretary which I have been desired to see, and which gives a *very different* account from all that had been *said before*. But all the *other* speeches at Cambridge, which now have been printed above a month in the Cambridge Chronicle, and have remained *uncontradicted* by the authors of them, might *also* at this rate, be new-modelled in consequence of my objections to them.'

P. 72: 'If Churchmen in general resolved to act by themselves in the distribution of *Bibles and Prayer-Books*, and Dissenters formed *another* society for the distribution of *Bibles alone*, agreeably to their respective religious opinions, the two Societies might act, without mutual bitterness, and without an *encroachment* on each other's rights.'

Pp. 74, 75: 'In a Society therefore composed of Churchmen and Dissenters, for the *sole* purpose of circulating the Scriptures in *foreign* countries, I would readily and heartily partake. I know indeed that

* 'Previous to the late Meeting at Ipswich for the formation of an Auxiliary Bible Society, Mr. Clarkson informed the public through the channel of the Suffolk papers, that the Society had "*translated* the Scriptures into no less than *forty-three* different languages or dialects." See the Ipswich Journal for November 23, 1811. But when Mr. Clarkson's Letter was republished in Cambridge with a superscription alluding to my Address to the Senate, . . . the learned *Editor* had the precaution to *amend* the text of his *Author* by inserting in a bracket [printed or] before the word "*translated.*" Now it makes a material difference whether *new translations* are made, or *old translations* reprinted.'

operate to undermine the Church establishment. It is, in reality, a self-evident absurdity to affirm that it is not the duty of the State to see that national education be conducted upon the principle of the national religion . . . I wish Herbert Marsh had let the Bible Society alone. He is right in his feeling; but the way to have done what he proposes should have been to have set on foot a Prayer Book Society also. Clarke's reply to him is below contempt; but even the scurrility of such an opponent as this will not prevent the controversy from doing mischief.' Same to same July 29, 1812 (*ibid.* 288): 'I was particularly pleased with what he said respecting the controversy which Dr. Marsh has raised; for James [White], with a proper mixture of feeling and judgement, perceives at the same time the strength of the Professor's argument, and the unfitness of exciting any controversy upon such a subject; when, however right in his main view, upon the first broad statement of the case he must necessarily appear wrong, and that in the most obnoxious way.'

An examination of Dr. Marsh's 'Inquiry' relative to the British and Foreign Bible Society, in a series of letters to the Reverend Dr. E. D. Clarke, professor of mineralogy . . . . By the Rev. William Dealtry, A.M. F.R.S. fellow of Trinity college, and examining chaplain to the bishop of Bristol. London: Hatchard and Seeley, 1812. 8vo. pp. 127. Dated Hertford, March 21, 1812.

P. 10 seq. Dealtry has the hardihood to quote *from memory* a passage from Marsh's course of sermons in St. Mary's 1805: '*When a student has ...read the Scriptures,...he will soon find himself compelled to abandon the doctrine of justification by faith, which that we may all do may God of His infinite mercy grant* . . . Had Mr. Marsh persisted in the intention, avowed by his friends, of publishing these sermons, I could have quoted with accuracy.' See also pp. 57, 116.

In p. 21 seq. he fairly argues that Marsh's objections apply also to the Naval and Military Bible Society, of which the abp. of Canterbury was president.

In p. 28, he testifies to the zeal of E. D. Clarke and [Jo. Hen.] Michell [of King's] in their parishes for promoting the knowledge of the prayer-book.

Then comes an innuendo p. 28 seq. 'If...a report should prevail that the only printed tract he [Marsh] has thought proper to circulate in his parish of Terrington, instead of containing the smallest reference to religious instruction, be an exposition at large of his motives for raising his tithes, I must consider such report to be founded in *scand. mag.* even though a printed document to that effect, bearing date Cambridge, 11th March 1811, does bear the name of *Herbert Marsh*.' See an extract pp. 71, 72.

Pp. 29, 39, speak of Chas. Simeon's sermons on the liturgy.

P. 34. Clarke earnestly requested Marsh's attendance at the meeting of the Bible Society.

Pp. 48, 49. Marsh's sermon on education is spoken of with respect.

P. 49. It is said that Jos. Lancaster's practice for some time 'was to use the Liturgy as a reading book in his school; he used to go about to his Church-of-England friends, begging for their worn out Prayer-Books, . . . the whole leaves of which he was in the habit of pasting on boards, that they might serve as reading lessons for the children.'

Pp. 55 seq. combat the assertion that no Calvinist can be zealously attached to the liturgy; Dealtry guards himself from the charge of Calvinism.

P. 71. In answer to the charge that the Bible Society injured the S.P.C.K. 'The number of subscribing members [to the S.P.C.K.] chosen in the last year was 869: the largest number chosen in any one year, since 1789, was 270.'

P. 73: 'If the Professor imagines that Dissenters in all cases omit the Liturgy *altogether*, he labours under a great mistake. Many of them use the Liturgy in their chapels, with some variations. The same observation is true of the Methodists: and numbers of Methodists and Dissenters in this kingdom would be thankful for a Prayer-Book.'

P. 104 charges Marsh with hunting for preferment.

P. 105. A friend, whom Dealtry told that he intended to write against Marsh: 'You cannot please him better; the man delights in it; it is his *vapour* bath.'

Pp. 109, 110. Compliments to Dr. Christ. Wordsworth.

By way of parody on Marsh an advertisement was circulated (p. 114): 'Speedily to be published, An Inquiry into the Consequences of neglecting to give the Assembly's Catechism with the Bible' etc.

In answer to Marsh's challenge to his opponents to declare, 'whether *they* have laboured harder than I have done to promote the *study*' of the Bible, Dealtry answers, confounding quantity of work with quality (p. 117): 'the three Secretaries of the Bible Society, and many other members of that institution, have done infinitely more to promote the circulation and general knowledge of the Bible, than all the dissertations of the learned Professor.'

P. 122: 'Does he not affirm, in that hand-bill, of which he now [*Inquiry*, p. 79] claims the honour, but which, by some manœuvre, was very suddenly withdrawn from circulation, that though his objection is not to the distribution of the Bible, yet it is to the distribution of the Bible alone?'

P. 126: 'The Auxiliary Society established at Cambridge was eminently indebted to his seasonable interference. His Address to the Senate gained us some converts, even in the University, and by directing the public attention towards the meeting at the Town-Hall, rendered essential service to the cause.'

The *Edinburgh Review* xix 39 calls this slight performance 'one of the ablest and most satisfactory controversial pieces that we have ever seen, and only unfortunate in the unequal force with which it has to contend.'

Is. Milner's *Strictures*, p. 284: 'Mr. Dealtry, the learned and indefatigable champion of the Bible Society, has closely followed the Inquirer through all his sinister windings and subtle deviations. He

never suffers him so much as to pause and take breath. Abundantly better acquainted with the concerns of the Bible Society than any one else, perhaps, that can be mentioned ; and with an established reputation for learning and talents that is exceeded by few ; this excellent scholar and able disputant has fully satisfied those who have taste and leisure for entering into *the detail* of this controversy.'

Lord John Townshend to Sam. Parr, 27 Febr. 1812 (Parr's *Works*, VII. 166) : 'I wanted particularly to ask your sentiments about the Auxiliary Bible Society, on which subject I find I am compelled to differ with my two friends Dr. Barnes and Dr. Marsh ; but the latter seems, I confess, to have conceived an unwarrantable prejudice on this subject; and Mr. Vansittart's reply to him appears to me perfectly satisfactory. The good to be done by the most extensive circulation of the Scripture is undeniable. The evil to be apprehended by a misapplication of the means, seems to me very problematical.'

[N. Vansittart. See above, p. 812 l. 4]. *Letter III. Second letter to the Rev. Dr. Marsh, occasioned by his Inquiry. Great George Street, 23 Mar.* 1812.

Had delayed his reply in expectation of the publication of Marsh's Appendix. In the Address Marsh expressed his fears lest, as the Society's influence increased, other designs hostile to the church might be engrafted on the main design. In the Inquiry he objects to the circulation of the Scriptures unaccompanied by the Liturgy. The church members of the Bible Society employ the Liturgy 'many of us in our own families.' Those who are also members of the S.P.C.K. do not order fewer prayer-books than other members of that society. The average number of prayer-books supplied by the S.P.C.K. to its members in the 3 years 1802—3—4 was 13,546 ; 'the average of the last three years was 19,815, being an *increase* of nearly one half. I am informed also that the ordinary sale of Prayer-books has greatly increased in the same period.'

'The danger of the perversion of Scripture, on which you so much insist, is the very argument used by the Papists in defence of the denial of the Bible to the laity.'

Dissenters by associating with churchmen learn to respect the Liturgy. Churchmen by seceding from the society will leave its whole influence in the hands of Dissenters ; all the foreign societies, with the patronage of the Emperor of Russia, the kings of Sweden and Prussia, will strengthen the cause of dissent.

Dissenters are no longer what they were in the time of the great rebellion ; nor does the present moderate church government resemble Laud's illegal impositions.

The foreign operations of the Society Marsh admits to be highly laudable ; but says that their importance has been exaggerated. The number of languages in which the Society has circulated translations is 58, of which about 25, 'not, as you insinuate, *five or six only*, are translations into languages in which the Scriptures have not been published before.' The report states exactly in what degree the Society contributes to each publication.

Marsh spoke of the society's labours in Germany as superfluous. Such of his readers 'as are unacquainted with the Bible Society will be somewhat surprised to find that the fullest, if not the only, account in English of the Canstein Institution is to be found in the Second Report of the Society; that the Head of that Institution was in constant correspondence with them, so long as correspondence could be maintained with the Continent, and that the Institution has been employed to a large extent by the Society.'

To restrict the Society to its foreign department, would be to cut off its supplies, the local Auxiliaries whose first aim is to supply local wants.

The Naval and Military Bible Society also gives away, or sells at reduced prices, Bibles and Testaments only, without note or comment. 'Yet this Society has existed from the year 1780, without exciting any of those alarms which immediately arose on the formation of the British and Foreign Bible Society.'

The Bible Society is as little likely to lead to a repeal of the Test Act, as of the Habeas Corpus Act.

There never was a time when the legislature more liberally promoted the interests of the church. In each of the years 1809, 1810, 1811, a grant of a £100,000 was made to the governors of Queen Anne's bounty for the augmentation of small livings. 'Three Acts of Parliament have passed, in the years 1806, 1809, and 1810, for exonerating livings not exceeding £150 a year, from the Land Tax charged upon them, to the amount of £8000 a year. See 46 G. III. c. 133. 49 G. III. c. 67. 50 G. III. c. 58. N.B. No former parliamentary grants of this kind appear to have been made in Great Britain.' In Ireland from the Union to 1808 £5000 Irish was annually granted to the Board of First-Fruits for building churches and glebe-houses. From 1808 the sum was doubled, and in each of the years 1810, 1811 a further grant of £50,000 British was made for the same purpose.

Danger to the church may arise, 'if the *abuses* of the Church should be confounded with its *interests*. . . The returns of the non-resident clergy, for instance, are now annually printed;' or again from 'a discordance of sentiment between the clergy and laity.'

In p. 58 Vansittart refers to the review of Marsh's *Inquiry* in the *Brit. Rev.* No. v.

Is. Milner's *Strictures*, p. 283: 'The Three Letters of the Right Honourable Nicholas Vansittart, as being the production of a layman and a person of distinction, have operated with admirable effect on the public mind. The elegance and piety with which the author conveys his wholesome admonitions, do not diminish the keenness of his censure.'

A letter to the right hon. N. Vansittart, M.P. being an answer to his second letter on the British and Foreign Bible Society: and, at the same time, an answer to whatever is argumentative in other pamphlets, which have been lately written to the same purpose. By Herbert Marsh, D.D. F.R.S. Margaret professor of divinity in Cambridge. London: Printed by Law and Gilbert, St. John's-Square, Clerkenwell, and sold by Rivingtons, St. Paul's church-yard; and by Deighton, Nicholson, and Barrett, Cambridge, 1812. 8vo. pp. 54. Dated Cambridge 16 May 1812. [Reprinted in *the Pamphleteer*, 1813, 8vo. I. 367—411.]

Vansittart's second letter contains all the argument to be found in speeches, letters, prefaces, or reviews on that side, and contains it unmixed with personalities. 'Indeed one of my adversaries [Dealtry?], whose situation it would especially befit to practise the benevolence which we are ordained to preach, has not only departed from the subject of inquiry, . . but has substituted for argument a mass of personal invective, which it would be no less degrading to notice, than it was disgraceful to advance.'

Marsh's history of translations has proved that the Society's boast of 'a new Pentecost' was exaggerated. The Society had not translated so much as two gospels into any one language, into which they had not been before translated; nor printed one entire gospel into any language into which a part of the Scriptures had not been independently translated.

The charge against the Society that its designs were political, not religious, Marsh had never made; the religious zeal which animated its members he had alleged as the cause of their blindness to domestic danger.

Marsh had said that the Society 'gives *power* to the Dissenter, *popularity* to the Churchman, and *interest* to the Politician.' That there was a dissenting interest, whose power increased, as it was courted, he thought was plain. 'That Churchmen, who promote the Bible Society, thereby obtain *popularity*, while they who venture to oppose it are loaded with every species of abuse, can surely, after the late events, require no demonstration.' 'If you were member for a *county*, in which a large portion of the voters were *Dissenters*, your zeal for the Bible Society would certainly have ensured you for the next general election, against any candidate who had *opposed* the Society.' 'If I had been then actuated by the desire of recommending myself to high ecclesiastical honours, I should have taken the side, which was chosen by my opponents.'

In pp. 13 seq. Marsh proves that he never claimed for the prayer-book an equality with the Bible.

P. 25 seq. The Cambridge printing office had been particularly employed by the Bible Society. 'In the *eight* years which have elapsed since the formation of your Society to the beginning of the present year, the number of Bibles and Testaments printed at our office have amounted to 531,800: the number of Bibles and Testaments printed in the *eight preceding* years, namely, from 1796 to 1803 inclusive, amounted to 201,000. The increase therefore in *Bibles and Testaments* has been in the proportion of more than five to two . . . The number of Prayer-Books printed at our office in the eight years which have *followed* the formation of your Society has amounted only to 140,900; whereas the number of Prayer-Books printed at our office during the eight years which immediately *preceded* the formation of your Society, amounted to 161,750 . . . In 1802 and 1803 *no* Prayer-Books were printed at our office, the 161,750 having been printed in the *six* years from 1796 to the end of 1801. So much fairer was the opening for the printing of Prayer-Books in the eight *following* years . . . Though

the number has decreased in the *last* eight years, it had been previously on the *increase*. In the four years ending with 1795, the number of Prayer-Books printed at our office was 101,500; in the four years ending with 1799, the number was 116,750; in the four years ending with 1801, the number was 133,000.' This is a fact for Simeon, 'who has addressed me in a tone of defiance, not usual among gentlemen, except in repelling a gross *personal* attack;' and declared that Marsh's 'argument is altogether founded on an assumption of a fact *as true*, which, if enquired into, will prove *false*.'

P. 33. A bishop, a vice-president of the Bible Society, applied shortly after the publication of Marsh's Inquiry, for 2000 copies of the prayer-book, to be distributed with the Bible.

P. 35. Last March 'the Admiralty impressed, as it is termed, £1500, which will be continued annually, to the Chaplain General, for the purpose of procuring *books*, including Prayer Books with Bibles, from the S. P. C. K.'

P. 37 seq. The 'ancient prejudices' of whose surrender Vansittart boasts, are churchmen's prejudices in favour of the liturgy.

P. 41. The friends of the Bible Society 'have discovered that I was *right* in contending for the distribution, on the part of Churchmen, of *both* Bible and Prayer-Book. For shortly before the General Meeting of your Society, on the 6th of this month [May 1812], at Free Masons' Tavern, proposals were circulated for another meeting at the same place, on that day fortnight, with the view of establishing a kind of supplementary society, for the distribution of the *Prayer Book;*' i. e. the Prayer Book and Homily Society.

P. 42: 'If it was Popery to urge the distribution of *both* Bible and Prayer Book, what would have been *then* [5 months ago] said of a Society for the distribution of the Prayer Book, *without* the Bible?'

P. 44 seq. The new society, formed by supporters of the Bible Society, offers to distribute the homilies, which can scarcely be understood by a common congregation, and translations of the prayer-book. The S. P. C. K. printed 2550 Manx prayer-books in 1763, and 5000 in 1808. In 1748 it finished an edition of the Welsh Bible and prayer-book of 15,000 copies; in 1752 it printed 15,000 Welsh Bibles and 5000 Testaments and prayer-books. In 1768 it printed 20,000 Welsh Bibles; in 1799 it printed 10,000 and in 1809 20,000 Welsh Bibles and prayer-books. Two translations of the prayer-book had been made into East Indian languages by missionaries of the society.

P. 49 seq. 'My endeavours have been as successful as I could have reasonably hoped. When I pleaded from the University Pulpit, for the Articles of our Religion, I was assailed indeed with the bitterest reproaches, by a writer, who pronounced them *a mass of mystery and delusion*. But then I was indemnified for this abuse, by the approbation with which my Lectures were honoured, by every critic, who had a regard for the Church. When I pleaded at St. Paul's, for the national religion as the foundation of national education, the press again teemed with invective, on the part of those who would gladly

exclude the Liturgy from a system of religious instruction. But the National Society, which has formally recognized, and is now acting on the principles asserted in my Sermon at St. Paul's, affords sufficient evidence, both of the goodness of the cause, and of the success with which it was maintained. Lastly, when the advocates of the Bible Society, like the advocates of the Lancasterian system, were pleading for the distribution of the Bible *alone*, I again thought it my duty to plead for the distribution of the *Prayer-Book*. Here too I have the consolation to reflect, that the united efforts of my adversaries on this subject end at last with an Institution formed for the express purpose of *distributing the Prayer Book*.' A postscript laments the assassination of Perceval. 'As a conscientious regard to what I believe to be the truth, was the motive for publishing opinions, which were known to vary from the sentiments of a patron, at whose command were all the honours of the Church, I had afterwards the satisfaction to learn from his own hand, that he was too magnanimous to be offended with a line of conduct which he knew was prescribed by a sense of duty.' Perceval wrote on 6 Febr. 1812, acknowledging the receipt of Marsh's *Inquiry*: 'I am too fully sensible of the motives which influence you, not to be able to differ from you on that point, without suffering such difference to have the slightest effect, in diminishing the regard and respect, with which I am, Dear Sir, Yours, most truly, Sp. Perceval.' Perceval himself sent a copy of this letter to one of Marsh's most violent adversaries. *Report of S. P. C. K.* 1812, p. 201: 'The Committee are most anxiously desirous to call the attention of the very judicious observations made by Dr. Marsh, in his letter to Mr. Vansittart, on the propriety of appending to the names of Subscribing Members the amount of their several donations and subscriptions. [*Foot-note.* It is the intention of the Board to adopt this measure in their next publication].'

Further observations on the British and Foreign Bible Society, in answer to a letter addressed by the Rt. Hon. N. Vansittart, M.P. to the Rev. Dr. Marsh . . . By the Rev. J. H. Spry, M.A. minister of Christ Church, Bath, 1812. 8vo.

A history of the translations which have been made of the Scriptures, from the earliest to the present age, throughout Europe, Asia, Africa, and America. Composed chiefly with the view of ascertaining in how many new languages the British and Foreign Bible Society has been the means of preaching the Gospel. Now published as an appendix to a late pamphlet, entitled, An Inquiry into the consequences of neglecting to give the Prayer Book with the Bible. By Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in Cambridge. London: Printed. by Law and Gilbert, St. John's-Square, Clerkenwell; and sold by Rivingtons, St. Paul's church-yard; and by Deighton, Nicholson, and Barrett, Cambridge. 1812. 8vo. pp. vii. 120. Dated Cambridge 20 Apr. 1812.

'Because the Bible only is the *religion* of Protestants, it was inferred, that the Bible only should be *distributed* by the Protestant. And so far was this notion carried only four months ago, that only because I

had contended that Churchmen should distribute *both* Bible and Prayer-Book, I was publicly accused in my own University of entertaining principles which savoured of Popery.'

'The materials, as I went along, accumulated in such a degree, that the publication which was designed only as an Appendix, has become a considerable and important work of itself.'

'The labour, which is requisite for a work containing notices, however short, of all the translations which have been made of the Scriptures, from the earliest to the latest age, might sufficiently account, had no other cause intervened, for an interval of twelve weeks between the former and the present publication. I can assure my impatient adversaries, who have begun to suspect, that the *threatened Appendix* would never appear, that it comes before the public, as soon as it was *possible* to bring it.'

In four sections the translations into the languages of Europe, Asia, Africa, and America, are severally reviewed. Sect. 5 draws out the result, in respect to the extent of the services rendered by the British and Foreign Bible Society.

P. 17: 'I must confess, that having resided twelve years in the University of Leipsic, having had constant intercourse with the most distinguished among the literary characters of Germany, and having thus become well acquainted with the general state of literature in that country, I have felt equal surprise and indignation at the representations which have been lately made, in respect to the Continent in general, and to Germany in particular, on the state of religious knowledge and the scarcity of the Bible.'

P. 23: 'I have passed summer after summer among the German peasants, have been in the habit of visiting their houses, and, as far as my intercourse has extended, I have found them copiously supplied with Bibles.'

A large part of the tract is taken up with an account of the labours of 'those extraordinary men, the missionaries of Serampore.'

Marsh clearly proves that the society's advocates had been guilty of great exaggeration, and had ignored the labours of their predecessors; indeed this is confessed by Owen.

P. 119: 'As the avowed object of the present work is the examination of the *foreign* department, it would be quite inconsistent to enter at present into a second examination of the Society's operations *at home*. But as an answer to the arguments which have been brought against me on this subject will be attended with much less trouble than the writing of the present work, I hope that, if my health permits, it will be ready in the course of a few weeks.'

Owen's *History of the Bible Soc.* I. 198: 'To this learned, elaborate, and, with all its spleen and unfairness, very useful publication, no direct answer was ever given. This reserve on the part of the advocates of the Institution, was construed, by the tribe of its minor opponents, into an admission of embarrassment, if not of defeat. The fact was

that, in the Professor's Appendix, truth and error were so artfully blended; and so obvious a determination was shewn throughout to *criminate the Society at all events*, that no good was thought likely to arise from such a reply as would have been necessary to expose the perversion of its statements, and the fallacy of its conclusions.'

H. Marsh, *Reply to Dr. Milner's strictures*, pp. 34, 35: 'At the time, when I published the Inquiry, it was a very common argument in favour of the Bible Society, that they had *translated* the Scriptures into a great many languages, into which they had never been translated before. The advocates of the Society did not indeed agree in the *number* of such translations, the variations being so considerable, that some persons raised the number to about fifty, while others reduced them to about twenty. Yet they all agreed in attaching the highest importance to the supposed *fact*, that a great number of *translations* of the Scriptures had been made by the Bible Society. I inquired into this alleged *fact*, and proved it to be *destitute of foundation*. I proved, that, at the very time, when such an ostentatious display was made with their supposed *translations*, the Bible Society had not translated even the *four Gospels* into any one language, into which they had not been previously translated. This point I clearly established in my History of Scripture Translations, published soon after the Inquiry. What then was to be done? *Translations*, which were so important *before*, became all at once of no importance whatever. It was the *distribution*, not the *translation* of the Scriptures, which should be regarded. So says Dr. Milner in the Preface to his Strictures; he does not think it *necessary* to examine the History of Scripture Translations, in which the pretensions set up by his Society were so exposed. The question about *new* and *old* translations is quite immaterial. Why then had so many new translations been claimed?'

A congratulatory letter to the Rev. Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in Cambridge; on his judicious Inquiry into the consequences of neglecting to give the Prayer-Book with the Bible. 1812. [Reprinted in *the Pamphleteer*, 1813, 8vo., I. 413—429. Signed, Peter Gandolphy. London, Dec. 1, 1812. With a print ('Romæ del. H. S. Minasi, sculpt. Londini,') of 'Pius the Seventh, under Jesus Christ, the Centre of Unity, and chief-Bishop of the Catholic Church.']

'It is impossible for me to express to you the pleasant sensations I have experienced, whilst lately reading a little tract, from your pen, intitled, AN INQUIRY .... The perusal of this little work induced me to purchase your correspondence with Mr. Vansittart on the same subject; together with your Sermon preached in St. Paul's Church, London, on June 13, 1811.—You may easily conceive, then, with what real delight and satisfaction I observed, that, in these writings, you contend for this principle, "true religion cannot be found by the *Bible alone*." The soundness of this doctrine was originally contested by Luther; and as you well know, has been a subject of dispute between Catholics and Protestants, from that period to the present time. Allow me then to congratulate with you and religion, on the bold and

manly manner, in which you have given up this vital principle of Protestantism .... As you must know, Sir, we have always entertained, as well as yourself, a high respect for the Liturgy; and though we have never thought of placing it on an "equality with the Bible," a charge at which you very properly spurn etc. ... This is, then, exactly what the Liturgy and Catechism are amongst Catholics—they are two names for the same thing. I have given, Sir, a new edition of our LITURGY, accompanied with explanatory notes; and am not less strenuous than yourself, that as far as Catholics are in question, it should be put into their hands together with the Bible.

'But, Sir, you will excuse me if I say, that you have committed a great mistake, by affirming .... "that Catholics give no Bible at all." By which, I suppose, you mean to say, that in the Catholic Church Bibles are denied to the people. Now, at this very period of time, in this Country, we have two Catholic editions of the Bible in the Press; which moreover are printing in shilling numbers, for the convenience of the people. One is edited by a printer of the name of Sayers,—the other by one of the name of Haydock—both inhabitants of Manchester. The Rev. John Worswick, Catholic clergyman of Newcastle-upon-Tyne, is also engaged in printing a cheap edition of the Testament, expressly for the poor. I take no notice of other editions of the Bible conducted in Ireland. A vender, moreover, of these Bibles constantly stands, by my permission, at the door of my own chapel, in London, during divine service, soliciting subscriptions to these works.—It is true that we do not form large societies, for the purpose of distributing them indiscriminately. ... Yet, Sir, if any of the Bible Societies feel disposed to try our esteem for the Bible, by presenting us some copies of a Catholic version, with or without notes, we will gratefully accept and faithfully distribute them.

'I therefore confidently trust, Sir, that since we are likely to suffer much, through your mistake, in the opinions of our countrymen, .. you will see the necessity of correcting your assertion, in the next edition you may give of the Inquiry. You are aware that this is particularly incumbent upon you at the present moment, when Catholics have so much at stake, and when they are suffering so much in their reputation, by the slanders which are daily propagated concerning them, to serve some political purpose.' .... 'Indeed, Sir, I cannot sufficiently admire the ingenuity and masterly manner in which you urge the necessity of an *other* rule of faith besides the *Bible only*. It is a *coup de grâce* to the old principle of the Reformers, from which, I think, they can never recover. And it is given in the true Catholic style of boldness, which convinces me that you feel your own strength.'

Gandolphy (p. 423), returning from service in a country Baptist chapel, asked a member of the congregation, whether he was a communicant. 'No, only those who have an interest in Christ.' 'Would you not be afraid to die without baptism?' 'No, unless I thought I had an interest in Christ.'

'I cannot help comparing you to the dove, which finding no solid

ground to rest on, returned to the ark from whence it had escaped. After fairly confessing the defectiveness of the grand Protestant principle of Luther and Chillingworth, THE BIBLE ALONE — you have, honorably to yourself and religion, publicly returned to the old principle of Catholics, and now contend with us, for that very LITURGY, which the Reformers rejected. *Your* principle is *mine*—and we have only to guide ourselves by it, to effect that happy union of our respective Churches, which the learned Dr. Shute Barrington declares to have been "a long desired measure," and an object "of the anxious wishes of some of the best and ablest members of both communions" . . . As a Catholic, I certainly cannot assent to what this learned Bishop erroneously imputes to my religion ; but in every wish, expressing a love and desire of CATHOLIC UNION, I not only most sincerely accord, but would glory to become the servant of the servants of God, in promoting that event. Nor can any thing give me more pleasure and delight than to transcribe the following lines of this Prelate to his clergy'. . .

'In short, Sir, whilst you contend for the LITURGY, as a necessary companion to the Bible, I shall never despair of seeing this "long desired measure" brought about—since I actually consider you a champion of the Catholic Church—a defender of tradition. Your own adversary . . . styles it "*the traditions of fallible men.*" Every argument and authority you urge against the Dissenters is evidence for us against the original Reformers :—and the whole body of Catholic and Protestant controversy will be involved in the single question of the comparative authorities of the two Liturgies . . . The argument between us is simply a contest *de valore testium*, on which human judgement can easily decide' . . .

'I have no doubt, if you are only consistent with yourself, but you will perceive, in the end, that the Catholic Liturgy is better founded than that of your established Church . . . You will be under the necessity of carrying up the Liturgy, with the Catholics, beyond the period of the Reformation' . . .

'Once more, I congratulate with you and myself, on the opposition which you make to the BIBLE ALONE. It was in the persuasion, that we entertain a common sentiment on this subject, that I determined to publish and dedicate to you a Sermon well calculated, as I conceive, to strengthen all those arguments you have advanced in your own publications. Praying God, that it may be only a prelude to a union of sentiments on other points, it is respectfully inscribed to you, By your very obedient humble Servant.'

Is. Milner, *Strictures*, p. 388 : 'Who would have believed, two years ago, that a learned Professor of Divinity of our own University should have expressed his sentiments in such a manner, as to be congratulated, by a sensible Roman Catholic divine, as a champion of the Roman Catholic Church ; as one who had boldly given up a vital principle of Protestantism ; as one who urged the necessity of an *other* rule of faith besides the Bible only, and had given a *coup-de-grâce* to

the old principle of the Reformers!' Cf. pp. 68, 80, 123, 148, 332—334, 336, 337.

A letter to the reverend Peter Gandolphy, in confutation of the opinion that the vital principle of the reformation has been lately conceded to the church of Rome: with a postscript, containing remarks on the consequences which must result from the Concession of the Catholic Claims. By Herbert Marsh, D.D. F.R.S. Margaret professor of divinity in Cambridge. Cambridge: Printed by J. Smith, Printer to the University; and sold by Deighton, Nicholson, and Barrett in Cambridge; and Rivington, in London. 1813. 8vo. pp. 24. Dated Cambridge, Jan. 20, 1813.

[Reprinted in *the Pamphleteer*, 1813, 8vo. II 71—91].

Pp. 3, 4. 'When your Letter to me was announced in the public papers, I expected only a pasquinade under a fictitious name, in which I was again to be represented as an advocate for the Church of Rome, because I had promoted the Liturgy of the Church of England. Such representations are perfectly congenial with the spirit of the ancient Puritans ..... But I never heard before, that the members of *your* Church admitted the similarity which was urged by the Puritans; and therefore, as your name was previously unknown to me, I supposed it was nothing more than a mask, to conceal an attack from some other quarter. I have been lately however informed, that you have a real existence; and that, so far from writing in the way of ridicule or banter, you are serious in supposing me a defender of the Church of Rome. I do not indeed perceive that you consider me as altogether a *convert* to your religion; but you claim the honour (if an honour it *is*) of having, in the Margaret Professor of the University of Cambridge, an advocate of those very principles, which the writers of your Church have urged against the Reformation. You suppose that I have abandoned "the vital principle of Protestantism" ... The notion, once entertained by every Protestant, that the Bible *only* is the fountain of religious truth, is now abandoned, as you imagine, by a Divine even of the Established Church.' Distinction between *true* religion and *established* religion (pp. 5—7). For the *truth* of their doctrines churchmen appeal to the Bible (p. 7). In his writings against the Lancasterian system and the Bible Society, Marsh addressed churchmen only, and warned them against a danger to the establishment (pp. 8—11; a note p. 10 on the sale of prayer-books at Cambridge). In arguments with protestant dissenters (pp. 11, 12), or with Romanists (pp. 13, 14) he would appeal to the Bible alone. 'In the interpretation of Scripture, I would analyse every passage with the severity of a *critic*; I would investigate its meaning *unfettered by theological systems*; and the meaning *thus* discovered I would adopt as the *true* meaning.' Marsh never placed the Liturgy on an equality with the Bible (pp. 14—19): 'Unless therefore you are prepared to let the Bible *without Tradition*, as I am to let the Bible *without the Liturgy and Articles*, be the rule for deciding controversies between your Church and mine, you congratulate yourself in vain on the similarity of our opinions. But your Sermon on "the *Inadequacy* of the Bible to be an

exclusive rule of Faith" (though dedicated to *me*,) and your appeal to the *Tradition* of your Church, afford no reason to hope, that you will consent to the decision of our religious differences by the *Bible alone*.' Pp. 19, 20: 'when I denied in the Inquiry, that it was the practice of your Church to distribute the Bible, I assure you, I did not intend to say anything offensive or injurious . . . And though you are much to be commended for your *own* practice of distributing the Bible, it is only an exception to the rule and not the rule itself.' The concession of the Roman Catholic claims will lead to the overthrow of the church establishment (pp. 20—24).

Herb. Marsh, *The Abingdon Letter* etc. 28 March 1814, pp. 21, 22: 'It is well known that about fifteen months ago I had a controversy with the Rev. Peter Gandolphy, on the question, whether I had not imbibed the principles of the *Church of Rome*. The pamphlets, which we had published on that occasion, were re-printed in Jackson's Oxford Journal; Mr Gandolphy's on the 6th, and mine on the 20th of February, 1813. The former was accompanied with remarks from a person who signed himself Peter the Hermit, and who declared that I had evidently *papistical* principles. The latter was re-printed without remarks on the part of the Editor; but in the same paper another attack was made on me by Peter the Hermit. This same Peter had moreover filled *whole columns* in some of the *immediately preceding* numbers of that Journal, in which my opposition to the Bible *Society* was represented as an opposition to the *Bible*. It was hence inferred, that I must be an enemy to all religion; that I would neither read the Bible, nor suffer others to do so; that I was preventing the poor from finding the road to Heaven, from which I wished to exclude them as well as myself.'

A second letter to the Rev. Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in the University of Cambridge; confirming the opinion that the Vital Principle of the Reformation has been lately conceded by him to the Church of Rome. By the Rev. Peter Gandolphy, Priest of the Catholic Church. 1813. [Reprinted in *the Pamphleteer*, 1813, 8vo. II., 397—439. Dated London, March 20th, 1813].

'The polite answer you have published to the CONGRATULATORY LETTER I had the honour of addressing to you, on the subject of your INQUIRY, calls upon me to acknowledge that every line therein exhibits evidence of having been inscribed by the pen of the scholar and the gentleman. I feel moreover rather *compelled* again to obtrude myself upon your attention, because you appear completely to have mistaken the circumstance that occasioned my CONGRATULATORY LETTER to you, and I should be extremely sorry were it believed, that I had imputed to you any sentiment which your own language does not convey to the reader. You seem to think that I was referring to a defence of religion against Dissenters, when I extolled the good sense of those arguments urged by you, in favour of a distribution of the Liturgy.—By no means.—Your SERMON AT ST. PAUL'S, your INQUIRY, your LETTER TO MR. VANSITTART, all clearly proved to me, that you were reasoning with Protestants of the Established Church, and labouring to convince

them, that if they sincerely wished their children to profess the same religion as themselves, . . . they must accompany the distribution of the Bible, with the distribution of the Liturgy. . . . . Nothing was ever more foreign from my thoughts, than to compliment you, for appealing to an authority, whilst arguing with the Dissenter, which the Dissenter does not admit.—I should first endeavour to convince him of the necessity of admitting that authority;—which was my real motive for inscribing to you THE SERMON ON THE INADEQUACY OF THE BIBLE TO BE AN EXCLUSIVE RULE OF FAITH.'

The three orders in the ministry, infant baptism, the observance of Sunday, etc. depend, not on Scripture, but tradition. The position, ascribed by Gandolphy to Marsh, and by him repudiated, viz., 'that true religion cannot be found by the Bible *alone*,' virtually contained in his writings. 'I observe that you are still wavering between the right and the wrong.' Anecdote of an English clergyman, in company with a R. C. priest and a dissenter, who alternately upheld tradition with the priest, and private judgement with the dissenter. 'I certainly think, with many others, that the time is come, when the Church of England must choose between an approximation to the Catholics or the Dissenters.—A middle course is no longer possible, and you must either agree to maintain the Christian Hierarchy by a re-union with the Church of Rome, and a concordatum with the Papal See, grounded upon mutual concessions, or you must be prepared to see the whole religious establishment of this empire absorbed in that overwhelming current which, as you are so well aware, is fast undermining its foundations.'

P. 409: 'Since I had the honour of addressing to you my CONGRATULATORY LETTER, I have had the great satisfaction of perusing your two Courses of Lectures on Divinity. They have fully established in my mind the opinion I had conceived of your extensive reading, your learning, and solid judgement, and this opinion is particularly strengthened by observing these Lectures universally inculcate the necessity of *Tradition*; and I may add, the necessity, by inference, of a supreme defining authority. I conceive, Sir, it is impossible for any Christian, any Theologian, to hear, or peruse your Lectures, and not to feel *discouragement*, if not absolute *dismay*, at the Herculean work your labours have cut out for him. . . . *You* can best tell the difficulties of the course you have run, and the obstacles to be encountered.'

Pp. 410—424 extracts from Marsh's lectures, to the effect (p. 425) that 'every line of the inspired writings, and consequently the sense which the language conveys, *absolutely* rests on the evidence of human criticisms.'

P. 426: 'I have taken the pains, Sir, to number *some* of the authorities and works to which you refer in your two first courses of Lectures, and have computed them at about thirty-seven thousand. Now as truth is one, and error always various, and as any *one* of these authorities may possibly be *right*, I shall only be surprised if your readers do not feel an alarm and anxiety similar to that which, you say, struck

many Protestants when Dr. Mill published his edition of the Greek Testament.' . . . .

Pp. 428, 429: 'Now, Sir, I may possibly be asked, how any thing I have extracted from your Lectures can support the charge I have made against you, of acceding to the Catholic principle of Tradition . . I do not, however, mean to insinuate, that because *your* faith, like *ours*, is built upon Tradition, therefore your faith is not in the word of God. I can easily perceive that when you believe a scriptural sentence to be the word of God, though you only discover this truth by the means of biblical criticisms, your faith will really repose upon the testimony of God. Yet these criticisms will still be the *ground-work* and *rule* of your faith. . . . The true difference, therefore, between your *criticism* and our *tradition*, is, that the former signifies a *report made* and the latter an *evidence received*.'

P. 431: 'God grant that we one day congratulate each other on a *perfect* union and fellowship in religion, for which these common principles so completely dispose us.'

Pp. 432, 433: 'The generous manner in which you have recalled your assertion, which stated that Catholics withhold the sacred Scriptures from the people, will justly intitle you to the esteem of all honorable men, while it has my fullest acknowledgement. I think it really to be regretted, that, in general, men should take such pains to misunderstand each other, instead of exerting themselves to modify and explain their opinions in that way which would admit both harmony and charity. The reproaches which have been cast upon the Catholic Priesthood, for not consenting to what even many prudent Protestants disapprove of, I mean an *indiscriminate* distribution of the Bible, have been both severe and unmerited. . . . In these circulars [of the Bible Societies] I have seen it asserted, that in the dark ages the Papal priesthood had suppressed what never existed, and had prohibited men from reading, who had never known how to use a book.'

Pp. 434—436. Case of a Leeds weaver, who cited Scripture authority for deserting his family.

Pp. 436, 437: 'I can assure you, that although for many years I have had the direction of a flock, consisting of some thousands of souls, I do not recollect that I ever interfered with, or expressed the smallest objection to any individual's practice of reading the Scriptures. Indeed, Sir, the Scriptures lie about in our Catholic families like any other book, for any one to open, and our Missals and Common Prayer books, as you know, are full of Scripture. I can, moreover, inform you, that since writing the last sentence, I have purposely interrupted this postscript to inquire of three other Catholic clergymen (two of whom have superintended large congregations for near forty years, and the third for more than twenty) whether in the course of their ministry they ever interdicted any person from reading the Scriptures. You will not doubt then the word of a clergyman, when I tell you that they all answered in the negative, adding, that in their opinion, there is not a priest living in England, who has ever prohibited any one. Surely

then, I think this broad and open declaration sufficient to shake Protestant prejudice.'

Pp. 437, 438: 'My only motive, Sir, for placing the portrait of the Pope at the head of my CONGRATULATORY LETTER, was to shew to you the point to which your principle would ultimately lead. But when you tell me that this is clear evidence of the external allegiance I bear to his person, I must be allowed to express my surprise, that a Margaret Professor of Divinity, at this time of day, should need common information on the subject. I will not certainly attempt with you to weigh the comparative *goodness* and *utility* of Catholics and Protestants; I rest satisfied with your admission, that we are *good* and *useful* subjects. Yet I will not tamely allow any man to tell me, that I have divided my allegiance between my sovereign and another. Sir, you should have known that Catholics have renounced upon oath the recognition of any temporal authority of the Bishop of Rome in this empire, and consequently, whatever is commonly understood by external allegiance is solemnly disclaimed by us. . . I neither owe the Pontiff, nor will I pay him, the homage of any *external* allegiance. And though I acknowledge in him the spiritual character of Chief Bishop, and Supreme Pastor of Christ's Church, surely that is easily distinguished from the character of a Sovereign, of a Prince, or of a Civil Legislator.'

See (Watt): *A review of Mr. Gandolphy's Letter to Dr. Marsh, and the Reply of the latter; including some dispassionate remarks on the great question, now before the public, of Catholic Emancipation. By Christopher Edward Lefroy, Esq.* 1814. 8vo.

A letter to the Rev. Herbert Marsh, D.D. F.R.S. Margaret Professor of Divinity in the University of Cambridge, in confutation of his opinion, that the DISSENTERS *are aiming at the Subversion of the* RELIGIOUS ESTABLISHMENT *of this Country, in order to possess its Honours and Emoluments, and to establish their own Forms of Worship. By a Protestant Dissenter and a Layman. . .* 1813. Dated Cambridge, March 11, 1813. [Reprinted in *the Pamphleteer*, 1815, 8vo. VI. 295—300].

'In your answer to the Rev. Peter Gandolphy, the Roman-catholic Clergyman, you have imputed certain sentiments to Protestant Dissenters, which they, most assuredly, do not hold. . . . I shall confine myself chiefly to the opinion you entertain, that the Dissenters are aiming at the subversion of the present Ecclesiastical Establishment of this country, in order to make way for their own peculiar forms, and consequently to possess the honours and emoluments which you now enjoy. . . . . In order to come to your conclusion, you appear . . . to confound various parties very distinct from each other—the Protestant Dissenters of the present age, with the Presbyterians in the time of the Commonwealth. . . . It is very evident that you . . . do not understand our principles. . . . The great body of Protestant dissenters . . . . profess the same leading doctrines, and regulate their lives and conduct by the same general precepts, as defined by your Church, in its Articles and Homilies. . . . Thus, you see, we are agreed, in the main, as to the *Truth* of your religion: here we have no controversy with you. The grand difference between us is, as to the Mode, the Forms and

Ceremonies, and to the *Establishment* of your religion. We object to it and dissent from it, upon this ground;—and not to yours only, but to all religious establishments. Can it then be imagined, for a moment, that persons, whose distinguishing religious tenet is the disavowal of all human authority in religion, could ever be tempted to impose their religion on others? .... I sincerely hope and trust you will not impute these reflexions to any bitterness or hostility of Party Spirit—nothing being more the object of my aversion; but that you will merely consider them as a true statement of our principles, which you do not appear to have examined with your usual care and attention. That you have wilfully misrepresented us, I cannot for a moment conceive: your liberality on other occasions absolutely prohibits every suspicion of this kind. You are certainly entitled to every mark of respect for your gentleman-like conduct towards the Dissenters, not only in your Literary capacity, but also as a Townsman and as a Neighbour. I am, Rev. Sir, with every consideration of regard, Yours &c.'

A letter of explanation to the dissenter and layman, who has lately addressed himself to the author on the views of the protestant dissenters: in which the author's opinion, as it was stated by himself, is contrasted with the opinion ascribed to him, and the authorities are produced on which his opinion was founded. By Herbert Marsh, D.D. F.R.S. Margaret professor of divinity in the university of Cambridge. Cambridge: printed by J. Smith, printer to the university; and sold by Deighton, Nicholsons, and Barrett, Cambridge; and Rivingtons, London. 1813. 8vo. pp. 20. [In Trinity Library]. Dated Cambridge 23 Mar. 1813. [Reprinted in *the Pamphleteer*, 1815, 8vo. vi. 301—311].

The gentlemanly and friendly tone of the 'Layman and Dissenter' induces Marsh to reply, being desirous to be set right, especially at the present time, if he has misunderstood the views of the dissenters. A petition from the ministers of the three denominations, Presbyterians, Independents, and Baptists, is before parliament, which prays 'for the repeal of *all* the penal statutes, now in force, whose operation extends to the province of religion.' This petition was voted 2 Febr. 1813 at the library in Red Cross Street, and presented to the lords 4 March. A similar petition had been voted 21 Apr. 1812.

P. 4: 'I have thought it my duty to state, what I conceived would be the effect of the required concessions on our ecclesiastical Establishment. I apprehended, that as well Protestant, as Catholic Dissentients, when their *political* wishes were obtained, and we were all equal citizens of the state, would soon begin to complain of the supposed injustice of *then* withholding from them a proportionate share in the revenues of the Church.'

P. 5: 'But in performing what I considered as my duty to the Church, I carefully endeavoured to abstain from language, which might offend either Catholic or Protestant Dissenters.'

P. 7. The Layman had cited from the postscript to Marsh's Letter to Gandolphy, 'when the making and the administering of the laws in this country shall be equally extended to *all* religious parties, it is

easy to foresee that the honours and emoluments, which are now exclusively enjoyed by the Ministers of the Established Church, but which all parties are equally *desirous* of obtaining, would then be *demanded* by all parties,' and had declared that no such demand would ever be made; Marsh replies, p. 8: 'I think there can be no *offence* in saying, that *Protestant*, as well as Catholic, Dissentients, are desirous of obtaining a share in the emoluments of the Church. I never knew a *Churchman*, who did not think them worth possessing.'

The Layman asserted that protestant dissenters could have no temptation to overturn the established church. P. 11: 'Principles like these [*i.e.* those of Dissent], producing such feelings of soul, are too pure, spiritual, elevated, and refined, to admit such debasement, as to become the creatures of the State, and to be mixed with the selfish plans . . . of worldly policy and aggrandisement.' Marsh replies: 'I am so thoroughly persuaded of your good intentions, that I feel no disposition to examine the strength of your arguments. I will not observe, that the Independents, in the time of Cromwell, had the same *constitution*, the same *unconnected societies*, the same *spiritual feelings*, as you have here described, and yet—that they eagerly sought, and eventually obtained, *the revenues of the Church*.' P. 12: 'I will hope that Churchmen and Dissenters may long continue to preserve the habits of mutual friendship and affection; and that both parties may enjoy uninterrupted repose.'

To shew that he was not alone in anticipating danger from protestant dissenters Marsh cites *Edinb. Rev.* No. 38 p. 455, an authority 'totally free from all prejudices in favour of the Church Establishment,' and *Brit. Rev.* No. 4, pp. 444—447, Dec. 1811, a journal which 'though I do not think it great authority on *all* points, is generally considered as good authority on what relates to the views of the Dissenters. For though it is conducted by Churchmen, it is conducted by that party which has more *intercourse* with the Dissenters, than *other* Churchmen.' That review was alarmed at the junction of the Methodists with the Dissenters. Marsh explains, p. 15, that the Calvinistic Methodists were united with the old Dissenters in *The Protestant Society for the Protection of Religious Liberty*. On 29 July 1812 the royal assent was given to the Religious Worship Act, 'an Act introduced for the express purpose of *satisfying* the Dissenters and Methodists, and which it was *supposed* would induce them to acquiesce, at least for the present.' The same day the Protestant Society resolved, at the New London Tavern, that their efforts 'shall be persevering to obtain the repeal of *every* penal law.'

Pp. 19, 20: 'I have been solely actuated by a sense of duty to that Church, which I am pledged to defend; ... if I have consequently opposed the interest, which appeared inconsistent with the interest of the Church, I have done it without feelings of personal disrespect for those, to whom the former interest attaches. That I have been urged by motives of *self* interest, I am sure you will not suppose: for I have resisted what is promoted by those, who dispense the honours and emoluments of the Church.'

Strictures on some of the publications of the Rev. Herbert Marsh, D.D. intended as a reply to his objections against the British and Foreign Bible Society. By the Rev. Isaac Milner, D.D. F.R.S. dean of Carlisle, and president of Queens' college, Cambridge. London: T. Cadell and W. Davies: J. Hatchard; L. B. Seeley; and Deighton, Cambridge. 1813. 8vo. pp. vii, 419.

The advertisement virtually, though ungraciously, concedes the argument of Marsh's History of Translations. 'I am not anxious to be informed whether this inestimable improvement has been produced by printing new, or reprinting old translations.'

P. 13: 'I was writing these pages in the spring of 1812.'

Part I . . 'The question stated' . . . 'Test of the merits of Dr. Marsh's publications against the Bible Society'. . .

Part II . . . 'Positiveness of the Inquirer. Suppression of Dr. Marsh's Address. Auxiliary Circumstances introduced by the Inquirer. Remarks on the Puritans, with a Comparison of the English Liturgy with the Scotch Service-Book' . . .

Part III. 'The mischiefs arising from the publications of Dr. Marsh.'

Part IV. 'Dr. Marsh's challenge. The error of Dr. Marsh's Hypothesis. A law of nature. Dr. Marsh's Theorem. General observations on the spirit of the Address and the Inquiry. General observations on Dr. Marsh's challenge, and on the study of divinity. Observations on the dean of Carlisle's infirmities.'

Part V. 'An account of the answers already published. The dean of Carlisle's reason for appearing in this controversy . . Personalities. 1. *Use of the term Corrective.* 2. *The Liturgy and Popish Traditions.* 3. *Misrepresentation in respect to the Liturgy, with some remarks on the Liturgy and Articles.* 4. *Misrepresentation concerning Mr Lancaster.* 5. *Calvinism*'. . .

Appendix. 'Dr. Marsh's Address to the Senate . . The dean of Carlisle's speech at the formation of the Cambridge Auxiliary Bible Society.'

A strangely confused, pompous, and hectoring piece, swollen to its vast bulk by perpetual repetition. Milner childishly fondles his titles again and again: p. 41: 'a Doctor of Divinity and President of a College,'. . 'the Dean of Carlisle' (p. 51 and *passim*).

His violence. p. 42: 'I am far from contending that Dr. Marsh has been guilty of deliberate misrepresentation. Perhaps he persuaded himself that the alleged charge was true.' p. 43: 'Will our Inquirer here forgive me, if I insinuate, that those very words may possibly lead the reader to misconceive, that he was not without some suspicion he might then be misrepresenting my meaning?' p. 47: 'a loaded die.' p. 52: 'I trust, I have already sufficiently brushed away these slanderous cobwebs.'

Self-consciousness p. 48. Cacus [Marsh] 'had the art of defending himself by throwing out immense vollies of hot smoke and fume, till at length he was laid hold of and squeezed to death in the arms of Hercules' [*i.e.* Milner].

P. 66. The number of prayer-books printed at Oxford in 8 years since the formation of the Bible Society was 100,000 fewer than in the 8 preceding years; but the increase of prayer-books printed by the King's printer, in the same period, was 235,000 (*Christ. Obs.* Jul. 1812. 466).

Pp. 75—79. 'Suppression of Dr. Marsh's Address.' See also pp. 16, 17, 51, 309, 310.

Pp. 85—118 contain a tedious argument respecting the Puritans in which, among others, Hume and Mrs Macaulay are cited as authorities.

Part III, pp. 127—197, treats of 'Disunion of Churchmen; Irritation of Dissenters in general; the Introduction of the Question of the Repeal of the Test Act; Protestantism represented as of many Sorts; Irritation between the two Bible Societies; Reputation of the Clergy injured; the Introduction of the Question concerning Calvinism; Mischiefs at Cambridge; Presbyterianism; Suspicions excited that many of the Clergy have not a due esteem for the Bible; Dr. Marsh's Allusion to Tracts, Calvinistic Tracts &c. Observations on Tracts in unison or not in unison with the Doctrines of the Established Church.'

Bp. Mansel a supporter of the Bible Society (pp. 168—170). Some tracts of the S.P.C.K. have given great offence (188).

P. 201: 'I leave to Dr. Marsh's friends and admirers the task of answering all questions respecting his knowledge in divinity; for I know no proof either of his skill in what I should call the Science of Divinity, or of his labours to promote it.'

P. 204: 'It is my deliberate judgement that this famed hypothesis, viewed in all its bearings, is one of the most pernicious and dangerous contrivances which ever came from the pen of any churchman pretending to orthodoxy . . . I do not pretend, indeed, to have waded through the minutiæ of all the collateral circumstances which arise in this discussion.' [That is, Dr. Milner condemns Marsh's conclusions without examining his proofs.]

P. 205: 'If this reference of mine, to what I call Dr. Marsh's dangerous hypothesis, should have any effect in putting the clergy and other churchmen, who are members of the Society for promoting Christian Knowledge, on their guard, so as to induce them to ponder well on its real nature, and the obvious consequences connected with it, before they receive it among their collection of tracts for general circulation, I shall think my attention to the subject well bestowed.' There is another reference to this tract containing 'such new arguments for the authenticity of the Gospels, as Dr. Marsh thinks every man must receive who entertains a proper respect for those Gospels' (p. 195).

Milner's lectures on chemistry, and his use of Dr. Black's MS. lectures (224, 225, 236, 238).

Pp. 238, 239: 'Nobody denies that Dr. Marsh has spent much time in translating Michaelis's Introduction to the New Testament, and in endeavouring to appreciate the credit due to various readings, and to determine, in one case, the identity of two manuscripts....Whatever I may do *in future*, I shall not *at present* enter into the discussion of nice points respecting the various readings of manuscripts.'

P. 254: 'Those who know me at all, know, that it would have been more grateful to my temper, and more according to my habits, to have had some good reasoning to encounter, some difficult knots to untie.'

P. 264: 'Dr. Marsh appears to me to lay abundantly too much stress on the niceties of Biblical criticism....I do not think that a minute and accurate investigation of the various readings of manuscripts, or a scientific knowledge of the grounds of preference in settling the very best reading in all cases, ought to be considered as the most important part of divinity. Experience shews, that men may be very knowing in these things, and yet be very poor divines; may spend their lives in the cultivation of this species of knowledge, and yet be neither remarkable for the soundness of their faith in Revelation, their skill in appreciating its doctrines, or their zeal in enforcing them....Now, that our Margaret Professor of Divinity himself cannot have been influenced by any extraordinary zeal for promoting the study of divinity, in that sense of the term according to which, in my judgement, the science of real divinity consists, I collect from these facts. He was chosen the Margaret Professor in 1807. He read six public lectures in the year 1809, and six others in 1810; all of them, after the introductory one, *treated merely on the criticism* of the Bible. We were led to expect that his next lectures would be on the *interpretation of the Bible*. The third branch of them was to relate to the *authenticity* and *credibility* of the Bible.... This may suffice to shew that labouring in verbal criticisms, and labouring to promote the study of the Bible, are not exactly the same thing.'

P. 266: 'If every young student in divinity is first to go through a long course of Biblical criticism,...there is...considerable danger, lest on meeting with numerous and unexpected variations...in many of the readings of the MSS., his mind should become impressed with sceptical surmises and suspicions respecting the truth of the whole book itself.... Dr. Marsh may be assured that some of his greatest admirers have thought him not sufficiently on his guard in this respect.'

P. 267: 'Dr. Marsh perhaps may think, that the preaching and expounding the Word of God, and diligently exhorting the people to an observance of Christian duties, however useful these parochial employments may be, scarcely merit the name of the Study of Divinity. On the other hand, I should not be surprised if some of his opponents...should insinuate to him, that Biblical criticism is a subject on which a person of tolerable attainments and plausible address may, in a little time, and with no great depth of learning, compose a few superficial lectures, extracted from various prefaces, and prolegomena of authors, especially from those of the laborious German writers, which may appear sufficiently specious and imposing to those who are scarcely acquainted with such subjects.' Cf. pp. 268, 269.

In pp. 269—272 Milner sketches out his own plan of theological study, which is superficial in the extreme, Paley's Evidences and Horæ Paulinæ being the only books recommended, beyond the text of the Bible and Prayer-Book, and Milner's history of the 'true' Church.

In pp. 273, 274, he is guilty of the imprudence of putting his theological labours in comparison with Marsh's. 'Many scores of my former pupils are at this day grateful in remembering how indefatigably laborious

I was for many years in teaching the right principles of moral evidence. ... In the continuation of the History of the Church of Christ, I have spent much time in diligent researches into the corruptions of Christianity under the Papal hierarchy....I have long been convinced that a more accurate knowledge of the nature of that Antichrist which is so significantly pointed at in the prophecies, is an essential ingredient in the information of every good divine....Although many of my intimates well know my infirmities to be such that I can seldom trust myself at church or other assembly, without suffering very considerable inconvenience, yet for a great many years I have struggled to preach six, eight, ten, or twelve times in the year at Carlisle, and also four or five times at Queens' College.' This grotesque passage reminds one of Milner's hypocondriac letters to Wilberforce.

Compare Milner's picture of his opponent (pp. 275, 276): 'Never yet have I heard a single person contend that Dr. Marsh was "mighty" in the doctrines of the "Scriptures;" or that he was either skilful or industrious in making men wise unto salvation....In the two or three specimens which I remember of Dr. Marsh's divinity, delivered in the pulpit of St. Mary's, I had to lament what I thought an erroneous conception of a most essential article of our faith, and also a misrepresentation of a divine who is well known to have maintained it with singular zeal and perseverance.'

In pp. 282—285 Milner praises in detail the answers already made to Marsh, and prints extracts from a speech of Tho. Gisborne's in the county Hall Stafford, at a meeting in April 1812.

P. 297: 'We know very well that our Inquirer's pen was ready for issuing electioneering squibs, and discussing corporation and county interests.'

Pp. 307—320 are occupied with an endeavour to justify the statement that Marsh had recommended the Prayer-Book as a *corrective* of the Bible. See p. 313: 'In this way of speaking, there certainly appears to me a great deal too much of Popish sentiment.'

Pp. 329—332. Extract from Rob. Hall's speech against Marsh.

P. 344: 'The printing and publishing of electioneering squibs, though even at the election of a Chancellor of the University.'

P. 361: 'About forty years ago [in 1771; see Cooper's *Annals*, IV. 363; Is. Milner's *Life*, 7; Vaughan's *Life of Robinson*, 38; Walpole's *Last Journals*, I. 8] I was an undergraduate in the University of Cambridge, and belonged to a college of which most of the leading members were then supposed to be far from orthodox in the faith;...I was the only student in my own college who, at the great hazard of every prospect of advantage I had at that time in the world, refused to join in a petition against subscription to the Articles of our Church.'

Milner subscribed, at Marsh's request, to the National Society, being at the same time a subscriber to an improved Lancastrian School at Cambridge (pp. 363—365).

Milner no Calvinist (pp. 369, 370); wrote in favour of universal redemption against Dr. Haweis (pp. 374, 375).

Maltby's proposal to circulate only portions of scripture, and to revise the articles; with J. W. Cunningham's reply (pp. 388, 389).

Milner hoped to bring down the Church History to 1812 (pp. 398, 399).

Milner's speech at Cambridge 12 Dec. 1811 (pp. 408—419) is chiefly occupied with Marsh's Address; 'Your Lordship has heard that this measure originated in the zeal and activity of a number of ingenuous undergraduates, who discovered a great desire to see instituted in this place an Auxiliary Bible Society. The very moment I heard of their design, I saw the danger that must arise, if such a plan and its execution should remain in their hands....The first [point] respects these ingenuous youths themselves: I do affirm, that nothing could exceed the modesty of their deportment and the moderation exemplified in their whole conduct....There were many circumstances which called loudly on me to be most particularly careful to give no ground whatever for its being said,...that one Head of a College, secretly or openly, directly or indirectly, had been active in encouraging seditious and turbulent spirits.... There exists not among the undergraduates at this moment any thing like an improper combination' (pp. 410, 411).

It is impossible to describe Milner's *Strictures* more truly to the life, than Marsh has done (*Reply*, App. p. 29): 'I will propose the question, whether a probable Hypothesis may not be formed, to account for the wonderful phænomena exhibited in *Dr. Milner's book*. They are effects, which different philosophers might ascribe to different causes: but the rules of Sir Isaac Newton may serve to direct our choice. In controversial writings, we are frequently gratified with the effects of *good manners, good temper, candour towards an adversary, and mildness in the support of the author's own opinion:* whereas we are sometimes disgusted with *coarse manners, a malignant temper, self-conceit, a spirit of intolerance, and a thirst of revenge.* The appellation of *vera causa* belongs equally to *both* classes. But when we have to choose among *various* existing causes, Sir Isaac Newton informs us, that those only can be adopted, quæ phænomenis explicandis *sufficiunt*.'

A sermon preached before the university of Cambridge on the commencement Sunday, July 4, 1813. *By Herbert Marsh, D.D. F.R.S. Margaret professor of divinity.* Cambridge: printed by J. Smith, printer to the university; and sold by Deightons, Nicholsons, and Barrett, Cambridge; and F. C. and J. Rivington, London. 1813. 8vo. pp. 18.

On the back the *Lectures*, part 3, are advertised as lately published.

On John 13, 35. Religious charity not to be confounded with religious indifference. A highly characteristic piece.

P. 12 seq. 'It is our *duty* to promote what we believe to be the *truth;* and it is equally our duty to oppose what we believe to be *falsehood*. It is moreover a duty, which we owe to *ourselves*, when we are unjustly accused, to *repel* the accusation.... When we are unjustly accused, we may *deny*, we may *confute* the charge: and, if it is an *opprobrious* charge, we are at liberty to state it undisguised, however unamiable the accuser may appear in the statement.'

P. 16 seq.: 'If...we are *ministers* of an establishment,...we are *doubly* bound to devote ourselves to its defence, whatever *personal* inconvenience we may sustain....If we fight under the banners of one party, while we are

receiving the pay of another, the very persons, whose cause we promote, will approve indeed the *measures*, but will secretly despise the *man*.'

P. 17 seq.: 'The *present* age is indeed an age, which differs from all, that has been described in the annals of the Church. Our virtues expand and contract upon new and wonderful principles. Men suppose themselves candid, when they are forsaking their friends; they suppose themselves liberal, when they are betraying their trust; and suppose themselves philanthropists, when they hate what it is their duty to love.'

A reply to the strictures of the Rev. Isaac Milner, D.D. dean of Carlisle, etc. By Herbert Marsh.... Cambridge, printed by James Hodson. And sold by Deightons, Nicholsons, and Barrett, Cambridge; and Rivingtons, London. 1813. 8vo. pp. iv. 141, and appendix, pp. 29. Dated Cambridge 20 Aug. 1813.

Introduction pp. 1—9. 'Of the controversy on the Bible Society I took formal leave in May 1812, and nothing would have induced me to write again on that now exhausted subject, if I had not been compelled by the most extraordinary piece of controversial Divinity which ever issued from the press.'

From the time of the formation of the Bible Society, Marsh lamented that Churchmen should promote it, rather than the S. P. C. K., but remained silent in the controversy, 'till the end of November 1811, when preparations were making for the formation of an Auxiliary Society in Cambridge.... I thought it my duty, as Professor of Divinity, to print an Address to the University Senate, in which I stated my sentiments on the two Societies, in a manner as little offensive as possible to those, whose opinions I opposed.' It was imprudent to oppose a Society patronized by the prime minister; it was not only a personal sacrifice, but adversaries were emboldened to load the author of the Address with indignity; all agreeing in justifying the non-distribution of the prayer-book with the Bible. This led to the 'Inquiry' and the History of Scripture Translations; the latter still unanswered; the former answered by many writers, of whom Vansittart was 'in all respects the most *deserving* of a reply. And with my letter to Mr. Vansittart,...in May 1812, I took leave of the controversy after a combat of six months.... I had the satisfaction of seeing the good effects of the Inquiry in a rapid increase of the distribution of the Prayer-Book.'

'I little expected in April, 1813, that Dr. Milner would *renew* the controversy by the publication of an 8vo. volume containing more than 400 pages. ...My literary character must materially have suffered, had I been silent.' It was impossible to reply at once, because Milner's Strictures came out 'a few days before he knew my public Lectures would commence.'

In both of Milner's mathematical criticisms, that relating to Marsh's Theorem, and that relating to Newton's *Vera Causa*, he is mistaken. 'There is one consolation, however, which we may derive from his mistakes. We have been long lamenting, that he has never favoured us with a single mathematical Lecture, since his appointment to the Lucasian Professorship in 1798. But now our lamentation will cease.'

'There is one Chapter of his Strictures, which is entitled the Dean of Carlisle's Infirmities.... But however consistent it may be with the elegant

feelings of Dr. Milner to inform the public of his "*powerful medicines*," he should not have forgotten, that he had previously compared himself with *Hercules*, in whose arms his adversary was "*squeezed to death.*" Now we read of Hercules in the cradle strangling serpents; we read of Hercules and his twelve labours; we read of Hercules at the court of Omphale; but Hercules, *in a course of physic*, is a scene, which neither poet nor painter, before Dr. Milner, had ever attempted to describe.... I shall leave the public to judge of Dr. Milner's urbanity, in the treatment of his opponent, who is a brother Professor in the same University. For myself I make no complaint; for it would be unreasonable to expect, what it is impossible to find. Nor am I anxious to know the kind of company, in which Dr. Milner (if it is not an ingenious fiction) has so frequently heard it asked,—Who, and what is Dr. Marsh? Perhaps it would be fair on such an occasion to make a retort. But I will not mortify Dr. Milner even by pretending to have frequented company, where it was *necessary* to ask, Who and what is Dr. Milner? But as no one has hitherto attempted to account for the opinion entertained by many of his friends, that he is a very *powerful* writer, I will endeavour to account for it in a few words. He is always powerful in his *manner;* not often powerful in his *matter;* and less often judicious in its *application*. But manner is confounded with matter, and rudeness with skill; whence the motions of unwieldiness are mistaken for motions of strength.'

'PART I. General defence of the Inquiry. Chapter I. The "Inquiry into the consequences of neglecting to give the prayer-book with the Bible," founded on the *fact*, that the non-distribution of the prayer-book with the Bible was then *justified* by the church-advocates of the Bible Society' (pp. 10—13). 'The writings, which *followed* the publication of the Inquiry, though full of invective against the author, held a very different language, in respect to the distribution of the Prayer-Book, from the speeches and writings, which immediately *preceded* the publication of it. And the establishment of a supplementary Society within a few months afterwards, for the purpose of an *increased* distribution of Prayer-Books, on the part of the Church-members of the Bible Society, was an open acknowledgement on their parts, not only that I had acted wisely, in pleading for an increased distribution of the Prayer-Book, but that I had not pleaded in vain.'

'Chapter II. Proof of the *fact*, that when the Inquiry was published, the church-advocates of the Bible Society *justified* the non-distribution of the prayer-book with the Bible' (pp. 13—17). 'In the interval, which elapsed between the publication of my Address to the Senate, in November, 1811, and the publication of the Inquiry, at the end of January, 1812, the examples were almost innumerable, in which Churchmen themselves condemned the position maintained in the Address..... Mr. Vansittart's Letter ...was re-printed in newspapers, magazines, reviews, hand-bills, &c. and circulated with an almost incredible assiduity throughout the kingdom. In the Christian Observer (the very oracle of the Church-Advocates of the Bible Society) it was re-printed in the number for December, 1811, with the observation that "it gives a conclusive answer to *every* thing" in my Address. It was re-printed, with my Address, in Professor Farish's Report of the Speeches made at the Auxiliary Meeting in Cambridge, on the 12th

December, 1811; which Report was in the press at the same time with my Inquiry.'

'Chapter III. Further proof of the *fact* from Dr. Milner's own speech at the town-hall, in Cambridge, on Dec. 12, 1811. With remarks on his present attempt to vindicate his application of the terms *tradition* and *corrective* to the prayer-book' (pp. 18—24). He said 'I would not represent the distribution of the Bible alone, as a thing that cannot be done with safety, unless accompanied with the Corrective of a Prayer-Book;' and also applied the term Tradition to the Prayer-Book.

'Chapter IV. Weakness of Dr. Milner's effort to evade the fact' (pp. 25—33). Milner said that Marsh had confounded the Society in i s corporate capacity, which could not distribute Prayer-books, with the individual members, who were free to do so. Marsh retorts (p. 29): 'The omission of the Prayer-Book, when the Bible was distributed, they did not *acknowledge* as a defect. The circumstance, that their Society confined its distribution to the Bible, was so far from being considered as a matter, which required a *remedy*, that it was represented as constituting the peculiar *excellence* of the Society. It was considered as its chief virtue, that it did not associate "human frailty" with "divine wisdom."... To require *more* than the Bible was represented as downright Popery.' P. 31: 'Throughout the whole of his speech not a syllable was said about *individuals* supplying what the Society withheld.'

'Chapter V. Artfulness of the attempt to get rid of the *fact* by the means of substitution' (pp. 34—42).

P. 35: 'The FACT, on which the Inquiry was founded, has been clearly stated ..., namely, that the Church-Advocates of the Bible Society *justified* the non-distribution of the Bible with the Prayer-Book. It was this act of *justifying* the omission, and not the *omission* itself, which constituted the FACT in question.' Simeon, followed by Milner and many others, substituted the latter for the former.

P. 37: 'with the politeness of a true gentleman he [Simeon] says to me "no one but yourself has had the *hardihood* to affirm the existence of such a FACT, and much less to *assume* it without a shadow of truth."'

'Chapter VI. Whether the *practice*, of distributing the prayer-book with the Bible among the poor of the establishment, *did* generally prevail during the eight years, which elapsed between the formation of the Bible Society and the publication of the Inquiry' (pp. 42—52). Pp. 43, 44: 'A short time before the anniversary of the Bible Society, on the 6th of May, 1812, a Prospectus was distributed for the purpose of forming a *Supplementary* Society, which Society actually *was* formed on the 20th of the same month at the Free Masons' Tavern, where the members of the Bible Society had met on the 6th. The title of the Prospectus was as follows: "Reasons for establishing at the present time a Prayer-Book and Homily Society, for the sole purpose of distributing gratis and circulating at reduced prices the Prayer-Book and Homilies of the United Church of England and Ireland." ... No one had ever thought of a Supplementary Society in aid of the *Prayer-Book*, till after the *Inquiry* was published; but ..... only *three months* had elapsed from the time of its publication, when measures were

taken to remedy the defect, of which I complained, by a *supplementary* Society. I mention this circumstance to the honour of those, who set it on foot, among whom Mr. Wilberforce himself, as I well know, took an active part."

P. 45: 'We have here [in the first paragraph of the Prospectus] an unequivocal admission that the circulation of the Prayer-Book was "hitherto only *partially* accomplished:" and the *constitution* of the Bible Society is assigned as a *reason* for it.' Pp. 51, 52: 'While the number of *Bibles* was very rapidly *increasing* in the period between the beginning of 1804 and the end of 1811, we have seen, *first*, that the number of Prayer-Books printed by the two Universities, was an hundred and forty thousand less, than during the eight years which *preceded* 1804; *secondly*, that during the same period (1804—1811) the King's Printers, Messrs. Eyre and Strahan, printed *no Prayer-Books* whatever; and *thirdly*, that the Prayer-Books, printed for Mr. Reeves, if we except a single edition, were neither of that description, which persons *in general* buy for gratuitous distribution, nor' etc.

'Chapter VII. On the *tendency* of the Bible Society to make the churchmembers of it inattentive to the distribution of the prayer-book' (pp. 53—56).

'Chapter VIII. Effects produced by the Inquiry on the distribution of the prayer-book' (pp. 56—58). Alteration in the tone of the persons who had condemned the Address; institution of the Prayer-Book Society; increase in the number of prayer-books since the publication of the Inquiry.

'PART II. Defence of the Inquiry, in reference to particular points, with remarks on various subjects connected with it. Chapter I. Falsity of the assertion, that the Inquiry imputed a disregard of the Liturgy to churchmen in general, who were members of the Bible Society' (pp. 59—64).

'Chapter II. Absurdity and malice of the attempt to represent an opposition to the Bible *Society*, as implying an opposition to the *Bible*, with an explanation of the *challenge* on this subject' (pp. 64—70).

Pp. 64, 65: 'A few days after the publication of my Address to the Senate, a handbill with a superscription *alluding to that Address* was very extensively circulated both in the University and in the Town of Cambridge, containing the following passage: "And yet to these Societies there are they, who *dare* to object. I say *dare*, because circulated as the New Testament has been described to be, without...comment, they who oppose *them*, oppose the circulation of *the word of God*, as originally delivered forth, and would have probably opposed *our Saviour Himself*, had they lived in His time." I was totally ignorant of the persons, who were concerned in the *distribution* of this handbill: but when it is considered that this handbill, containing so gross a charge against a Professor of Divinity, was delivered to almost every student in the University, every one must allow it to have been one of the most indecent measures, to which the promoters of the Bible Society ever had recourse. When I published the Inquiry, I took *notice* of this handbill; and in order to repel the insinuation, that an opposition to the Bible *Society* implied an opposition to the *Bible*, I appealed to my unremitted exertions to promote the *study* of

the Bible. And, in reference to the authors and promoters of such unjust insinuations, I said at p. 9, "I challenge my *opponents* to declare, whether *they* have laboured harder, than I have done, to promote the *study* of it." In this challenge I boasted of nothing but my *industry*, of which a man may boast without much vanity: but it was sufficient to repel the charge of my opponents.'

Milner declared his avowed object to be to lessen the weight of Dr. Marsh's authority.

P. 67: 'Whatever exertions may have been made in favour of the *ancient* Bible Society, the Society for promoting Christian Knowledge; whatever exertions may have been made to promote Diocesan Committees, in aid of the parent institution; whatever number of Bibles may have been distributed individually, yet unless they have been made to pass through the channel of the *modern* Society, the donor is represented as an *enemy* to the distribution of the Bible. I do not pretend to inquire, how many Bibles Dr. Milner has distributed to the poor of Cambridge: but, if the number of Bibles, which have issued from my *own* house during the last five years, were compared with the number, which have issued from Queens' Lodge during the same period, I should not be afraid of the comparison. Yet so successful have been the endeavours of my opponents to represent me as *inimical* to the distribution of the Bible, that I have been exposed to the grossest abuse, as if I really wished to *prevent* the poor being provided with Bibles.'

Pp. 67, 68. Extract from the Abingdon letter. [See below, p. 862].

Pp. 69, 70: 'This Letter is not only remarkable for its bigotry and intolerance, but is of so *menacing* a character, as to excite apprehensions even for *personal* safety. That the writer of it would tie the Margaret Professor to the stake, if he had the *power* to do so, can hardly admit a doubt; though Dr. Milner informs me in his strictures (p. 124) that I am in no danger of *martyrdom*. I believe, that he himself would be satisfied with the sacrifice of my *reputation*, which it is the avowed object of his Strictures to effect. But when I consider the thousands, and tens of thousands of bitter adversaries, which I have excited by contending for the distribution of *both* Bible and Prayer-Book, when I consider the torrents of *abuse* which to this very day continue to be poured on me, when I consider the spirit of *revenge*, with which my adversaries are inflamed, and further contemplate the growing *power* of my adversaries, which grows with the growth of the Bible Society, I begin to doubt, whether the sacrifice of my character is the *only* sacrifice, which I shall be required to make. [*Footnote.* On the same day, on which I wrote this Chapter, I received a Letter from a person who signs himself James Walhouse, dated Leamington Hotel, July 30, 1813, with a printed speech, which he had delivered at a meeting of the Bible Society of the county of Stafford, June 30, 1813. As there is nothing new in his abuse of the Margaret Professor, except that he compares me with Margaret Nicholson attacking the King, I will merely quote his arguments against the distribution of the Prayer-Book with the Bible...] I must not however conclude this Chapter without adding, in justice to a very respectable and learned body of Protestant Dissenters, whose missionaries have contributed the greatest part of those

biblical translations, which parade in the list of the Bible Society, that this respectable and learned body, so far from being offended at my publications on the Bible Society, has presented me with a very valuable token of their esteem, for the publication of that very book, which Dr. Milner has chosen to pass over in silence, I mean the History of Scripture Translations, in which justice is rendered to the biblical labours of the Baptist Missionaries at Serampore.'

'Chapter III. Imputation of Popery' (pp. 70—73).

Pp. 70—72: 'It is well known, that the speeches and writings, which followed the Address to the Senate, teemed with accusations of Popery against the author of it....Instructed and prompted by these accusations, Mr. Gandolphy, a Clergyman of the Church of Rome, and who would probably not object to have the Margaret Professor for his coadjutor, has publicly claimed me, as an advocate of the Church of Rome. I have therefore explained to him, that our *Liturgy*, notwithstanding *Dr. Milner's* comparison, has not a shadow of similarity with *Romish Tradition*.... I understand, however, that Mr. Gandolphy has published another Letter, in which he still claims me as his own: and therefore, as I have nothing to add, yet cannot *prevent* the claim, if he *chooses* to make it, I must content myself with the reflexion, that no man can intend to give *offence* by considering others like *himself*. But the *Protestant* Dr. Milner certainly *does* mean to give offence, when he imputes Popery to a *Protestant Professor*....But I have the consolation to add, that, if I *am* a Papist, I am a Papist in company with *Dr. Milner*. "I predict (says he) what may perhaps *surprise* Dr. Marsh, that nothing will more endanger our ecclesiastical establishment, than the neglect of our invaluable Liturgy." Now, as Dr. Milner *himself expects*, that this declaration will surprise me, I acknowledge, when I compare it with his Speech on the 12th of December 1811, that it really *does* surprise me. For it contains the same *popish* doctrine, which I advanced in the Address, and in the Inquiry.'

'Chapter IV. On Calvinism, as connected with the Inquiry' (pp. 74—99).

P. 75: 'Now the *prejudices*, of which Dr. Milner complains, I am so far from wishing to conceal, that I own I possess them to the utmost possible extent; my opinions are as decidedly anti-calvinistic, on the subject of predestination and grace, as it is possible for opinions to be. But though I have "strong prejudices against Calvinistic *tenets*," I am not conscious of any hostile feelings to the *persons*, who maintain them...A mere difference of *opinion*, however great that difference might be, would never have the slightest effect in diminishing my *regard* for another, if he were otherwise entitled to my regard. We cannot *command* our opinions; they are the result of *reflexion*; and, if any man should inform me, that after mature deliberation he felt himself compelled to adopt the doctrine of *absolute* election and reprobation, I should have no less *respect* for him than before, though I should *lament* his decision, on account of its dreadful consequences.' Pp. 76—96. The liturgy opposed to Calvinism. Pp. 96—99. Laud not responsible for the Scotch Communion Service. 'Let it not be inferred, that because I defend Archbishop Laud against this unjust imputation, I therefore approve of the prosecutions, which he carried on in the

High Commission and Star Chamber. Intolerance, whether in a Calvinist or in [an] Anti-calvinist, is equally reprehensible. But it was Laud's misfortune to live in an age, when the royal prerogative went as far into one extreme, as the licentious fanaticism of the Puritans into the other.'

'Chapter v. The same subject continued; with reference to the Society for promoting Christian Knowledge; to Anti-Calvinistic tracts; and to the author's Anti-Calvinistic Sermons' (pp. 100—120). The S.P.C.K. a Church of England society; the B. and F.B.S. not. Some of the S.P.C.K. tracts offend Calvinists. On Marsh's sermons see pp. 776—778.

'Chapter vi. Reply to Dr Milner's remarks on the National Society' (pp. 121—125). The S.P.C.K. and National Society church societies; 'the Lancasterian Institution and the Bible Society are both of them founded on the *same levelling principle*.' Milner's subscription to the National Society, and vote for the grace for a grant of £500 in aid of its funds. 'He need not have declared, that "Dr. Milner has no pretensions to the honour of Dr. Marsh's friendship:" for Dr. Marsh has never *claimed* it. He adds that "he never visited Dr. Marsh so much as once in his life." Here he is mistaken. He called at my house about two years ago, when we had a long conversation, not on religion, a subject on which we have *never* conversed, but on the subject of the *Cambridge Canal*.' Sp. Perceval. though he lamented Marsh's opposition to the Bible Society, gave credit to the excellence of his motives.

'Chapter vii. On Dr. Milner's representation of himself and his adversary' (pp. 126—132).

Pp. 126—129: 'While Dr. Milner represents his adversary as a person of *restless disposition* and fond of *controversy*, he represents himself as "one who is *averse* to controversy," and "of *peaceable* habits." Only *once* in his life, the present excepted, has Dr. Milner, according to his *own* account, been engaged in controversy: and *then* he was engaged with a *Calvinist*. What a *wicked* Calvinist it must have been to engage Dr. Milner! But does Dr. Milner really imagine, that we have *forgotten* his attack on two celebrated *Anti*-Calvinists, William and Thomas Ludlam! His *vanity*, if nothing else, might have induced him to suppose, that we had read his "Biographical Preface to his brother Joseph's Posthumous Sermons." And whoever *has* read this Biographical Preface must know, that it contains a very violent and unjustifiable attack on the Ludlams. Does Dr. Milner further imagine that no one has ever seen the Reply entitled, "Remarks upon the scurrilous reflexions cast upon Mr. W. and T. Ludlam by Dr. Milner"? . . . it has obtained a *permanent* place in the second volume of the "Essays, scriptural, moral, and logical, by W. and T. Ludlam." . . . . I am likewise in possession of some *minor* controversial writings of Dr. Milner published within these four years, with his own name to them. It is true, that they are not on *theological* subjects: but they contain very highly wrought controversy, indeed so much so, that unless Dr. Milner himself had informed us of his "*peaceable* habits," no man on earth would have believed that he *had* them. Nor is his *renewal* of the controversy on the Bible Society, a year after I had publicly *withdrawn* from it, and at a time when the Society had acquired such vigour as not to *need* support, a very *convincing* proof of his "peaceable habits." . . . How-

ever he has done the business so effectually at last; he has given his adversary such a *coup de grâce;* that he has formally announced his intention of not writing against me any more. "If Dr. Marsh, as is said, has really a passion for controversy, he has before him, I suppose, a prospect of considerable gratification. I think proper however to warn him, not to expect from me any further contribution toward his enjoyments of this kind." But will not Dr. Milner indulge me with a few remarks on this Reply, either in the British Review, or in the Christian Observer?'

Pp. 130, 131: 'Nor was I actuated in the *present* controversy by any other motive, than a desire to promote the welfare of the *Church*. . . . Dr. Milner indeed can discover nothing but *interested* motives; in *his* opinion, I have manifested a spirit, which is "perfectly consistent with *worldly* views:" and he thinks, that these "worldly views" have had greater influence, than a love for the Bible and Prayer-Book. Now there is nothing but a union of malice and folly, which could enable a man to discover an *interested* motive, when I *oppose* what is patronised by those, who dispense the honours and emoluments of the Church.'

'Chapter VIII. Mischiefs at Cambridge' (pp. 133—141).

Pp. 133—135. 'This is the title of one of Dr. Milner's Chapters, in which his object is manifestly to *make* mischief, and to excite personal enmity between those, who had better be friends. But, as the evil would only be increased by an analysis of this Chapter, I shall substitute an inquiry of a different kind. And since Dr. Milner has informed the public of the mischief done at Cambridge by the Margaret Professor, I may without reproach inquire into the mischief, which has been done by the Dean of Carlisle. But the inquiry shall be conducted only on *public* grounds.

'In the first place then, I ask Dr. Milner, whether every party does not receive an accession of strength, as often as that party is *embodied*. Now to call a County Meeting for the purpose of forming an Auxiliary Bible Society is *to embody the Dissenters;* for the Dissenters are universally members of it. I beg to be understood, that I have no feelings of hostility to the Dissenters; and that for many of them whom I know, I have the greatest personal respect. Nor do I believe, that the Dissenters *in general*, though I have been violently attacked by *some*, have any feelings of hostility to *me*. They have sufficient good sense, and sufficient candour, to distinguish between an honest defence of the established church, unaccompanied with enmity towards those who dissent from it, and the exercise of intolerance and persecution. They know, that I am doing my *duty*, when I defend the church; and they do not respect me the *less* for it. That they are better pleased with Dr. Milner's *measures*, I have no doubt: for all men must rejoice at the promotion of their own *interest*. But I have reason to think that, *in general*, they have not more respect for the *person* of Dr. Milner, than they have for the person of the Margaret Professor. This is not mere conjecture: I speak from actual intercourse with some of the most *distinguished* among the Dissenters: and Dr. Milner perhaps will be surprised to hear, that I was the first person in Cambridge, to whom intelligence was sent of the dreadful fire at Serampore. I was the first person in Cambridge, who received, last summer, a copy of Dr. Marshman's Letter to Dr. Ryland; and I communicated it to Mr. Fuller. It was sent,

no doubt, in the expectation that I should contribute toward the repairing of the loss, which I did. And all this happened after my publications on the Bible Society, which, according to Dr. Milner, should induce every dissenter to *hate* me.'

Pp. 137, 138: 'A man, who wishes for nothing else than to give *Bibles to the poor*, will never be *exasperated* with his neighbour, because he chooses to give *his* Bibles in a different way. But, when a man is thwarted in his endeavours to extend his *power and influence*, the passions, which piety would have stifled, burst forth into a flame.'

Pp. 139, 140: 'Was not this mischief still further increased by introducing a Society, which *levels* all ranks, into a place, where a *distinction* of ranks is of the greatest importance? Did not the Heads of Houses, with the exception of two or three beside Dr. Milner, *disapprove* of it? . . . It is not one of the least of the evils of the Bible Society, that it takes the concerns of religion out of the hands of the established clergy.'

Pp. 141: 'I have now given an answer to every thing important in Dr. Milner's book: and I hope it will be the last time, that I shall have occasion to write about the Bible Society. I have written at present for the purpose of *self defence* . . . I have long since abandoned the thought of opposing the Bible Society. When an institution is supported with all the fervour of religious enthusiasm, and is aided by the weight of such powerful *additional* causes, an attempt to *oppose* it is like attempting to oppose a torrent of burning lava, that issues from Etna or Vesuvius. Even this answer to Dr. Milner, in *my own defence*, is a work of dubious enterprise. I stand opposed, not only to Dr. Milner, and all the *minor* advocates of the Society; I stand opposed to almost every periodical publication, from the Edinburgh Review down to the Christian Observer; to say nothing of the Evangelical Magazine, and the other broods of methodism, which are hatched at the expiration of every month, and peck by instinct at the Margaret Professor.'

'Appendix. Section I. The Principle, on which the Theorem was founded, for determining the Identity of Manuscripts, defended against the objections of Dr. Milner; and his *own* Principle of Computation proved to be a false one' (pp. 3—20. See above pp. 757, 758).

'Section II. Dr. Milner's extraordinary Mistake about the Meaning of Sir Isaac Newton's *Vera Causa*; and his consequent false Application of it to the Hypothesis on the three first Gospels' (pp. 21—29. See above p. 747 seq.).

Compare a very tedious letter from Milner to Abp. Chas. Manners Sutton, 6 Febr. 1813, sent with the *Strictures* (Milner's *Life*, 529—537). Miss Milner tells us (p. 557) that the *Strictures* are 'so deep and argumentative as, in many parts, to tax the highest powers even of the most sagacious and profound thinkers.' *Ibid.* 557, 558: 'In my quotations, &c. from Dr. Milner's *Strictures*, I have used a copy corrected by himself, and enriched with many marginal annotations and additions . . . He refrained from publishing any rejoinder to the Reply of the Margaret Professor. Dr. Milner did not come to this determination without serious consideration. He indeed, at once, and on principle, resolved not to resume his pen till all exasperated feeling, on both sides, should be allayed; but he deliberately

weighed the arguments for or against a second publication; and even drew up a paper on the subject, headed *Pros* and *Cons*, in which those arguments are succinctly stated, and their value estimated. The *Pros* so far prevailed, that he actually wrote an elaborate treatise, rectifying what he considered the misrepresentations of Dr. Marsh concerning the doctrines of the English and Scotch Churches, their points of difference, Calvinism, &c., &c., and likewise exposing certain errors of his opponent of a philosophical and mathematical nature. The whole work, as it now exists among his papers, is of the highest value; and will possess permanent interest, when the particular controversy, which was the immediate occasion of it, shall be forgotten.'

Herb. Marsh, *Comparative View*, ed. 2, pp. 286—289: 'In the Charge delivered to the Clergy of his Diocese in September 1813, and printed at their request, he [Bp. Thomas Burgess] informed them, that I maintained a principle of an "*anti-Protestant* complexion:" and this merely because I had published "An Inquiry into the consequences of neglecting to give the Prayer-Book with the Bible." But his Lordship should have been *thankful* for a publication, which greatly contributed to promote the distribution of the Prayer-Book, at a period when there was imminent danger of its being neglected, from the *false-application* of the maxim, that the Bible, and the Bible only, is the religion of the Protestant. That insinuations of popery were urged in the heat of the controversy, or in the vehemence of auxiliary declamations, affords less matter of surprise. But that a grave and learned *Bishop* should deliberately inform his Clergy, that a Professor of Divinity in the University of Cambridge entertained principles of an "*anti-Protestant* complexion," because he argued for the distribution of that book, which *distinguishes* the Churchman, must really excite astonishment. Do we cease to be *Protestants*, because we are *Churchmen?* . . . the British and Foreign Bible Society, a subject, which his Lordship could not refrain from introducing into his Letter to the Bishop of Durham on the *Pelasgi and Æolic Digamma*. I have long ceased to argue about that Society . . . . Though I could easily have confuted his Lordship's accusation, I purposely abstained from it, as I thought that there was already dissension enough in the Church. The Bishop of St. David's may argue as much as he pleases about the Pelasgi and the Æolic Digamma. Our controversies on *that* subject can do no harm to the Church. But it is not a matter of indifference to the Church, when two writers who are equally attached to it, and equally zealous for its welfare, are opposed to each other in the concerns of the Church. I wished therefore to *avoid* a controversy with the Bishop of St. David's on theological subjects. But *forbearance* has been mistaken by his Lordship for *imbecility;* and he has *renewed* his accusation, because it was not answered at first. With respect however to the charge of popery, as applied to the explanation of the passage in question [Matt. xvi. 18], I am contented to share it in company with the most distinguished among the English Divines who have commented on this passage.'

Burgess again assailed Marsh in 1821 (to whom he bore a grudge because of their different views of the authenticity of 1 John v. 7), in his 'Vindication of Bishop Cleaver's Edition of the Decretum Lacedæmoniorum contra Timotheum.' He naturally questioned the prominence given by Marsh to critical theology (See *Christian Observer*, 1822, pp. 136—138).

Dr. Marsh's fact; or, a congratulatory address to the church-members of the British and Foreign Bible Society. By the Rev. Charles Simeon, M.A. Fellow of King's college, Cambridge. Cambridge, printed by James Hodson. Sold by Hatchard, Piccadilly; also by Cadell and Davies, Strand, London; and Deightons, and Nicholsons, Cambridge. 1813. Price one shilling. 8vo. pp. 30.

The congratulation is on the close of 'the Marshian controversy.' The two points on which Simeon thought that the whole controversy turned (p. 4) were; 'first, The supposed obnoxious principles of the Clerical members of the British and Foreign Bible Society respecting Calvinism; and secondly, Their want of attachment to the Liturgy of their own Church.' As respects 1 (p. 5) 'the sentiments of the great majority of them accord with mine.' P. 21: 'The complete acknowledgement of the doctrine of *Justification by Faith alone*, is one of singular importance.' Pp. 28, 29: 'Of all men he certainly has most promoted the distribution of the Prayer-Book amongst the poor: and therefore, though they have not much reason to thank him for their Bibles, they are indebted to him for having more Prayer-Books dispersed among them than they would otherwise have had. I am willing too to ascribe to him the establishment of the Prayer-Book and Homily Society.... However, though Dr. Marsh has mistaken the reasons of forming this society, he certainly has, not intentionally indeed, but by accident, been the occasion of its establishment. As to promoting the distribution of Bibles, I doubt if there be any man who can vie with Dr. Marsh in any degree. If he had not opposed the establishment of the Bible Society, thousands, and tens of thousands, of persons, would never have looked at all into the subject.'

A letter to the Rev. Charles Simeon, M.A. in answer to his Pretended Congratulatory Address, *in confutation of his various mis-statements, and in vindication of the efficacy ascribed by our church to the sacrament of baptism. With a postscript on the authenticity of the Abingdon Letter. By Herbert Marsh, D.D. F.R.S. Margaret professor of divinity in Cambridge.* Cambridge, printed by James Hodson, and sold by Deightons, Nicholsons, and Barrett, Cambridge; and Rivingtons, London. 1813. Price one shilling. 8vo. pp. 39. Dated Cambridge, 13th November, 1813.

P. 3: 'I should have left your pamphlet undisturbed to perform the office for which it was intended, preparatory to the approaching auxiliary meeting, if my duty, as Professor of Divinity, had not compelled me to notice some passages, in which the Sacrament of Baptism is treated with an unbecoming levity.' P. 7: 'if it *were* necessary to call in the aid of christian charity, I should not apply to Mr. Simeon; for charity, as St. Paul informs us, is a virtue "which is not *puffed up*."' P. 9: 'In this very place we have a subsidiary Society [P.C.K.], where the Bishop of the Diocese presides over his Clergy, though our meetings are not distinguished by popular harangues. And indeed, Sir, the harangues which are heard at your auxiliary meetings, are highly improper in a University. They inflame the passions and create disorder; they keep alive indeed the party spirit of your leaders, but they are inconsistent with the dignity and the decorum, which becomes a meeting, where members of the University act so conspicuous a part.' P. 9 Marsh denies Simeon's statement, repeated

(p. 10) in the pulpit of Trinity church, that he made Baptism, Justification, and Sanctification, one and the same thing; and enters into the question of the effect of the sacrament, rebuking Simeon's frivolous pleasantry (21 seq.) respecting baptism on a death-bed. P. 26: 'But let us inquire, Sir, a little further into that "new and easy way of salvation," which you say I have discovered, and for which the Peers of the land are pre-eminently indebted, "because they by their influence may always have one of their chaplains near at hand, and consequently must be indiscreet indeed, if they do not secure a happiness so easily within their reach,"' i.e. by baptism in the very article of death. Pp. 29, 30: 'Whoever reads the Hymn Book which is used at your Church, and which was printed under your inspection, must think it very extraordinary, to hear you *complain* about easy terms.

'HYMN CXVIII.

'1. The fountain of Christ, Lord, help us to sing,
The blood of our Priest, our crucified King;
The fountain that cleanses from sin and from filth,
And richly dispenses salvation and health.'

. . . . . .

'3. This fountain from guilt not only makes pure,
And gives, soon as felt, infallible cure;
But if guilt removed return, and remain,
Its power may be proved again and again.'

. . . . . .

'5. This fountain though rich, from charge is quite clear,
The poorer the wretch, the welcomer here:
Come needy and guilty, come loathsome and bare,
Though lep'rous and filthy, come just as you are.'

In the Appendix pp. 36—39 Marsh gives a further account of the letter with the Abingdon postmark, purporting to come from a quaker, an extract from which he had printed in his reply to Milner. He offers to shew the original to any one who desires to investigate its authenticity.

Appendix to Dr. Marsh's fact; or a congratulatory address to the church-members of the British and Foreign Bible Society. By the Rev. Charles Simeon, M.A. fellow of King's college, Cambridge. Cambridge, printed by James Hodson. Sold by Hatchard, Piccadilly; also by Cadell and Davies, Strand, London; and Deightons, and Nicholsons, Cambridge. 1813. Price sixpence. 8vo. pp. 15.

Pp. 1, 2. The friends of the Bible Society do not justify a neglect of the Prayer-Book.

Pp. 2—6. I make light, not of baptism, but of 'Dr. Marsh's *unwarranted and unscriptural notions respecting it*, . . . utterly subversive of the gospel of Christ. . . . Who can say, that there shall not arise in this learned University a new sect, who, under the shadow of his wing, shall maintain and propagate these doctrines through the land? It is well known, that there are some among us so warped by their attachment to him, as not to see *any* error in *any* thing that HE writes, and *scarcely any* truth or force in *any* thing that is written against him.'

Pp. 6—15 discuss the question, whether Simeon misrepresented Marsh's opinion on sanctification.

On p. 13 Simeon says: 'for doing this very thing, which *he himself approves and justifies as done by others*, I am to be consigned over (horresco referens) to everlasting torments. Hear his own words.' On p. 15 he adds, 'It is much to be regretted that Dr. Marsh did not submit this passage to some judicious friend before he sent it to the press.' Marsh's assurance in his *Second Letter* (p. 38) that Simeon mistook his words, was scarcely needed.

A second letter to the Rev. Charles Simeon, M.A. in confutation of his various mis-statements, and in vindication of the efficacy ascribed by our church to the sacrament of baptism. By Herbert Marsh, D.D. F.R.S. Margaret professor of divinity in Cambridge. Cambridge: Printed by James Hodson. And sold by Deightons, Nicholsons, and Barrett, Cambridge; and Rivingtons, London. 1813. 8vo. pp. 40. pr. 1*s*. Dated 10 Dec. 1813.

In a second edition of his *Congratulatory Address* p. 23, Simeon still charges Marsh with making Baptism, Justification, and Sanctification, all the same thing, although he acknowledges p. 36, that Marsh did not use the *term* 'Sanctification.'

P. 4: 'Undoubtedly, Sir, a man *may* mean a thing, though he has not used the technical term for it. But the only question, which *you* had to consider, was whether I *did* mean, that Sanctification was the same thing as baptism. I have already proved to you in my former letter, that I did not mean it; and now, Sir, I will prove to you, that, notwithstanding your present excuse, you *knew* that I did not mean it.' P. 10: 'These Skeletons [Simeon's] are intended as *Helps* for your young Divines: and precious Helps they are.' P. 15: 'They [the reformers] knew nothing of the *pangs* of the New Birth, which are described in Wesley's Journals and the Evangelical Magazine.' P. 20: 'Your application of the term "extreme sprinkling," which you compare with extreme unction, and your calculation of the *chances* of salvation in case a Clergyman should be engaged with his gun, or not have his horse in the stable, you endeavour to vindicate by the equally profane conversion of *Hoc est corpus* into *Hocus pocus*'. P. 21: 'You observe at p. 33 of your Appendix, "*Serious* arguments in abundance have been used relative to every part of Dr. Marsh's Inquiry: and if there be any, who think, that he has escaped from the grasp of *Hercules*, it is possible they may be assailed with effect by a *different* weapon; since in the opinion of one, who was a good judge in such cases, *Ridiculum acri plenius ac melius magnas plerumque secat res.*" It seems then, that my numerous assailants have had their several *departments*, and that *your's* is the department of *wit*. While Hercules (a name which Dr. Milner will not thank you for reviving) has the office of *squeezing* me to death, the *wit* of Mr. Simeon was designed to *cut* me to death. But I think your co-adjutors will be a little *jealous* of you, when they find that your *wit* has done the business *plenius et melius*, than all their squeezings and thumpings. And who should have supposed, that a *wit* would compare himself, (as you have done in the same page) with the prophet *Elijah*? You have treated the present case, according to your own words, as "the prophet Elijah treated

the *controversy* between Jehovah and Baal." I hope however that the *modern* Elijah will not go so far as the *ancient* prophet: for he not only "*mocked*" the priests of Baal, but "*slew* them."' P. 39: 'The *attachment*, of which you here complain, is an attachment to the cause of *truth*; and though I cannot but rejoice at having so many personal *friends*, I should act with equal injustice, both to them and to myself, if I ascribed their friendship to any other cause, than a persuasion, on *their* parts, that I deserved it. That their judgements have been "warped," till they have become insensible, either of error on *my* part, or of truth on *your own*, is a very unmerited imputation. In no instance, throughout the annals of controversy, has ever combatant engaged, with so little prejudice *in favour* of his cause, and with such a load of prejudice *against it*. I have stood alone against a host, which had united for my destruction. And while authors, without end, have assailed me with every species of invective, they have been immediately backed by their own literary journals, which in the form of *impartial criticism*, though party pamphlets *themselves* of the worst description, have disseminated their misrepresentations through all the classes of Society. Against *such* a combination there is nothing, which *could* have prevailed, but the cause of *justice*: and the friendship with which I am now honoured, must be ascribed, not to the insensibility of error, but to the discernment of truth. My adversaries may continue, if they please, to load me with opprobrious titles. By turns I have been called, a Socinian, a Papist, an Infidel, a Mahometan; and now it seems I am a priest of Baal. To these *names* I am indifferent, while I maintain the *character*—of an honest man.

'Here then I take my *final* leave; and as you yourself, at the end of your Appendix, think it "high time" to do the same, I hope that the storm is over, and that henceforth we shall enjoy a permanent calm.'

In his 19th lecture (*Lectures*, pt. IV. Cambr. 1816, pp. 6, 7), after citing Scripture in proof that 'the followers of *Christ*, when they have forsaken sin, and passed through the laver of baptism, on their progress to the kingdom of heaven, have *also* entered into a new *spiritual* state,' Marsh continues, alluding to this controversy with Simeon, 'Resting on such divine authority, the Church of England has adopted this example with all the circumstances, which are warranted by St. Paul: and since in this particular instance our Church has been lately subjected to severe and unmerited censure, the occasion requires a few additional remarks in its defence.'

The Abingdon letter, now published entire, for the satisfaction of the Society of Friends; with an explanation of the circumstances under which it was written and received; and with such literary notices as may enable the public to form a judgement on the question which of late has been warmly agitated, whether the letter is authentic. Cambridge, printed by James Hodson: sold by Deightons, Nicholsons, and Barrett, Cambridge; and Rivingtons, London. 1814. 8vo. pp. 27. Dated Cambridge 28th March, 1814.

P. 3: 'A Pamphlet has lately been published, with the intention of shewing, that the Abingdon Letter, from which some extracts were inserted in the Reply to Dr. Milner, is "*not authentic.*" That I have actually *received*

such a Letter, is a fact, which, as far as I know, has not been questioned. But it is said, that this Letter is not what it *professes* to be; it is said, that this Letter was fabricated by some person, in the name and character of *another*, in order to answer some particular *purpose*.' The author of the pamphlet, and also a Chelmsford quaker, suspected it was 'malignantly designed to asperse a religious body, and to add to the muster-roll of the artillery to be played off against the British and Foreign Bible Society.' P. 4: 'The pamphlet...has been followed by a kind of judicial attestation on the part of five persons resident in Berkshire, and four persons resident in Oxfordshire, whose names are subscribed to a declaration in the Cambridge Chronicle of this day (March 25, 1814), which declaration has the following superscription: *PROOF* THAT THE ABINGDON LETTER IS *NOT* AUTHENTIC.' The letter itself (pp. 6—8): 'FRIEND MARCH, I have just been reading thy letter to Peter Gandolphy, and am much surprised at thy sophistry and equivocations, however thou mayest try to extricate thyself from the papistical confederacy. I think they do well to dub thee Father Professor. Though I am a plain Quaker, I always love the truth: and, as we shall soon meet at the bar of God, to give an account of the things done in the body, let me ask thee, as before God, Didst thou not in the first place, write against the Bible Society, to be seen and known of men, and for preferment, more than from a desire of doing good?... Remember, I warn thee of thy ways. Thou art fighting against God; thou art an enemy to true religion; thou art a friend of the prince of the power of the air... Thou art an Agent for Hell: and *soon* the wrath of God will be poured out upon thee. Throw down the arms of rebellion; fall down at the foot-stool of mercy: call upon thy God, or else soon it will be too late. I warn thee of destruction. Escape for thy life. Thy Friend; JAMES WHITIN.'

The letter was posted at Abingdon 26 Febr. 1813, and was quoted by Marsh when writing in the following August the chapter of his reply to Milner on the 'Absurdity and malice of the attempt to represent an opposition to the Bible *Society* as implying an opposition to the *Bible*' (pp. 9, 10). Was the letter a forgery? (11—14). P. 14: 'The writer must have had the gift of *prophecy*, to foresee that I should *publish* it. Indeed he could have no reason to *expect* it: nor had I, when I received the Letter, the most distant intention of ever printing it. I had then formally *withdrawn* from the contest: I had formally *announced*, that I had withdrawn; and, if he was an *adversary* of the Bible Society, he could not have been in the secret (then unknown even to myself) that Dr. Milner was preparing a work which would compel me to return to it.' Pp. 15—17, further arguments against the suspicion of forgery. P. 17, the advertisement in the Camb. Chron. signed by 9 quakers of Abingdon and Faringdon Berks, and of Witney and Henley Oxf., denying all knowledge of a quaker named James Whitin, Whiten, or Whiting, at Abingdon or elsewhere. Pp. 18—23. The writer might not have been a resident at Abingdon; he might well have 'just been reading' Marsh's letter to Gandolphy in Jackson's Oxf. Journ. of Febr. 20 (pp. 18—23; see above p. 837). Pp. 23, 24: 'the numbers, immediately preceding, contained the intelligence, that I had *papistical* principles, and that I merited the title of *Father* Professor... Should any one however doubt, whether a writer at Abingdon, or elsewhere, could *seriously* apprehend that I was out of the way of salvation, in consequence of my opposition to

the Bible Society, I can quote a Letter, which I received, not six weeks ago, with the *Wisbeach* post-mark. The writer of this Letter, who seems to be a very *well-meaning* man, says, "May the Lord bless you, if he has not already done it, with that *change* of heart, the sacred Scriptures require." But he adds, in a Postscript, with an N.B. "If you have *not* received the change, for heaven's sake apply to Christ immediately." . . It is true, that the kind-hearted apprehensions expressed in the *Wisbeach* Letter, form a striking contrast with the anathemas denounced in the *Abingdon* letter. But they both go on the *same principle*, namely, that my opposition to the Bible *Society*, is an opposition to the *Bible*, and consequently endangers my salvation. . . . . There is a kind of *gradual elevation* observable in the Letter, which naturally arises from a *gradual increase of warmth* in the writer. . . He *commences* with great calmness and deliberation. He states the fact, that he had just been reading my Letter to Mr. Gandolphy, and delivers an opinion in conformity with Peter the Hermit. He then proceeds (but still in perfect calmness) to the Bible Society; and *continues* to write through several sentences with great composure. At length, however, the subject of the Bible Society begins to *inflame* him, and he rises higher and higher, till he ends his letter in a state, which almost borders upon phrenzy.'

Pp. 25—27: Even the writer of the pamphlet, 'An Address to the Public, tending to shew, that the Abingdon Letter, inserted in Dr. Marsh's Reply to the Strictures of the Dean of Carlisle, is not authentic,' [by A. F. Gibson, Cambr. 1813. 8vo.] ended with an admission that the letter might be the production of a maniac. 'Now this sentence is in perfect conformity with an account, which I have received from a very respectable quarter, that some time ago there *was* a Quaker, named James Whitin, in the neighbourhood of Abingdon; but that he was supposed to be deranged, and that no one knew where he was at present. . . . In what state the writer may be *at present*, I cannot say: but, if I may judge from his Letter, he was *not* insane, when he wrote it. . . . I have thus fulfilled every duty, which I can owe to the Society of Friends.'

A comparative view of the churches of England and Rome. By Herbert Marsh, D.D....Cambridge....1814. 8vo. pp. v. 1 page of *errata*, and pp. 250. [Printed at the Cambridge university press].

——— *Second edition, with an appendix, containing some explanatory notes on church authority, the character of schism, and the rock, on which our Saviour declared, that he would build his church.* London. Rivingtons. 1816. 8vo. pp. v. and 290.

P. 173: 'There cannot be a doubt that they, who object to the doctrine or discipline of the established Church, have a right to *secede* from it; and moreover, that this right is founded on the same principle as that, by which the Church of England seceded from the Church of *Rome*'.

Pp. 186, 187: 'Nor do we exclude them [the Romanists] from salvation even by the damnatory clauses of the Athanasian Creed; for that very Creed, in the form in which we now have it, was received by the Church of England from the *Church of Rome*. The members therefore of *that* Church have no right to complain of it; and in a "Comparative View of the Churches of England and Rome," we have no concern with *other*

Churches. It is moreover *unfair* to argue from the anathemas of a particular Creed to the general sentiments of the Church of England. Those sentiments are officially declared in our *Articles* of Religion; and by those Articles no Christian whatever is excluded from the hope of salvation'. [*Foot-note.* 'Though I argue against the *inferences* deduced from the Anathemas of the Athanasian Creed, I do not mean to *defend* those Anathemas. They are no part of the Creed itself. And though such Anathemas were not uncommon in ancient Creeds, they might have been consistently rejected from the Athanasian Creed, when it was adopted by our Reformers. See the sentiments of the Bishop of Lincoln (Tomline) on this subject in his Elements of Christian Theology, Vol. II. p. 222']. In pp. 197, 198, Marsh says of the Absolution in the Visitation of the Sick: 'The case, in which alone it is to be used, is a case which *hardly ever occurs*....It would be foreign to our present inquiry, to consider how far a Christian Minister can go beyond the act of *declaring*, that God pardoneth and absolveth those who truly repent, as in the Absolution of the Morning and Evening Service; or of offering a solemn *petition* to Almighty God for that purpose, as in the Absolution of the Communion Service'.

The fundamental difference between the churches in respect to articles of faith is, that Rome founds its doctrines on two equal and independent authorities, scripture and tradition; England, on Scripture alone. Difference between the churches in respect to the canon of Scripture; and influence of that difference upon their respective doctrine. Difference in respect to church-ceremonies and to church-authority; which authority in the English church is carried no farther than is necessary for its own preservation; in the Roman, extinguishes the right of private judgement in its own members, and tramples on the right of all other churches.

The Romish authorities cited by Marsh are mainly the council of Trent, the catechism of pope Pius, Bellarmine, Bossuet, Delahogue's Maynooth lectures (Dubl. 1809) and 'the most Rev. Dr. James Butler's Catechism, revised, enlarged, approved and recommended by the four R. C. Archbishops of Ireland, as a general Catechism for the Kingdom,' 8th ed. Dubl. 1811 (p. 184).

——— Third ed. Lond. 1841. 12mo. Fourth and last ed. Lond. 1851. 12mo.

——— *deutsch mit Anmerkungen von J. Chr. Schreiter.* Sulzbach 1821. 8vo.

Vergleichende Darstellung der englischen und römischen Kirche, deutsch von Fr. Eisele. Grimma. 1848. 8vo.

Strictures on Dr. Marsh's Comparative view.. By John Lingard. London. 1815. 8vo.

Sam. Parr to lord Holland 26 Apr. 1819 (*Memoirs of S.P. by John Johnstone*, 667): 'Lingard, the Catholic, is a mighty reasoner—he is a profound thinker—he is a conqueror in his conflict with the Bishop of Durham [Shute Barrington], [Thomas] Le Mesurier, and the doughty polemic, Herbert Marsh.'

Remarks on the bishop of Peterborough's Comparative view...By the Rev. G. Glover A. M. rector of Southrepps and Billingford, vicar of Cromer,

and chaplain to H. R. H. the duke of Sussex. [Dated Southrepps, 5 Apr. 1821]. London, Baldwin, Cradock and Joy. 1821. 8vo. pp. 186. Hints (p. 1) that a sermon of his own may have given occasion to Marsh's book; compliments him (p. 3) on his industry, acuteness and learning; (pp. 4, 5) assails both Marsh's account of the English Church, and also his 'unfair and unwarranted charges' against the Romish. He denies that the council of Trent is a general council; quotes the protest of the university of Louvain, one of the six R. C. universities consulted in 1788 by Pitt, against Bellarmine's anti-social tenets; and also a protest to the same effect by the Maynooth professor. Glover's chief design is to diminish the divergence between the churches of Rome and England; and his aim appears to be to promote the Roman Catholic Relief Bill. He states (p. 151) that he considers Marsh 'blameable in bringing forward against a large body of our fellow subjects and fellow Christians...accusations so unjust...for the avowed purpose of preventing their admission to the civil rights of society...But they are almost every one of them, with the quotations and references annexed, to be found heaped together in the first few pages of the *Examen concilii Tridentini*, by Chemnitz'. If ever Marsh's View is republished, the editor ought to examine Glover's statements, for he is evidently a man of some reading.

Sam. Parr to Thomas Wm. Coke (*Works*, VII. 268, 269): 'I congratulate you, and my countrymen, and my enlightened brethren of the Clergy, and the universal Church of Christ, on the complete and splendid victory which Mr. Glover has gained over his sturdy and skilful antagonist, the Bishop of Peterborough. That Bishop is pre-eminently fit to lead an army of those combatants, whom Mr. Pope sarcastically, but justly, describes, as "Heaven's Swiss." When this champion of Protestantism marched into the field, his prejudiced admirers looked round with defiance on the friends of religious freedom, and exclaimed, as did the spectators, when Dares, like Goliah, went out to the fight,

non quisquam ex agmine tanto
ausus adire virum.

'But Glover, like Entellus, did not shrink from the contest; and with prowess and arms little suited to his name,

in medium geminos immani pondere caestus
proiecit.

'He did not however, like Entellus, fall once in the conflict; but from the beginning to the end, he displayed his dexterity, and exerted his strength, and followed up his victory till he had laid his renowned foe prostrate upon the ground.' See *ibid.* 271—273 Parr's rejoicings on Glover's appointment to the archdeaconry of Suffolk; and other notices of him, *ibid.* 1, 260, 265 *bis*, 374, 375.

Strictures on the Rev. G. Glover's Remarks...By Philodike. London, Rivington. 1821. 8vo. pp. 72. Exposes many instances of intemperate invective. P. 60: 'his Lordship is known and acknowledged to be both in the Church and Senate the leading controversialist of the age, and the indefatigable supporter of the Church of England.' Cf. p. 71.

A sermon preached before the university of Cambridge on the twenty-fifth of Oct. 1814; *being the anniversary of his majesty's accession to the throne.*

Cambridge: printed by J. Smith, printer to the university; and sold by Deightons, Nicholsons, and Barrett, Cambridge; and F. C. and J. Rivington, London. 1814. 8vo. pp. 18. [On Prov. xxi. 4. in favour of tests. In p. 15 there is an encomium on Pitt].

Horæ Pelasgicæ part the first. Containing an inquiry into the origin and language of the Pelasgi, *or ancient inhabitants of Greece; with a description of the Pelasgic or Æolic digamma as represented in the various inscriptions in which it is still preserved; and an attempt to determine its genuine Pelasgic pronunciation. By Herbert Marsh, D.D. F.R.S. Margaret professor of divinity in Cambridge.* Cambridge: Printed by J. Smith, Printer to the University; for John Murray, Albemarle Street, London. And sold by Deightons, Nicholsons, and Barrett, Cambridge. 1815. 8vo. pp. 146. [In 4 chapters 'I. Inquiry into the Origin of the Pelasgi. II. Inquiry into the Language of the Pelasgi. III. A description of the Pelasgic or Æolic Digamma, as represented in the various Inscriptions, in which it is still preserved. With remarks on the principle of its application. IV. An attempt to determine the original Pronunciation of the Pelasgic or Æolic Digamma.']

Museum Criticum, II. 154: 'There is another work lately printed at our press, which claims our notice; an ingenious and very learned dissertation upon the origin and language of the Pelasgi, by the Rev. Dr. Herbert Marsh. The title is *Horæ Pelasgicæ;* the first part only is yet published. We shall probably in the next Number give an account of its contents; to which our readers are in some degree entitled, since it was originally intended by Dr. Marsh as an essay for insertion in the Museum Criticum: but the subject was found to have swelled to an extent which was incompatible with the limits of our publication.' This promise was not fulfilled; there is only a short note (pp. 234-236) 'on the language of the Pelasgi.'

P. 59: 'the *second* Part of the Horæ Pelasgicæ . . . will contain a History of the Greek Alphabet, from its origin to its completion.' This never appeared.

A great body of materials is collected from ancient authors and inscriptions and sifted: Marsh maintains that the sound of Digamma = F and that of Υ (when used as a consonant) and of the Latin V = the English V. In pp. 78, 79, there is an interesting note on the form of the Greek numeral 6 in Cod. Bez. Mar. xv 33. P. 114: 'I have read many Greek authors, and have examined many Greek inscriptions, for the purpose of ascertaining in what manner the Greeks represented the Latin consonant V; and I have found on the whole, that it is *most* frequently represented by the Greek consonant Β'. In p. 85 Marsh falls into the common error of supposing that ψιλόν in Upsilon is opposed to δασύ, *smooth* to *rough*.

Bp. Tho. Burgess, whose opinions (expressed in his notes on Dawes) Marsh had assailed, replied in:

A letter to the hon. and right rev. the lord bishop of Durham, on the origin of the Pelasgi, and on the original name and pronunciation of the Æolic digamma in answer to professor Marsh's Horæ Pelasgicæ. Carmarthen. 1815. 8vo. pp. 42 [In St. John's library $\frac{A}{W}$ 4 34]. He complains (p. 3) of 'the Professor's uncourteous strictures.' 'It treated the points at issue with so much learning, and vigour of intellect, that in the opinion of those

most competent to decide upon such erudite questions, his adversary, if not absolutely unhorsed in this intellectual tournament, was rudely shaken in his seat' (J. S. Harford, *Life of Tho. Burgess*, Lond. 1841. 8vo, pp. 276, 277). 'Though Dr. Marsh could not possibly write on such a subject without his characteristic acuteness and ability, his mode of treating it was deemed arrogant and hasty by one of the first Greek authorities of the day, in an article in the Quarterly Review' (*ibid.*). In this article (July 1815, xiii 340—351) it is said: 'On the whole, we are of opinion that considerable research and much ingenuity are manifested in this little work, but there prevails throughout a want of compression and lucid arrangement which renders it somewhat laborious to read. Dr. Marsh is a very able and acute controvertist, and a good scholar; but it appears to us that antiquarian and philological inquiries demand a degree of doubtful and deliberate hesitation, a careful examination and weighing of authorities, to which (in this work at least) he has not always paid sufficient attention.'

In his Appendix to the *Comparative View*, ed. 2, p. 281 Marsh says: 'The objections which the Bishop of St. David's has made to the *Horæ Pelasgicæ*, will be noticed in due season. At present I am concerned only with his objections to my explanation of Matth. xvi. 18. which form both the *beginning* and the *end* of his remarks on the Pelasgi.'

A charge delivered at the primary visitation of Herbert lord bishop of Llandaff in August 1817. Cambridge: Printed by J. Smith, Printer to the University; and sold by Messrs Rivington, St. Paul's church-yard, London. 1817. 8vo. pp. 38.

Pp. 1—4. The clergy bill (ordered to be printed 17 June 1816) has received the royal assent; a law 'of greater consequence than any ecclesiastical Law, which has been made since the time of the Reformation. . . . [The Bishops and clergy] will now find in one single Act, a complete body of Law, from which they may learn to regulate their conduct, in every thing relating to the *residence* of the Clergy, the performance of their *spiritual* duties, the extent of their *temporal* engagements, and the payments to which the beneficed Clergy are subjected, when their duty is performed by a Curate.' The Act is *permanent*, and it is for the welfare of the church in general.

Pp. 4, 5. The title is 'An act to consolidate and amend the laws, relating to Spiritual Persons holding of farms: and for enforcing the Residence of Spiritual Persons on their Benefices: and for the support and maintenance of Stipendiary Curates in England.' Part I forbids clergymen to trade, or to hire more than 80 acres of land for their own occupation, without the bishop's licence.

Pp. 5—14. Part II. relates to the residence of the clergy, exemptions and licences, and repair of glebe-houses; and leaves the clergy more in the hands of the bishop, less at the mercy of common informers.

Pp. 14—30. Part III. relates to the apppointment, residence and stipends of curates, and the number of churches which they are permitted to serve. Benefit to the church from the augmentation of curate's stipends. P. 21: 'instead of receiving as formerly, especially in this Diocese, the pittance of a day labourer, they will be restored to that rank in Society,

which every Clergyman should be enabled to support, lest our Church and our Religion be brought into contempt. . . . And with this improvement in the condition of Curates, I hope that among the Candidates for Holy Orders, even in this Diocese, the number of those, who have had a University education, will continually augment, till the necessity of ordaining persons, who are not so qualified, shall altogether cease.'

P. 22: 'Since then no Curate can properly be licensed, except in urgent cases, to more than *two* Curacies, and £80 a year is little enough for the subsistence of a Clergyman, it is not my intention to grant any Licence, with a smaller Stipend than £40' P. 23: 'under the present regulations, two Curacies will produce as good an income, as was formerly produced, especially in this Diocese, by four.'

Pp. 31—34. Need of education; recommendation of the National Society; the school at Chepstow.

Pp. 33—37. Reasons for preferring the oldest Bible Society (the S.P.C.K.) which distributes prayer-books with the bible, to the mixed society formed by churchmen and dissenters.

P. 37. Distinction 'between *Justification*, that is, *admission* to the Christian Covenant, and *Salvation*, which is the completion of it;' between Regeneration, which takes place at Baptism, and daily Renovation.

A sermon on the death of her late majesty Queen Charlotte, preached before the university of Cambridge on December 6, 1818, *being the Sunday following her majesty's funeral. By Herbert Marsh, D.D. F.R.S. & F.A.S. lord bishop of Llandaff, and lady Margaret's professor of divinity.* Cambridge: printed by J. Smith, printer to the university; sold by Deightons, Nicholsons, and Barrett, Cambridge; Rivingtons, St. Paul's Church-yard, and Stockdale, Pall-Mall, London. 1818. 4to. pp. 4, 15. Dedicated to Geo. Nevile v.c. and the heads, at whose request it was published.

On James IV. 9. Speaks highly of the example of purity set by the Queen to the court and nation; her abstinence from political intrigue; her bounty and the delicacy with which she concealed it; her domestic virtues.

A charge, delivered at the primary visitation of Herbert lord bishop of Peterborough, in July, 1820. *With an Appendix, containing some remarks on the modern custom of singing in our churches unauthorized psalms and hymns.* London; Rivington. 1820. 8vo. pp. 38, with a list of 21 works of the same author at the end.

Dedicated to abp. Manners Sutton, 'whose just views of ecclesiastical government, and unwearied zeal for the welfare of the church, entitle him to the thanks both of the bishops and of their clergy.'

Merits of Jo. Parsons, the late bp., as a legislator; his diligence, 'even when oppressed with the severest pain. He was materially concerned in the digesting of the Consolidation Act, which is of greater importance to the government of the Church than any Act, which has passed since the time of the Reformation.' He improved, by numerous amendments, the act for building churches.

Functions of the clergy. Their maintenance; not at the public expense. 'An exception indeed must be made for the Parliamentary Grants, which

during the last ten years have been almost annually voted for the augmentation of small Livings.'

Residence of the clergy; several acts made to promote it in the reign of Geo. III. The Gilbert Act contributed to the repairing of glebe houses. In 1803 an act was passed to promote residence. In 1813 an act was passed raising the stipends of curates. These acts were consolidated in 57 G. III. c. 99, the Consolidation Act of 1817, which Marsh had explained in his Llandaff charge.

In pp. 13—18 he explains sect. 15 of the Act, on 'Licences for Non-Residence,' and declares his intention to enforce residence.

In pp. 18, 19 he refers to sect. 51, which empowers the bishop to enforce the performance both of morning and evening service, and shews how the second service fell into disuse.

In pp. 19—22 he speaks of sect. 59, on plurality of curacies. 'The universal limit in this Diocese must become that of *two* Churches in a day: and even from this limit we must gradually recede to one Church with double duty, wherever the poverty of the Living does not interfere to prevent it.'

Pp. 22—25. On curates' licences. No curate must enter on the service of the church to which he is nominated without first obtaining the bishop's licence; nor without first submitting to an examination, according to canons 48 and 49. 'The examination, as well for a Curate's Licence as for Holy Orders, I generally make by proposing certain questions relating to the principal doctrines of our Church, that I may learn from the answers to those questions, whether I can conscientiously declare (what every Bishop declares in a Curate's Licence) that I "*fully confide*"—in his "SOUND DOCTRINE." I mean not thereby to discredit the letters testimonial, which it is usual to bring on such occasions.'

Pp. 25—27. Itinerant preachers not to be admitted by the clergy into their pulpits, at their own will and pleasure, without the bishop's licence.

Pp. 31—38. Appendix. It is commonly said that clergymen may introduce what psalms and hymns they please into churches, because the version of Tate and Brady is later than the last Act of Uniformity, and no Act of Uniformity includes the metrical psalms.

But the *spirit* of the Acts of Uniformity is 'decidedly adverse to that liberty, in which too many of the Clergy at present indulge. . . . It will be of no avail to preserve a consistency of doctrine throughout the *prayers* of the Church, if different doctrines are inculcated by the aid of psalms and hymns. Nor must we forget, that the *impression*, which is made by the singing of hymns, is much more powerful, and much more durable, than the effect which is produced by the reading of prayers. The importance also which in many places attaches to the Hymn Book, is equal, if not superior, to the importance ascribed to the Prayer Book. Hence the former becomes the manual for doctrine as well as devotion. . . We must further consider what is due to the *dignity* of the Established Church. . . There are Hymn Books, which contain examples of such flippancy and vulgarity, such gross violations of good sense and good taste, that they are really a disgrace to the Churches, in which they are used.'

The authority necessary to sanction hymns is that 'of the King, as Head of the Established Church,' the same authority which restricts readers of the lessons to the authorised version of Scripture. The king in council sanctioned the new version 3 Dec. 1696; and the king's permission of the old version 'is signified by the very act of printing them with the Prayer Book by the King's printer,' and by the words on the title, 'set forth and allowed to be sung in all Churches.'

'Whether it would be advisable...to make a new selection of psalms and hymns, which may accord with sound doctrine and genuine devotion, while they are better adapted to modern taste than productions of an earlier date; to submit that selection to the judgement of the Bishops; and then to petition the King in Council, that he would be pleased to allow the same to be sung in Churches, is a question which may become a fit subject for examination.'

An Inquiry into historical Facts relative to parochial Psalmody, in Reference to the Remarks of the Bishop of Peterborough. By J. Gray. York. 1821. 8vo. pp. 72.

Appears, from the account given in *Christ. Observer*, 1822. pp. 420—436, to convict Marsh of several errors. Shortly before this time proceedings were instituted in the consistory court of York, at the instance of persons offended by the introduction into a Sheffield church 'of certain hymns, and a version of Psalms, not permitted by any lawful authority.' The abp. [Edw. V. Vernon] undertook to compile a selection of Psalms and hymns for the church and to print them at his own expense (p. 434). Bp. George Pelham was said to have forbidden the use of the Morning and Evening Hymn (pp. 421, 435).

A sermon, preached before the incorporated Society for the Propagation of the Gospel in Foreign Parts, at their anniversary meeting in the parish church of St. Mary-le-Bow, on Friday, Feb. 16, 1821. *By the Right Rev. Herbert, Lord Bishop of Peterborough. Together with the report of the society for the year* 1820, etc. 1821. 8vo.

Marsh's celebrated 'trap to catch Calvinists,' or examination questions propounded to candidates for orders, may be seen in *Christ. Remembr.* II. 733 seq.; *Christ. Observer* XX (1821) pp. 161—164, and in several of the following pamphlets (reviewed in *Brit. Critic*, 1821, XV. 52 seq.; *Christ. Remembr.*, 1821, III. 33 seq., 107 seq.; *Edinb. Rev.*, 1822, XXXVII. 432—449; *Christ. Observer ibid.* 160 seq., 235 seq., 295 seq.).

Episcopal innovation, or the test of modern orthodoxy, in eighty-seven questions imposed, as articles of faith, upon candidates for licences and holy orders, in the diocese of Peterborough, with a distinct answer to each question, and general reflections relative to their illegal structure and pernicious tendency. London. Seeley. 1820. 12mo. pp. 120. [From the 'Christian Guardian']. Full of the coarsest abuse.

An appeal to the legislature and public; or the legality of the 87 *questions proposed by Dr. Herbert Marsh, the bishop of Peterborough, to candidates for holy orders within that diocese, considered as usurping the place of an established test.* 2nd ed. London. Seeley. 8vo. 1821. pp. 29.

A reply to a pamphlet entitled The legality .... considered. By a layman.

London. Rivingtons. 1820. 8vo. pp. 29. P. 5: 'The writer of this extraordinary production presumes to accuse the learned and indefatigable Prelate, Dr. Herbert Marsh, of invading the established institutions of that Church, which he has so long, so zealously supported, by his writings and example.' The questions no new test. P. 18: 'As the whole of the Questions proposed by Dr. Marsh bear directly on the Calvinistic tenets, it enables that prelate to probe to the very bottom the belief of the Candidate on those doctrines, which are now being actively disseminated by the Calvinistic Methodists, and which have already contaminated some of the Ministers of the Established Church; and to prevent so dangerous a person from distilling the poison into the minds of those who are entrusted to his care, under the garb of a Minister of her Communion.'

Remarks upon the eighty-seven questions proposed by Herbert Marsh, D.D. lord bishop of Peterborough, to candidates for holy orders, and to those in orders, who apply for a licence to a curacy in his diocese. By the Rev. Joseph Wilson A.M. Author of Letters on the truth of natural and revealed Religion, designed as an Introduction to Butler's Analogy. London. Hatchard 1820. 8vo. pp. 69.

Begins with the questions pp. 1—13, by the side of which, as in the original, a margin is left, with the direction: 'Let the answers be entered here.'

Pp. 14—20. The questions new articles of faith, not an examination into competency. Pp. 20—23. The same questions might be proposed by another bp. to exclude Arminians. Pp. 23—25. The questions very unlike those in the ordination service; unintelligible to young men fresh from Cambridge mathematics, or even from Oxford, where theology is more studied. Pp. 25—28. The questions will only exclude the scrupulous, and add to the number of dissenters. Pp. 29—65. Detailed examination. Pp. 65—67: 'It seems most probable, that in drawing up the Peterborough Questions his Lordship has had principally in view several of the controversies which have been agitated in the Church of England during the last twenty-five or thirty years. And perhaps he may think that some who would wish to be thought sound members of our Church, are not sound in their doctrine, and do not accord with her in sentiment. His Lordship has had no small share in some of these controversies; and it is not right that he should be judge in his own cause, and determine what is orthodox by his own vote. . . . . Has he not maintained, in opposition to the sixth Article, that very Article which is "of the sufficiency of the Holy Scriptures for salvation," that the Scriptures need a *corrective*! And has not the Popish Priest, Gandolphy, hailed him as giving up and deserting the very foundation of Protestantism!'

P. 68: 'But I would proceed still further, and ask, whether the University of Cambridge ought to continue the present Bishop of Peterborough the Lady Margaret's Professor of Divinity!'

A refutation of the remarks by the Rev. Joseph Wilson, A.M. on the questions proposed by Herbert Marsh, D.D. lord bishop of Peterborough, to the candidates for holy orders; with a brief comment on the leading tenets of the Calvinistic Methodists, shewing them to be incompatible with the Christian dispensation: also the questions proposed by the lord bishop of Peterborough.

By a layman. London. Rivingtons. 1820. 8vo. pp. 59. [Dated Nov. 8, 1820. The author is the same as the author of the Reply.] Wilson having stated that 'the Cambridge plan of education scarcely leads the student to study theology at all,' the layman replies: 'I will state a part of the system of theological instruction pursued at that College, particularly celebrated for the attention devoted by its Members to Mathematics, namely, St. John's —Sermons on the Evidences, Beausobre and L'Enfant's celebrated Introduction to the New Testament; Butler's Analogy, and Paley, are books in which the student is closely and repeatedly examined.' P. 13: 'attendance on Lectures on the Greek Testament is strictly required; and a facility also of obtaining a knowledge of Hebrew, is open to those students whose inclinations lead them to pursue such studies.' P. 15: 'the Translator and Commentator of Michaelis,—the author of many other great and useful works, and the Writer of Lectures delivered before the University of Cambridge, which for learning, argument, and composition, will be preserved, even if a time should come when literature is threatened with annihilation by universal anarchy.' P. 29. We find Wilson 'winding up his performance with the disgusting recommendation to that University, where Dr. Marsh's learning and zeal, and the still more endearing ties of friendship, render him an object of esteem and affection, "not to continue the present Bishop of Peterborough the Lady Margaret's Professor of Divinity."' Wilson called (*ibid.*) Marsh's questions 'an unconnected system of Semi-Pelagianism, Popery, and Antinomianism.'

A refutation of the objections advanced by the Rev. Jos. Wilson A.M. against the questions proposed to candidates for holy orders by Herbert Marsh, D.D. F.R.S. lord bishop of Peterborough, and lady Margaret professor of divinity, Cambridge. Prov. iv. 24 (Hebr.) 1 Cor. iv. 2 (Gr.) London. Rivingtons. 1820. 8vo. pp. 32.

Advertisement. 'To the *worthy Prelate*, whose cause he has so feebly advocated, did he not think, that his Lordship's ingenuous disposition would exonerate him from a charge of presumption, he [the Author] ought in a particular manner to apologize.'

Pp. vi—x. A party among the clergy assume the distinctive title of 'Gospel Preachers.' The bishop's mode of examination has proved effectual. Pp. 13—16. The bishop has done no more than his duty. Pp. 16—20. He has taken the most effectual means to secure unity. The church of England not Calvinistic. Pp. 21—29. If a bare subscription to the Articles sufficed, no candidates would be rejected.

Pp. 29, 30: 'As a son of Alma Mater, I may be allowed to say, that the opinion entertained of Bishop Marsh in the University, both as a scholar and divine, differs very much from that of his controversialist.'

A vindication of the questions proposed by the bishop of Peterborough to candidates for licences and for holy orders, within his diocese, from the objections contained in various pamphlets, more particularly in one intituled "Episcopal innovation..." etc. With an appendix, containing his lordship's questions. By the Rev. William Jephson A.M. London, Rivington. 1821. 8vo. pp. xv, 53. On p. 39: 'I am glad of the opportunity of referring to those Lectures which were listened to with so much rapture in the most crowded assembly of the University.' The tract is divided into chapters,

bearing the same titles as the chapters of the 'Questions,' and combats the Calvinistic view of each of the doctrines of 'Original Sin,' 'Frèe Will,' etc. The 'Questions' fill pp. 47—53.

A letter to the Rev. Joseph Wilson, A.M. in reply to his remarks upon the bishop of Peterborough's eighty-seven questions: with a postscript, occasioned by his further remarks. By one of the curates of the diocese of Peterborough. 1821. 8vo.

Illustrative replies in the form of essays, to the questions proposed by the Right Reverend Herbert Marsh, lord bishop of Peterborough, to candidates for holy orders; in which his lordship's interrogations on redemption, original sin, free will, justification, everlasting salvation, predestination, regeneration, renovation, and the Holy Trinity, are shewn to be constructed from the holy scriptures and the articles of the church of England. London, Rivington. 1821. 8vo. pp. ix, 154. Preface dated 5 Nov. 1821. Dedicated to Marsh 'with the sincerest sentiments of respect and esteem.'

'If the replies are found by the reader to be satisfactory, and in exact harmony with Holy Writ and the Articles of the Church, then he may conclude that the Questions are correctly framed from Scripture and the Articles.' If the abusive epithets lavished on Marsh in the controversy 'were to be alphabetically arranged, they would occupy several columns, .. which would have been introduced into this work, if it was not of too sacred a nature to admit of an enumeration of scurrilous invective, in many instances profane almost to blasphemy, in many instances subversive of civil order.'

In the *Christian Observer* for June 1821, pp. 345—347, *Moderator* shews that Burnet would have been rejected for his answers to some of the questions.

Official Correspondence between the Right Reverend Herbert Lord Bishop of Peterborough and the Rev. John Green, respecting his Nomination to the Curacy of Blatherwycke, in the Diocese of Peterborough and County of Northampton: Also, between His Grace Charles Lord Archbishop of Canterbury and the Rev. Henry William Nevile, M.A. Rector of Blatherwycke, and of Cottesmore in the County of Rutland. Leicester. 1821. 8vo. [In the Bodleian].

A speech delivered in the house of lords, on Thursday, June 14, 1821, by Herbert, lord bishop of Peterborough; in answer to a petition presented to the house of lords respecting his examination questions. London: printed for F. C. and J. Rivington....1821. 8vo. pp. 32.

[See *Christian Observer* XX 399, 722; Hansard V 1166—1180; *Lords' Journals*, LIV 515, 516].

The petitioner, Hen. Wm. Nevile, rect. of Blatherwick, had printed his case for distribution more than two months before.

In the summer of 1820 Nevile had nominated a person to that curacy, who was denied a licence on his refusal to submit to examination. The abp., on appeal, decided for the right of examination. So far the petitioner.

On 20 Sept. 1820 Nevile nominated another curate, who passed a satisfactory examination 'and is still the licensed Curate.'

On 29 Mar. 1821 Nevile informed Marsh, 'that he intended to bring my refusal to license his ... *first* nominated Curate ... before the legislature.' He now granted the right of examination, but objected to the mode.

'I propose certain Questions, as well to Curates, as to Candidates for Holy Orders, that from the Answers to those Questions I may learn the religious opinions of the former before I license them; and the religious opinions of the latter, before I ordain them.'

'The case therefore *now* submitted to your Lordships is a case of pure theology.'

'The 48th Canon, which requires an examination of Curates before they are licensed, has prescribed no mode of examination.'

'The very same Questions, which I now use, I have used almost ever since I have been a Bishop: and though they have been well-considered by very sound Divines, I have never heard any objection to them, till a clamour was excited against them about ten months ago, by a few persons in the Diocese of Peterborough.'

The questions 'are arranged under nine Heads or Chapters, most of which have the same titles with the Articles of Faith, to which the Chapters correspond. With the exception of the eighth Chapter, which refers to the Collect for Christmas Day, they relate as well to the Articles as to the Liturgy. Every Chapter, without exception, contains an *express reference*, either to the Liturgy or to the Articles.'

'During the whole time that I have used these Questions, the number of persons, who have been refused Ordination in consequence of their Answers to them, amounts to *one*. The number of Curates, who have been refused a Licence in consequence of their Answers to these Questions, amounts to *one* also.'

'After a reply from Lord King, who had presented the Petition, and some remarks from Lords Harrowby, Calthorpe, Grey, and Lansdowne, the motion, though it went no further, than merely that the Petition be laid on the table, was negatived without a division.'

Note B. p. 31: 'The Examination Questions are proposed in the *first instance*, because if it shall appear from the Answers to them, that the doctrines, maintained by the Candidate, are contrary to the Doctrines of the Liturgy and Articles, he cannot be a fit person for the Ministry of the Established Church. This point being ascertained, due inquiry is then made as to his *proficiency:* and the Bishop's Chaplain will at any time assure all persons who doubt on that subject, that such inquiry is carried as far, as can possibly be desired. And with respect to examination into the *Evidences* of Christianity,...not only [has] such examination...*never* been neglected, but...the Bishop has printed for the use of those who apply to him for Ordination, *A Summary Statement of the Principal Evidences for the divine origin of Christianity.*'

Note C. p. 32. Lord King in his introductory speech, objected to the 'Articles of Inquiry exhibited to the Churchwardens of the Diocese of Peterborough' at Marsh's primary visitation, in conformity with the 119th

canon. 'The *very same* . . . have been exhibited by his predecessors for at least a century, and probably in every Diocese throughout the kingdom.'

Remarks on a pamphlet entitled 'A speech . . . examination questions.' By the petitioner. Leicester and London. 1821. 12mo. pp. vii and 65.

Contains the petition to the lords of Hen. Wm. Nevile, M.A., rect. of Cottesmore and Blatherwyke. In May 1820 Nevile nominated Jo. Green, clerk in full orders, to the curacy of Blatherwycke. Marsh sent to Green a printed sheet containing 87 'Questions proposed to candidates for holy orders, so arranged under heads or chapters, that they may exhibit a connected view of God's dealings with man under the new covenant.' Green was required to give a 'clear, concise and direct' answer to each question, and to sign his name to the answers. On June 17 Green replied that he did not think himself bound to subscribe any standard but the articles. On June 19 the bp. grounded the right of sending these questions on canon 48. On June 24 the curate asserted 'the exclusive authority of the articles as the National Standard of Faith; declaring at the same time his readiness to submit to examination, if his Lordship would have the goodness to shew how the Canon referred to, applied to his Case.' On June 27 the bp. refused Green's licence, on the ground of his rejection of Canon 48. June 29 Nevile appealed to the abp. July 15, at the visitation at Oakham, the bp. informed Nevile 'that his nominated Curate had been refused, and that, unless he proceeded forthwith to nominate another, his Lordship would impose a Curate on him.' Aug. 9 the abp. declared the undoubted right of the diocesan to examine a 'Clergyman seeking admission to a Cure whether Beneficial or Stipendiary.' No court of law can give redress. The bp's right to examine a curate is not denied, but his right to impose a new standard of faith, containing his private interpretation of the articles.

When the petition was presented by lord King 14 June 1821, the impression produced by the bishop's speech, 'considered as a *defence*, may be collected as well from the silence of the Bench of Bishops, as from the remarks which were made by the Temporal Peers on opposite sides of the House.' Lords Calthorpe and Harrowby, earl Grey, and the marquis of Lansdowne all disapproved of the questions.

Nevile printed for the house of peers, and subsequently published, the official correspondence, which had previously been laid before the premier, with a request for the private interposition of government. 'As soon as it was printed, a copy was immediately forwarded to the Palace at Peterborough, on Monday the 2nd of April, with a letter respectfully informing his Lordship of the Petitioner's intention of laying his grievance before the Legislature. A copy of the Petition itself, as soon as it was made ready to be presented to the House, was also forwarded, on the 26th of May.'

Nevile subsequently nominated another curate, who had already served as curate at Oakham for a year, who complied with the required terms of admission, and was accepted. The bishop claims (p. 16) an absolute Veto over the whole patronage of the diocese. P. 23: 'Let any man cast the most superficial glance on the "string" itself, and he cannot fail to perceive, that it does virtually consist of Questions *and* Answers; Questions expressed, and Answers dictated or implied. The satisfactory Answer, or as is the case in most instances, the only direct Answer which can be returned, to each

Question, could not be more intelligibly intimated to the person who is required to return it, if it were literally written for him with pencil, to be traced over by him in ink.' P. 24. The bishop admits that the questions afford a test of doctrine.

In pp. 25, 26, is an extract from Marsh's letter to Green. 'As a reason why you refuse to answer my Questions, you declare, that you ought not to subscribe to any Standard of doctrine *other* than that which is set forth by the authority of the Church of England. Does not this imply, that I should try your Answers by a Standard of doctrine *other* than that of the Established Church? Now, Sir, if *my* Standard of doctrine really were *different* from that of the Established Church, I should hardly have been raised to the Episcopal Bench, as I really was, without interest and without solicitation. At that very time *my* Standard of doctrine was universally known: all my publications in controversy with a certain party were already before the world. Yet with this knowledge of *my* Standard, the Government of this country appointed me to the Bishopric of Landaff; and after a three years' trial in which I *never varied from that Standard*, I was translated to the See of Peterborough. It is true that *my* Standard *may still be erroneous*, though *adopted* by my Patrons, as well as by myself. I do not pretend to infallibility: I can *only* say, that *my* Standard of doctrine is such as I *believe* to be in strict conformity with the Liturgy, Articles, and Homilies of the Church of England. But though you may suppose, if you please, that my belief is erroneous, I must act *according to my own conviction*, when I am required to declare what is sound doctrine and what is not.'

P. 53. Green, the rejected curate, was 'most willingly' received by another bishop.

The whole tract is temperate and well reasoned.

The Peterborough questions proved to be intended to operate as new articles of faith, from the bishop of Peterborough's own words and conduct: or, further remarks upon their illegality, inexpediency, and heterodoxy, in answer to the defence of them by his lordship and by others. By the rev. Joseph Wilson, A.M...... London, Hatchard. 1821. (Printed by Newcomb, Stamford). 8vo. pp. vii, 69. 2*s.* 6*d.*

Begins with Stat. 13 Eliz. c. 12: 'An act for the ministers of the church to be of sound religion;' with 'his majesty's declaration' before the articles; and with 'The bishop of Peterborough's directions for answering his questions.' Each question was to be copied, as it stood, and then followed by its proper answer, which was to be 'full, clear, and unequivocal; that the Bishop may know whether the doctrines of the Candidate are in perfect unison with the doctrines of the Church.... And that the Candidate may have sufficient time for the consideration of these Questions, they will be sent to him by the Post as soon as he announces his intention to the Bishop. When he has written the Answers, he will subscribe his name at the bottom of each sheet; and either deliver them in person, or send them by the Post, as the Bishop shall require. And Candidates for Holy Orders in this diocese are desired to take special notice, that if any Question remain unanswered, or receive an UNSATISFACTORY ANSWER, it may tend to their exclusion from the sacred office.'

P. 3: 'as my opposition to the Peterborough Articles is voluntary and the result of principle, so I ought to rest contented, should it prove a bar to advancement in the church.' Wilson notices three replies to his former pamphlet, two of them by Cole and a Layman; and also the article in the Christ. Remembr. He argues with much force that 'my standard' is in effect a new test. P. 41: 'The Evangelical Magazine, which may be considered as the Dissenters' Gazette, states that the measures pursued in the Church, and especially the Peterborough Questions, have made more Dissenters within a very few years back, than they have been able to make for themselves during the last half century.' Wilson frames (45 seq.) a series of questions, on Marsh's plan, on reprobation, antinomianism and Socinianism. He shews (64 seq.) that the questions were dictated by antipathy to the evangelical party, and bears witness to the diligence and zeal and patriotism of that party.

A letter to an under-graduate, on the subject of the Bishop of Peterborough's questions to the candidates in his diocese for admission into holy orders. Dated *Charles Vicarage, Plymouth* 1821. [Printed at the time, and reprinted in *The works of the Rev. Robert Hawker D.D.* Lond. 1831, 8vo. Vol. IX pp. 273—355.] This admirable man plainly states that the questions would have excluded him from holy orders.

P. 275: 'I had anticipated, and with no small pleasure, the prospect of your usefulness in the sacred order.... But from a new system respecting ordination, recently introduced into one of the dioceses of the kingdom, (and which it is possible may in time extend to others also,) such a fence is thrown up against an admission into the ministry of the establishment, as, in my view, becomes impregnable to men of your complexion.'

P. 276: 'So that according to this decree, it is no longer sufficient in point of doctrine, that the candidate makes the most cordial and unreserved subscription to the 39 articles of the church as by law established; but there must be superadded a second subscription, to the several questions of this catechism, on the articles themselves.'

Hawker then examines the articles, compares them with Scripture, and answers the examination questions in detail.

A speech, delivered in the house of lords, on Friday, June 7, 1822, by Herbert, lord bishop of Peterborough; on the presentation of a petition against his examination questions. With explanatory notes, a supplement, and a copy of the questions. London: printed for F. C. and J. Rivington. .... 1822. 8vo. pp. 60. [See Hansard, VII 823—846; *Lords' Journals* LV 228].

In the course of the last summer Marsh had refused a licence to the person nominated by the petitioner to the curacy of Burton Latimer. Since he had been bishop of Peterborough, 70 candidates or curates had answered the questions satisfactorily, while 3 had been rejected on account of their answers. The curate nominated to Burton Latimer had returned ambiguous and evasive answers, which only concealed his opinions. P. 6: 'I sent on the 17th of August, 1821, another copy of my questions, which I desired this person to answer in the same direct and positive manner, with which no one had ever refused to comply. And I added, that if he

did not choose to conform to that mode, he could not be licensed. . . . In a Letter which I received from him on the 30th of August, 1821, he informed me, that he could give me no other Answers, than those which he had given already, but that, if I wished for more *explanation*, he was ready to send it.'

Lord Dacre, who presented the petition, thought that testimonials for orders rendered any further examination needless; and argued from the 34th Canon against Marsh's questions. P. 11: 'I do not deny the assertion of the Noble Lord, that I propose Questions which are technically termed *leading* Questions; but they are not thereby converted into a new standard of faith.'

P. 12 n.: 'My original object in *sending* the Examination Questions to Candidates for Orders, before they appeared *personally* in the Ember week, has been greatly misunderstood: and that which was intended as an act of kindness, has been represented as an act of harshness. I sent the Questions, that the Candidate might have time to consider them, and answer them at his leisure; that if his answers were found to be at variance with the doctrines of the Established Church, I might have an opportunity of writing to him, and explaining in what *respect* he deviated from the doctrines of the Church; and lastly, that if he persevered in doctrines which were irreconcilable with the Liturgy and Articles, he might be refused without undergoing the public disgrace of a rejection in the Ember Week. But my conduct in this respect has been so misunderstood, . . . that I have been compelled to relinquish it. At my last Ordination the Examination Questions were answered at Peterborough: and so they will be in future.'

P. 14 seq. The allegation that candidates for orders, and curates applying for a licence were peremptorily required to conform to the questions, or to incur the penalty of being rejected 'is absolutely false . . Neither in practice nor in principle do I impose such hard conditions.' In the directions issued with the questions in Llandaff diocese, it was stated that an unsatisfactory answer might tend to candidates' exclusion from the sacred office. 'But as this caution, though never carried into effect, was liable to misrepresentation, I re-printed the questions before I came to Peterborough and *omitted the Directions*. . . . I have *never* rejected any one for unsatisfactory answers on such subjects as Original Sin, Free-Will, and Grace, unless they were accompanied by answers to *other* questions, directly impugning the doctrine of the Liturgy and Articles, on subjects of the greatest importance.'

P. 16. Instead of adding 36 new questions to the 87 as alleged, Marsh had 'substituted 36 for 87, namely, in the examination of Curates.'

P. 18. The petitioner affirmed that the 39 articles are the only legal standard. Marsh adds the liturgy: 'The doctrine of *conditional* salvation, which pervades the whole of our Liturgy, is irreconcilable with Calvin's doctrine of *absolute* election.'

P. 20 seq. Marsh shews that the 36th canon requires subscription to the liturgy, as well as the articles; and if Stat. 13 Eliz. c. 12 only mentions the articles, the act of uniformity, 1 Eliz., only names the liturgy.

P. 22 seq. he proves his right to examine candidates and require an account of their faith; and maintains that he only insists on the reception

of articles in their literal sense. The doctrine of the church on baptism had been grossly impugned in some answers which he had received. P. 29: 'If I had admitted those, who gave *such* answers, I might have been *justly* charged with having "recruited for dissenters."' In reply to the charge of intolerance he states that he has spared no pains to recover those, who had departed from the doctrines of the church, and that he has rejected on account of doctrine three only in five years. P. 30: 'If the toleration, which the Examination Questions are supposed to infringe, denotes the privilege of preaching *dissent* from the doctrines of the Church, as well in our own pulpits, as in licensed meeting-houses, it is a species of toleration which would shortly end in the *destruction* of the Church.' P. 32 he answers the charge of novelty: 'When I myself was examined for Priests' Orders, nearly forty years ago, I was required to state my opinions on points of doctrine, which could not be done without assigning a *meaning* to the Articles. If the supposed *precedent* refers to the use of printed Questions, .. I am not the only Bishop, nor the *first* Bishop, that has used printed Questions.'...

The petitioner having supposed that the royal declaration before the articles was levelled at Laud, Marsh reminds him that it was issued at the suggestion of Laud himself. P. 35: 'As long as there are Clergymen who are perpetually *preaching* about man's total depravity, the slavery of his will, unconditional election, and irresistible grace, it is very necessary that Candidates for Holy Orders should be warned against the *practical consequences* of these doctrines. And it is to these *practical consequences*, not to the doctrines considered merely in the abstract, that my Questions refer in the three Chapters of Original Sin, Free-will, and Predestination.'

P. 36. The abp. of Canterbury alleged, in answer to the petitioner, that he was not competent to interfere. The prayer of the petition was for an address to the king, to enforce the royal declaration, which would 'defeat rather than promote the purpose of the Petitioner.'

P. 40 seq.: 'From assurances, which I still possess, I know that they [the questions] were approved by learned and orthodox Divines: and if that approbation has been lately checked, it is the infirmity of human nature which recoils at the approach of danger. My Lords, it might not have been expected that a Bishop who devotes his life to the defence of Christianity and .. of the Established Church, should be called before your Lordships to answer for his conduct. But as I am not aware that I have violated my duty even on the subject of complaint, I willingly resign my cause into the hands of your Lordships.' Lord Dacre intended to conclude with a motion. As that could not be made until the petition was before the house, Marsh consented to its being laid on the table, which was done without opposition, the ld. chancellor protesting against its being considered as imputing blame to the bp.

P. 42: 'The trial of strength was on the *concluding* motion. This motion, which was originally intended for an Address to the throne, was exchanged for a motion to refer the Petition to a Committee. But it appeared on a division that there were only 19 in favour of it, while there were 58 against it.' In a supplement Marsh combats lord Dacre's objection to his questions as 'abstruse and metaphysical.' P. 45: 'But it is

matter of notoriety, that those very Clergymen, who are most vehement in their censure of my Questions, dwell perpetually on the total depravity of man, on the slavery of the will, and unconditional election. If they themselves therefore deem such abstruse subjects fit to be introduced into their own *Sermons*, they are very inconsistent, when they contend, that a Bishop must not introduce them into his *Examination*.'

The following selection from the questions (p. 49 seq.) will shew their general drift. 'CHAPTER I. *Of Redemption by Jesus Christ.* 1. Did Christ die for *all* men? Or did he die only for a chosen *few*? . . .

'CHAPTER II. *Of Original Sin.* 1. Did the fall of Adam produce such an effect on his posterity, that mankind became thereby a mass of mere corruption, or of absolute and entire depravity? Or is the effect only such, that we are very *far gone* from original righteousness, and of our own nature *inclined* to evil? 2. Does the notion of man's *total* corruption, or *absolute* depravity, produce in general (what is considered its chief recommendation) a deep sense of *humility*? 3. Has not the frequent repetition of the doctrine, that we are not only *far gone* from righteousness, but are nothing better than a mass of *mere* corruption and depravity, a tendency to destroy all sense of virtue, or moral goodness? 4. Is it possible that a doctrine, which tends to destroy all sense of virtue, or moral goodness, should be a doctrine that comes from God? 5. Do we exalt the *Creator* by degrading the *Creature*? 6. What advantage then can we derive from a doctrine, which converts mankind into a mass of absolute and entire depravity?'

'CHAPTER III. *Of Free Will* . . . 11. Is not the power of God *equally* manifested, whether He operates on man *immediately* as a mere passive object, or whether He acts *mediately*, through the agency of man himself, and by means, which, as Creator of all things, He must have previously imparted? 12. Is it necessary then to *deny* the agency of man, in order to promote the Glory of God? 13. Has not the doctrine, that man himself has no share in the work of his own salvation, a tendency to make him indifferent in regard to his *moral conduct*? 14. Can a doctrine, which renders men indifferent with respect to their moral conduct, be a doctrine, that comes from God?'

'CHAPTER VI. *Of Predestination.* 1. Does not the 17th article enumerate various qualities, as belonging to those persons, who are predestined to eternal life? 2. Is it not one of those qualities, that *they walk religiously in good works*? 3. Is not therefore the walking religiously in good works a *criterion*, by which they, who are predestined to eternal life, may be distinguished from those, who are *not* so predestined? 4. Does not our Saviour declare, that we shall be known by our *works*, as a tree is known by its *fruit*? 5. Does not St. Peter declare, that we are elect, according to the foreknowledge of God, unto *obedience*? 6. Is it not therefore a contradiction both to Scripture, and to the 17th article, to assert, that the Decrees of God are *absolute*; or that election, on the part of *God*, has no reference to foreseen good conduct on the part of *Man*? 7. If we believe, that in respect to a future state, neither our good conduct can excite any reasonable hope, nor our bad conduct any reasonable fear, is there any thing beyond the dread of *temporal* punishment, to deter us from the com-

mission of crimes? 8. Is not the Law of God, which, when rightly understood, affords an *additional sanction* to the Law of Man, so perverted by such a belief, as to become the means of *counteracting* the law of Man? 9. Is not such a belief injurious also to the *individual*, as well as to Society at large, by exciting ungrounded hopes in the confident hypocrite, and driving modest virtue to despair? 10. Though the Creator is not accountable to the Creature, and His will alone determines, *who* shall be elected to eternal life, is it credible that a Being of infinite wisdom, justice, and goodness should elect on any other principles, than such as are *consistent* with those attributes? 11. And does not absolute or indiscriminate Election *annul* the distinctions of good and evil, of virtue and vice? 12. Is therefore *such* Election possible on the part of a Being, who is infinitely wise, just, and good?'

'CHAPTER VII. *Of Regeneration, or the New Birth* . . . 7. Is not our New or Spiritual Birth, as well as our First or Natural Birth, an event, which happens only *once* in our lives? 8. If then we believe in the doctrine of our Church, that the New Birth takes place at *Baptism*, can we believe that they, who have been baptized according to the rites of that Church, will be regenerated at any *other* period?'

'CHAPTER VIII. *Of Renoration* . . . 6. Do not even the *best* of men require, during the whole course of their lives, the aid of the Holy Spirit, to secure them from the danger of sin? 7. Is it not then presumption to suppose, that at *any* period of our lives, we can have become, either so *perfect*, or so *secure*, as to have no longer need of Renovation?'

Sam. Parr to Lord Holland, June 11, 1822. (*Works* VII. 144—146): 'I congratulate you upon your victory over the Bishop [of Peterborough]; I know him deeply, and he has more than once smarted under my lash. You were right in charging him with an *ignoratio elenchi*, as the case stood before the House. Yet the Bishop has a right to examine, and the distinction lies in this. In points of faith, the only rule is the thirty-nine articles; for the Prayer-book is a question of discipline. The Prayer-book is confirmed by Parliament, and makes a part of the law; it cannot be altered without Parliament. We subscribe it—we consent to it—we subscribe *ex animo* to the use of the Book of Common Prayer. But what does *ex animo* mean? My Lord, it means not any *opinion*, but consent to practical use .....When joined to words of [*or*, as printed, is a clerical error] wishing, then it means *readily*, *heartily*.....Now if a candidate is forbidden to use his own interpretation, so a Bishop lies under the same interdict; but Marsh transgressed that interdict by his written questions, and therefore there was no force in his plea, that the questions arose out of the articles. The Bishop requires subscription, and the candidate subscribes, according to the *sensus popularis*. And both must be content with general declaration.....Marsh says, "I have a right to examine candidates after their faith;" true, but the exercise of that right is limited—he is to be satisfied with their faith as it is manifested by the mere act of subscription. Well, have you no other right to examine? Yes. What is the right? It is to examine the proficiency of the candidate in *learning*. Here his power is considerable..... My Lord, if Marsh be right, all other Bishops are wrong by neglecting their duty. I shall like to have my books at hand, and to converse two or

three mornings with you and Lord John Russell. Marsh will persevere, but change his form; I know that the Bishops are not pleased with him, though in all probability they will vote for him. Their silence was properly noticed in your House. I wish Lord Eldon to be chastised.....You will have again to contend with Marsh—pray collect matter. I am no bigot; but I do firmly maintain, that the result of arguing in your Lordship will be creditable to the *Church*—indeed it will, and that too amidst a great diversity of opinion—every circumstance will bear hard upon Marsh. You may eulogize Marsh's acuteness as a polemic, but you should not be so profuse in your praises upon his *learning*. I hear that he, from his officiousness and querulousness, is on bad terms with his Clergy; they will rejoice at his disgrace.'

Same to same, Hatton, June 14, 1822 (*ibid.* 148—150): 'I agree with your Lordship in resisting entirely the principle of a right to examine candidates by the test of any interpretation which any individual Bishop may be pleased to put on the meaning of the thirty-nine articles.....But you must not, without some qualifications, oppose the right of a Bishop to examine a candidate. The question is to what extent and upon what points the examination is to go.' I maintain that it goes to the *learning* of the candidate, when he comes for ordination; and we must all along suppose that no complaint lies against his moral character.....The faith of the candidate is to be ascertained by a certificate from three clergymen, that to the best of their belief he has neither taught nor holden any opinion which *impugns* the doctrine or discipline of the Established Church; by the candidate's own subscription to the thirty-nine articles; and by the declaration of his consent, *ex animo*, to use the Liturgy as fixed by the law. Beyond these three points no Bishop has any concern with the faith of a candidate .....If a candidate betrays great inattention to the most common points of theology, great ignorance of the Greek Testament, great incapacity to express his thoughts in Latin or English, then the want of learning will authorize the Bishop to reject him. Again, the Bishop may choose some subject connected or unconnected with the Articles, and command the candidate to write upon it. If the candidate should write absurdly, or very ungrammatically, the Bishop may reject him; if he writes very ingeniously and very correctly, and at the same time manifests a deliberate intention to impugn the doctrine or discipline of the Church of England, then the Bishop may well say, that the unsoundness of his faith is not expiated by his erudition.....The conduct of the Bishop of Peterborough is a gross and illegal innovation.'

Same to same, 14 Febr. 1823 (*ibid.* 158): 'It is worth your Lordship's while to buy a Charge delivered by Magee, now Archbishop of Dublin, to the Clergy of Raphoe. He is very superior to Marsh in acuteness, vigour, and eloquence; and in page 31 of that Charge he stoutly maintains opinions which are opposite to those of Marsh upon the rights of individual Bishops to interpret the Articles their own way. The authority of Magee is deservedly great; and in the House of Lords his words might be quoted with great advantage by any assailant of Marsh.'

Parr's dislike to Marsh may have been partly due to political differences; but was certainly exasperated by personal feeling. In 1817 Parr

coveted the see of Peterborough (*Works*, VII. 262); and had much correspondence with Marsh, as with Spencer, Madan, and John Parsons before him, on the subject of his non-residence. (*Life by Jo. Johnstone*, 789).

Christian Observer, June 1822, p. 390: 'We have not yet seen the amended edition, and therefore can say nothing of it. We understand that the subject is likely to be mooted in the house of commons before the close of the present session.'

The wrongs of the Clergy of the diocese of Peterborough stated and illustrated. By the Rev. T. S. Grimshawe, M.A. rector of Burton, Northamptonshire; and vicar of Biddenham, Bedfordshire. London, Seeley. 1822. 8vo.

A refutation of Mr. Grimshawe's pamphlet, entitled "The wrongs .. illustrated." In which is given a correct account of the causes which have called forth the violent and abusive pamphlets against the bishop of Peterborough, &c. &c. London: printed for F.C. and J. Rivington, St. Paul's Church-yard, and Waterloo-place, Pall-Mall. 1822. 8vo. pp. 28.

Pp. 2, 3: 'Before the author of the following sheets proceeds to develope the real causes which have induced Mr. Grimshawe .. to labour ... to rouse some inconsiderate men to again attack by the imposing means of a petition to the Senate one of the firmest pillars of the Church, it becomes him solemnly to affirm, that if in his belief there existed the least leaning in the Bishop of Peterborough towards oppression, the least wish to impose a galling yoke on the Clergy, or even a prejudiced or narrow view of the sectarians and their tenets, he would be among the first to raise his voice against that or any other Prelate. But it is under the firm conviction that the whole proceedings have been dictated by a party smarting under detection, disappointment, and a species of opposition as just as it is undisguised and powerful, ... which has led the writer of the ensuing pages to take up the pen of controversy.'

Pp. 4, 5: Simeon's fund for the purchase of advowsons: 'even in the University of Cambridge reside some of the most persevering Sectarians, who not only inculcate their doctrines among the students, and have regular breakfasts and meetings to which they are invited, but are ever on the watch to forward the purchase of these smaller livings, .. and thus their sect is continually strengthened with temporal possessions.'

Pp. 6, 7. Marsh's questions. 'These questions are so constructed as to preclude the possibility of any member of the Sectarians above alluded to from escaping detection if their doctrine is unsound.' Pp. 8, 9. The questions no new standard. 'Nor has Mr. Grimshawe any right to complain about the rejection which gave rise to his pamphlet. The writer of these sheets has been credibly informed, that the person whom Mr. Grimshawe wished to have for his curate, though he did not absolutely refuse to be examined, gave his answers in so confused and ambiguous a manner that it was impossible to determine what his doctrines really were.' Pp. 10, 11: Bp. Marsh 'is liberal in all his views respecting Sectarians, and out of the many instances which have come to my knowledge, I will relate one. During the excitation caused by the examination before the Peers into the conduct of the late Queen, a Clergyman of the Church who had been converted from Judaism, was so active and loud in his chivalrous expressions

even from the pulpit, that the Rector of his Church in London no longer required his services. He procured a Curacy in the Diocese of Peterborough, to which after some advice he was licensed. The conduct of the parties by whom he was appointed not being as liberal as it should have been, the Prelate interfered, and by his authority settled the stipend he was entitled to receive.' Pp. 11—19. The church of England excludes Calvinists. Pp. 19, 20. The curate nominated by Grimshawe in June 1820 was refused a licence on his refusal to submit to examination; Grimshawe threatened to petition parliament, but changed his mind. Pp. 20—22. Case of Nevile's curate; pamphlets against Marsh. Pp. 22, 23. Grimshawe requested Marsh to give up his questions and threatened an appeal to law. Thurtell, whom he appointed curate, returned the questions 'with very strange answers, and with them, as an Appendix, three closely-written folio sheets filled up with confused dissertations and reservations, and so replete with restrictions, that it was impossible to discover what the opinions of Mr Thurtell were.' The bp. returned the questions, requesting plain answers. Thurtell replied that 'he could not give direct and positive answers. Therefore he was refused a licence.'

P. 25: 'Whenever erroneous replies have been returned, . . Bishop Marsh has in every instance tried by argument and expostulation to convince the candidate of his errors, and always with that success, (excepting in the two instances before alluded to), which attends ability, learning, and kindness of heart.'

There is a temperate paper by *Clericus* against the 'Questions' in the *Christian Observer* for July 1822, pp. 402—407.

A vindication of the right rev. the lord bishop of Peterborough from the animadversions of a writer in the Edinburgh Review: A letter to the rev. S[ydney] S[mith] rector of P[oston], &c. &c. by Hierophilus. London: printed for C. and J. Rivington, 62, St. Paul's church-yard, and 3, Waterloo-place, Pall-Mall. 1823. 8vo. pp. 31.

On the article in the Nov. number, in which Marsh had been called 'bitter, bustling, tormenting;' in reply to Smith's charge of novelty (p. 28): 'Could you possibly be ignorant that at the time when this mode of enquiry was *adopted* by his lordship, a string of questions was already handed about amongst young men preparing for the ministry, the tendency of some of which, with reverence be it spoken, was ill-calculated to promote sober piety and judicious ministration! The only *come-at-able* specimen of doctrinal examination previous to the dispersion of his lordship's questions when bishop of Llandaff, was one too likely to mislead.'

In fact Smith had spoken (*Edinb. Rev.* XXVII. 433) of Marsh with courtesy rare in that journal. 'We shall acquit the Bishop of all wrong intentions. He has a very bad opinion of the practical effects of high Calvinistic doctrines upon the common people; and he thinks it his duty to exclude those clergymen who profess them from his diocese. There is no moral wrong in this. . . . . We have no sort of intention to avail ourselves of an anonymous publication to say unkind, uncivil, or disrespectful things to a man of rank learning and character.' P. 434: No one bishop defended Marsh in the house. 'His Lordship states, that forty years ago, he was himself examined by written interrogatories, and that he is not the only

Bishop who has done it; but he mentions no names; and it was hardly worth while to state such extremely slight precedents for so strong a deviation from the common practice of the Church....

'The Bishop of Glocester ordains a young man of twenty-three years of age, not thinking it necessary to put to him these interrogatories, or putting them perhaps, and approving of answers diametrically opposite to those that are required by the Bishop of Peterborough. The young clergyman then comes to the last-mentioned Bishop; and the Bishop, after *putting him to the Question*, says, 'You are unfit for a clergyman,'—though, ten days before, the Bishop of Glocester has made him one!'

Pp. 437, 438: 'The Bishop not only puts the questions, but he actually assigns the limits within which they are to be answered. Spaces are left in the paper of interrogations, to which limits the answer is to be confined;—two inches to original sin; an inch and a half to justification; three-quarters to predestination; and to free-will only a quarter of an inch. But if his Lordship gives them an inch, they will take an ell. His Lordship is himself a theological writer, and by no means remarkable for his conciseness. To deny space to his brother theologians, who are writing on the most difficult subjects, not from choice, but necessity; not for fame, but for bread; and to award rejection as the penalty of prolixity, does appear to us no slight deviation from Christian gentleness. The tyranny of calling for such short answers is very strikingly pointed out in a letter from Mr. Thurtell to the Bishop.... "Beccles Aug. 28, 1821.... But it appears to me, that the Questions proposed to me by your Lordship are so constructed as to elicit only two sets of opinions; and that by answering them in so concise a manner, I should be representing myself to your Lordship as one who believes in either of two particular creeds, to neither of which I do *really* subscribe.... I deem it indispensable to my acting with that candour and truth with which it is my wish and duty to act,... to state my opinions in that language which expresses them most fully, plainly, and unreservedly. This I have endeavoured to do in the answers now in the possession of your Lordship... I would humbly and respectfully appeal to your Lordship's candour, whether it is not hard to demand my decided opinion upon points which have been the themes of volumes; upon which the most pious and learned men of the Church have conscientiously differed; and upon which the Articles, in the judgement of Bishop Burnet, have pronounced no definite sentence."'

P. 441: 'The Bishop... is so thoroughly convinced of the pernicious effects of Calvinistic doctrines, that he does what no other Bishop does, or ever did do, for their exclusion. This may be either wise or injudicious, but it is at least zealous and bold; it is to encounter rebuke and opposition from a sense of duty. It is impossible to deny this merit to his Lordship.'

P. 442: 'His Lordship boasts, that he has excluded only two curates. So the Emperor of Hayti boasted that he had only cut off two persons' heads for disagreeable behaviour at his table. In spite of the paucity of the visitors executed, the example operated as a considerable impediment to conversation... How many persons have been deprived of curacies which they might have enjoyed, but for the tenor of these interrogatories!'

P. 447: 'The Bishop complains of the insolence of the answers made to

him. This is certainly not true of Mr. Grimshawe, Mr. Nevile, or of the Author of the Appeal. They have answered his Lordship with great force, great manliness, but with perfect respect.'

The whole article is as remarkable for wisdom as for wit.

A defence of the established church, from the categories in the tail of the new comet, called the 'Council of Ten,' that has arisen upon the land; from the ignis fatuus of a 'Northern Incumbent;' from the Aurora Borealis of the 'Edinburgh Review;' and from a pamphlet, entitled, 'Episcopal Innoration,' etc. all against the bishop of Peterborough; and also, from the rays of criticism darted upon the bishop of London by one of the same great lights, which reflects upon itself with perfect elasticity. By Alma Lux. 1823. 8vo. 3*s.* [*Christ. Remembr.* v. 125 b].

A letter to the right reverend Herbert, lord bishop of Peterborough, lady Margaret's professor of divinity in the university of Cambridge, on the independence of the Authorized Version of the Bible. By Henry Walter, B.D. and F.R.S. fellow of St. John's college, Cambridge; professor in the East India college, Herts; and chaplain to his grace the duke of Northumberland. London: printed for J. Hatchard and Son, 187, Piccadilly; and J. Nicholson, Cambridge, 1823. 8vo. pp. 152.

Pp. 1, 2: 'Whilst I enjoyed the advantage of attending your Lectures, a painful impression was forced upon me; that I must, for the future, cease to view the authorized Version of the Bible in a higher light than as a secondary translation. Perhaps, however, that impression (heightened as it was by a peculiar and very skilful adjustment of emphasis, adding force to the arguments which your words convey) might be stronger than your Lordship intended. It was the combined effect of your language and manner, which induced me to believe, that Tyndal, .. instead of translating directly from the original Scriptures, did but compile a version from the Latin Vulgate, and the German of Luther's Bible; and that our present authorized Version had not been sufficiently purified, from the effect of this transmission of the original through Luther, to deserve the character of an independent translation. This prejudice adhered to me, with all the weight of your authority, till the practice of reading the Hebrew Pentateuch with Luther's translation, the Vulgate and the Septuagint in adjoining columns, and with the English Bible, of course, at hand, forced upon my attention the fact, that almost every verse afforded satisfactory proof of the independence of the authorized Version.' Walter then (pp. 3—7) cites a passage from Marsh's 14th lecture, in which he recommends a revision of the authorized version. He then argues for the originality of the received version, from the directions to the translators and from their preface (pp. 15—21); from Selden's testimony (pp. 22, 23). He next goes into much detail about Tyndal's, Coverdale's and the other early Bibles; shews (pp. 37, 92, 103, 105, 131, 132, 143), that Marsh has relied on Ant. Johnson's tract, and on Macknight; proves that Tyndal was acquainted both with Greek and Hebrew; while he allows that Coverdale's was a secondary version. Throughout he speaks of Marsh with the utmost deference: (p. 63) 'your Lordship is so well known to be thoroughly master of the German language;' (p. 68) 'such a course of Lectures as yours, comprehends the result of too much reading to allow of giving references in proof of every assertion.' Cf.

pp. 130, 131. Pp. 133, 134: 'But the respect due to your Lordship, and the weight of your authority, made it both improper and unlikely that I should obtain credit, had I met any statements which had received your sanction, with direct assertions of an opposite nature. . . . Aware of the responsibility which I incur by publishing my opinion that you have been mistaken, my principal anxiety has been to state the truth in the best manner for securing its acceptance; and yet, to let no argument escape my pen, of a description inconsistent with that sincere respect' &c.

To his *Lectures on the criticism etc.*, Cambr. 1828, Marsh has added an appendix, pp. 16, 'containing observations relative to the second Lecture on the Interpretation of the Bible.'

P. 1: 'As the avowed object of that Lecture was to recommend the study of the Scriptures in the original languages, and the remarks which were made on our English translations were introduced only for the purpose of promoting that desirable object, I did not expect, that those remarks would be selected as matter of special animadversion. And I was the less prepared for such an attack, because I spake of our *authorised* version, in terms of the highest possible respect.' In p. 3 he confesses that he followed Johnson. Pp. 2, 3: 'When I had represented our authorised version as being as faithful a representation of the *original* Scriptures as could then be formed, I did not expect that any adversary, however zealous, would endeavour to shew, that I represented the same version as a "compilation of *second-hand* translations."' In pp. 4 seq. he proves the dependence of Tyndal upon Luther, by the chronological order of his versions, his arrangement of the epistles and chapters, his translation of Luther's pref. to Rom., and his version of a few passages. His proof from the Germanisms in Tyndal's versions is very weak, being founded on phrases like 'therefore speak I,' 'so ordain I,' 'yet shew I,' where the nominative follows the verb. The proof of Tyndal's ignorance of Hebrew does not go beyond general presumptions, and the opinions of Ant. Johnson, abp. Newcome and Dr. Gray.

A second letter to the Lord Bishop of Peterborough, on the independence of the authorised version of the Bible. By Henry Walter B.D. . . . intended as a reply to the additional arguments in the appendix to his Lordship's lately published lectures. London, Hatchard, 1828. 8vo. pp. 54. Dated East India College, June 2d, 1828.

P. 2: 'I ventured to express a suspicion, that for some of those depreciatory details [respecting our English version] your lordship must have trusted to a paper, in Bishop Watson's collection of tracts, by Anthony Johnson; whose inaccuracy made him quite unworthy of your confidence. In this suspicion, a note to your Appendix informs me I was not mistaken.'

Pp. 4—28. On Tyndal's dependence on Luther. In pp. 23, 24, Walter shews that the position of the nomin. pron. after the verb is common in Tyndal's original works, in Chaucer, and in Anglo-Saxon, and therefore is no 'Germanism;' also that Tyndal often places the pronoun after the verb, where in Luther it comes before the verb (pp. 23—26).

Pp. 28—36. Tyndal's knowledge of Hebrew.

Pp. 36—47. Luther not entirely dependent on the Vulgate for the meaning of Hebrew words.

Pp. 47—54. Marsh mistaken in supposing Walter to be opposed to a revision of the English version, or to the study of the Bible in the original.

A charge delivered at the visitation in July, 1823. *By Herbert, lord bishop of Peterborough.* London: printed for C. and J. Rivington. 1823. pp. 23. Dedicated to the clergy of the diocese, at whose request it was printed.

Thanks for the support of the great body of the clergy and by the laity.

Where there is but one service, one half the day will be spent at best in the meeting-house. 'The poverty of some livings, which has been lately increased by that general distress, from which no class of men has suffered so severely as the Clergy, affords too frequently an excuse for single duty, that some additional engagement may supply the comforts, and sometimes even the necessaries of life.'

'There are now about twenty Churches in this Diocese provided with two services, and some of them with two Sermons, which had only single duty, when I first addressed you.'

Excellence of the Liturgy; a guide in matters of practice as of faith. Need of care and solemnity in reading it.

'The Legislature has in vain provided for uniformity of doctrine in the *prayers* of the Church, if every individual Clergyman may inculcate what doctrine he pleases by the use of *hymns*.'

Morality and doctrine must go together in sermons. 'If we determine to preach on difficult and abstruse subjects (which is not often advisable before unlearned congregations) we must never forget to explain their *practical* consequences.' Disputations in Latin on free will, original sin, and predestination, led to no practical mischief. But a preacher must beware of so explaining God's decrees 'as to encourage the confident hypocrite and drive modest virtue to despair. Let him represent the Deity as a kind and merciful Father, not as a relentless Tyrant.' The 17th article shews men how they may 'discover, whether they are predestined to eternal happiness or not. . . . If we do not walk religiously in good works, we produce no *evidence*, that upon *us* the Spirit has worked in due season, . . that we are called according to God's purpose.'

'But if the working of God's Holy Spirit is determined by any other means than by the *effects* which it produces, if we are not satisfied with feeling the operation of the Holy Spirit by its influence on our *outward conduct*, but expect to discover some secret calling by an operation felt *within ourselves*, we have recourse to a criterion, which may be fatal, either in this life, or in the life to come.'

The bishops' visitations are synodal, not parochial, and are holden once in three years. Synodal visitations are holden in the other two years by the archdeacons, who also visit the parishes. In a diocese containing nearly 400 parishes, and only one archdeaconry, the labour of parochial visitation is excessive.

'For these reasons I have revived in this Diocese, as I did in the Diocese of Llandaff, the ancient order of Rural Deans.' The rural deaneries have

been subdivided, so that the number of parishes in each division varies in general from 10 to 15. The 26 rural deans 'reside each of them *within* the division to which they are appointed. The Parishes, therefore, which are subjected to their inspection, are all within an easy distance from their own homes.'

'The Answers of the Rural Deans, in the Schedule of Queries proposed to them, describe the state of the Churches, with particular reference to the walls, the roof, the pavement, the windows and doors, the pulpit and desk, the font, the pews, the bells, and the various articles which are necessary for Divine Service. They observe, whether the Churches receive any injury from the want of proper ventilation, from accumulations of earth on the outside, or from improper modes of carrying off the water from the roof . . . The condition of the Churchyards, the condition of the Glebe Houses, the preservation of the Parish Register, the state of the Parochial Schools, have likewise been carefully examined.' The clergy and parishioners have, often at considerable expense, carried out the repairs recommended by the rural deans.

'No Bishop can indeed expect, even when the whole of his time, and the whole of his care, is devoted to the welfare of his Diocese, that he should *never* meet with unpleasant occurrences. But such occurrences bear no proportion to the numerous sources of satisfaction, which have been opened to me in the administration of this Diocese. I have been also fortunate in regard to Candidates for Holy Orders. They have been examined with uniform strictness: but not one of them have I had occasion to reject, since the time of my Primary Visitation. The examination of Curates has been uniformly continued, as required by the 48th Canon. But a period of nearly two years has elapsed, since the examination so required has led to the refusal of a Curate's Licence.

'Such . . is the external and the internal condition of a Diocese, which has been represented as a theatre of discord and oppression . . . After an experience of four years, the Clergy of this Diocese must generally know, that every representation which they have made to their Diocesan, has been received with due attention and respect; that complaints have never been disregarded, or grievances neglected; and that when opposite parties have been concerned, no endeavours have been wanting to act justly to both . . . The duties now imposed on Bishops, are not only more numerous, but more arduous, than in former times. Every failure is attended with greater obloquy, and is recorded in Journals appropriated to that purpose.

'I wish for your sakes, my Reverend Brethren, that such reproaches went no further. But there is a propensity in the present age to undervalue the Clergy in general: and Bishops have no other distinction amid the general censure, than that which arises from superiority of station. So much the more important is it, my Reverend Brethren, that the Clergy should duly consider, how much their own welfare is connected with the welfare of their Bishops. We share alike in the reproaches which are made to us, and I trust we share alike in not deserving them.

'There is one source of consolation, of which we must all avail ourselves. The very censure to which we are exposed, redounds not unfrequently to our praise. Propriety of manners, and a due attention to moral conduct,

is expected especially from the Clergy . . . And the attempts which are industriously made to propagate every failure on the part of the Clergy, shews rather a disposition to degrade the body at large, than to vindicate the cause of injured virtue. But unless the examples were rare, it would be impossible, even with intentions the most hostile, to produce the desired effect. No surprise can be excited by that, which is frequent and habitual. Men wonder only when they find *exceptions* to the general rule. The very circumstance, therefore, that an offence committed by a Clergyman is more severely reprehended than in ordinary cases, shews, not only that greater purity of conduct is expected from the Clergy, but that those expectations are in general fulfilled'.

The conduct of the bishop of Peterborough explained with respect to the rector and curate of Byfield. London: printed by R. Gilbert, St. John's Square. 1824. 8vo. pp. 131. [A copy is in St John's library, $\frac{A}{W}$ 4 30. 'The following pages are printed for the purpose of vindicating my conduct to those who are willing to read what is neeessary for that purpose. But as the subject has too little interest for general readers, they are not intended for publication and sale. Herbert Peterborough. 30 November 1824.']

P. 3: 'A pamphlet has lately been published containing copies of the Letters, which passed between Mr. Wetherell and myself, respecting the treatment of his Curate, with copies of other Letters and documents, which give to the pamphlet the appearance of official authority. [*Foot-note.* The publisher is G. Wilson: the editor is not named].' The question at issue was (p. 4) 'whether a Curate nominated by an Incumbent, and licensed by the Bishop, could be dismissed by the Incumbent without the Bishop's consent.' Mr Wetherell had dismissed his curate, and the bishop (p. 5), as directed by 57 Geo. III. c. 99, issued a monition for the payment of the curate's stipend. Mr. Wetherell applied to the court of King's Bench. By advising the curate to retire (p. 7) 'I should have saved myself a very heavy expense, as well as much additional vexation. . . But if *I had* given such advice, I should have abandoned a cause, which it was my duty to maintain. I advised therefore the Curate to remain at his post, till the Case had been argued in the Court of King's Bench.' A curate from a neighbouring diocese usurped the desk and pulpit (p. 8). Marsh was advised by the new curate's diocesan, ld. Cornwallis, (p. 9) 'to institute a suit against the intruder. But being unwilling to bring a Case before my own Court, in which I was personally concerned, I instituted the suit, by Letters of Request from the Chancellor of the Diocese, in the Court of the Archbishop at Doctors Commons.'

Chapter I. pp. 11—41: 'Narrative of transactions respecting Mr. Wetherell and his curate from the 13th of November 1822 to the 18th of June 1823.' On 13 Nov. 1822 Sam. Stanley Paris was licensed to Byfield curacy on the nomination of the rector, Charles Wetherell. Wetherell had resided and done his own duty from his institution in 1819; but wanted a curate, partly to supply his place when absent on account of his wife's health, partly to help in the charge of the large parish. P. 12. Paris had held that baptism was a mere outward rite, and that regeneration took place at a later period of our lives. The bp. convinced him that baptismal

regeneration was the doctrine of Scripture and of the church. Paris commenced his duties 25 Nov. 1822 and was dismissed by the rector 24 Jan. 1823. On the intercession of the curate's father, a Coventry clergyman, he was once more allowed to officiate, but again forbidden, the rector wanting a curate (p. 16) 'to assist him in the Bible Society.' The bp. informed Wetherell (p. 19) on 28 Febr. that he 'misunderstood the relation which he bore both to his Diocesan and to his Curate.' On the 31 March 1823 Paris applied for the remainder of his stipend. After receiving a civilian's advice (p. 28) on 1 May, Marsh signed on 8 May a monition to Wetherell to pay arrears; allowing him (p. 29) till 14 June to make his return. The curate's licence, returned to Marsh 25 May ['That I received it on the 25th of May, I know from the Journal, which I always keep, of matters relating to the Diocese'], stated his salary at £120. Marsh, by a memorandum on the licence, reduced it to £100, the amount assigned in the nomination. P. 41: On the 16th of June Wetherell presented his first affidavit, and another on June 18; on which a rule nisi was granted requiring the bishop to shew cause the second day of the next term, why a prohibition should not issue to stay further proceedings.

Chapter II. pp. 42—65. 'Reflexions on the preceding chapter; especially in regard to the law of the case.'

Danger to the church, if curates may be treated as menial servants. The original dispute relating to the power claimed by the incumbent of dismissing a licensed curate; not at all to the amount of the salary.

Chapter III. pp. 66—94. 'Statement of what passed at Byfield in the summer of 1823: with remarks thereon.'

P. 72—74. Till the beginning of September Wetherell resided. On 14 Sept. Jas. Chambers, curate of Willoughby in Lichfield diocese, took possession of the desk and pulpit, in spite of Paris's remonstrance. Other clergymen, appointed by Wetherell to do the duty on that and other Sundays, gave way to Paris (p. 82). 'To prevent therefore Mr. Paris from officiating again Mr. Wetherell sent orders, that there should be no duty on Sunday the 5th of October. But the Parishioners met at the Church, and Mr. Paris officiated both in the morning and in the afternoon.' Effect of a 'licence to preach' (pp. 82—90). By the consent (26 Sept. 1823) of Chambers's diocesan, Marsh resolved to prosecute him in the Arches court.

Chapter IV. pp. 95—110. 'Proceedings in the court of King's Bench'. Marsh had drawn up a brief by the second day of Michaelmas term 1823; but the case was not argued till the end of the term, and judgement deferred. After Easter term 1824 the case was again argued. Marsh drew up a tract entitled 'Examination of the Question, whether the Summary Process for the recovery of a Curate's Salary, as directed by the 57 G. III. c. 99, is confined, as by the Statute of Anne, to the Curates of Absentees.' On the general question (p. 101), 'whether the Process by Monition was applicable to the Curates of resident Incumbents, ... the Court came to no decision ... the Prohibition was granted on account of the Salary *originally* assigned in the Licence.' The judgement is printed at length in the term reports. P. 110: 'My endeavours to protect a Curate, dismissed without notice, without the imputation of any real offence, and

in defiance of the Bishop's Licence, were by this decision entirely defeated. But though unsuccessful I do not regret those endeavours, being convinced, that if I had acted otherwise, I should have failed in the performance of my duty.'

Chapter v. pp. 111—131. 'Proceedings in the court of Arches'. The case is known as Gates v. Chambers, and is reported by Dr. Jesse Addams in Vol. II. pt. 1 of the Cases determined at Doctors Commons. The judge, Sir John Nicholl, by waiving the question of the 'obstruction of the Curate', virtually decided that Paris was legally dismissed. P. 131: 'I am still persuaded, that if I had left unnoticed the conduct of Mr. Chambers on the 14th of September, I should not have done, what my duty required. Whether the suit would be attended with *success* was a question over which I had no control. It has failed: and the failure will be severely felt, not by myself only, but by every Bishop on the Bench.'

A sermon, preached in All Saints Church Northampton, on Thursday, 16th June 1825, before the patrons and the other members of the two Northampton committees in aid of the Society for promoting Christian Knowledge and of the Society for the Propagation of the Gospel in foreign parts. By Herbert, Lord Bishop of Peterborough, and President of the Two Committees. To which are added, the reports of the secretaries and the treasurer of the Northampton committee in aid of the Society for promoting Christian Knowledge; a short account of the formation of the Northampton committee in aid of the Society for the Propagation of the Gospel in foreign parts; and a list of the patrons, officers, and subscribers to the committees. London: Printed for F. C. & J. Rivington, St. Paul's Church Yard, And may be had of Messrs. Dicey and Smithson, Messrs. Birdsall and Son, Mrs. Burnham, and Mr. Abel, Northampton; and of all other Booksellers in Town and Country. 1825. *Price* 1s. 6d. 8vo. pp. 32.

On 2 Pet. iii. 18. Duty of propagating the Gospel. Short account of the origin of the two societies. The missionary Schwartz. Translations of the Scriptures by the S.P.C.K. Distribution of Bibles by the Society at home.

P. 5: 'Yet by some strange fatality the mere circumstance that our Society is not *called* a Bible Society, has led many to the erroneous conclusion, that the distribution of the Holy Scriptures did not enter into its designs. Hence a Society, which may be properly termed the *original* Bible Society of this country, a Bible Society which existed more than eighty years before any similar institution was formed, has been considered as no Bible Society at all. And on this mistaken principle its advocates have been represented as *adversaries* to the distribution of the Bible, as if genuine Christian Knowledge *could* be promoted, where the use of the Bible is denied.'

Pp. 6, 7: 'Another book which it distributes is the Book of Common Prayer. As the importance which we attach to this Book has been much misunderstood, and on this misunderstanding objections have been founded to the distribution of it with the Bible, I will quote an authority, which on this subject must have greater weight than any argument which I myself can advance. The pious and amiable Prelate [Henry Ryder], who lately presided over the see of Gloucester, and now presides over that of Lichfield

and Coventry, speaking of our Liturgy, in his Sermon before our sister Society, the Society for the Propagation of the Gospel in Foreign Parts, described it in the following terms: our Liturgy, he said, is "the most faithful transcript, and the most worthy *companion* of the Bible." These are the words of that pious Prelate; and they are so much the more deserving of our notice, as attempts have been made even by those who revere him, to represent our Liturgy, not as the most *worthy* companion, as he himself has termed it, but as being an *unfit* companion for the Bible. It is not indeed a companion which claims *equality with its master:* it claims no authority on its *own* account; it claims nothing more than that which it derives from the *Bible*.... The Church of England admits that the Bible and the Bible only is the religion of the Protestant, that the Bible is the *sole* authority for Christian doctrine. But it does not therefore follow, that Churchmen, in the *distribution* of the Bible, should abstain from the distribution of the Prayer Book.... The argument, by which our Bible and Prayer Book are brought into a comparison with Scripture and Tradition in the Church of Rome, originates in a total mistake with regard to the things compared. The Tradition of the Church of Rome is *distinct* from the Bible, *independent* of the Bible, and of *equal authority* with the Bible.'

Pp. 8, 9: 'But however worthy the Liturgy may be of becoming a companion to the Bible, no man ever meant that they should be made *inseparable* companions. To act on this principle would be absurd even in our intercourse with Churchmen, whose spiritual wants must depend on what they already possess. ... Still less can it be supposed, that we would make our Liturgy an inseparable companion of the Bible among those who *object* to our Liturgy. We should then concur in the sole distribution of the Book, which all Protestants regard as the Rule of Faith. Our District Committee is open alike to Churchmen and Dissenters.'

In these pages we hear the echo of the controversy of 1811—13.

Religious Tracts. Welsh, Manx and Irish Bibles. Family Bible. Calcutta Mission college. Indian schools. Number of members of the society.

History and labours of the S.P.G. Its want of means. Establishment of a Northampton District Committee.

The Secretaries say in their report (p. 25): 'It would not be right to conclude these observations without noticing the kind attention of the Lord Bishop to the interests of this committee, and his active exertions in its behalf, especially by his Lordship's attendance on the present occasion, which gives so auspicious a commencement to its Anniversary Meetings. For themselves, the Secretaries have to record with gratitude the readiness with which his Lordship has kindly favored them with his advice, whenever they have been under any doubt as to the mode of carrying into effect the wishes of this Committee and of the Parent Society.'

A synopsis of the evidences of religion, natural and revealed, drawn from the writings of Butler, Paley, and Marsh, designed as a manual for youth. By the Rev. J. Topham, M.A. F.R.S.L. and head master of the grammar school of king Edward VI. Bromsgrove. 1825. 12mo.

A charge, delivered to the clergy of the diocese of Peterborough, in July,

1827. *On the influence of the Roman Catholic question on the established church. By Herbert, lord bishop of Peterborough.* London: printed for C. and J. Rivington, St. Paul's Church-yard, and Waterloo-place, Pall-Mall. 1827. 8vo. pp. 20. Dedication to the clergy dated 3*d. August*, 1827.

Pp. 5, 6. Relation of the church of England to the church of Rome. The question 'whether the political power of the Roman Catholics shall be increased,' not merely a political question.

Pp. 6, 7: '..a very unjust opinion ... has been entertained of the Clergy, who have signed Petitions to the Legislature against further concessions to the Roman Catholics. They have been accused of a desire to exclude their Roman Catholic Brethren from *civil* offices merely on account of their *religion*.... We *admit*, that speculative opinions, which have no tendency to disturb the welfare of the State, are unfit subjects for the interference of the State.' Pp. 8, 9: 'I ask then, whether it *can* be proved, that the doctrine of Transubstantiation, or the Invocation of Saints, have no influence on the *actions* of those who believe in those doctrines... They who maintain those speculative doctrines, maintain also the *practical* doctrine of obedience to the Pope.... The Roman Catholics therefore are excluded, *not* because they believe in the doctrine of Transubstantiation, but because they who believe in that doctrine, believe *also*, that a foreign potentate hath and ought to have jurisdiction in the dominions of his Majesty King George. But if they are not excluded on account of their religious opinions, why, it may be asked, should recourse be had to a religious test? The answer is this: A religious test being founded on articles of faith, is less easily evaded than a political test.'

Pp. 9, 10: 'They, who have opposed the Roman Catholic claims, ... have been charged with bigotry and intolerance.... If it were now a question, whether any body of Christians in this country should be restrained in the exercise of their religious worship, or the propagation of their religious opinions, and the Clergy of the Established Church came forward, as the advocates of such restraints, they might be *justly* charged with intolerance. ....The question now at issue regards, not *religious liberty*, but *political power*.'

Pp. 11–13. Consequences of Catholic Emancipation. 'The first and necessary consequence would be a repeal of the Corporation and Test Acts. If free admission to offices of trust and power be granted to the Roman Catholics, the same free admission must a fortiori be granted to the Protestant Dissenters. ... When ... the Church of England ... is virtually become a sect among sects, the question will soon arise, whether the emoluments, which are set apart for the service of religion, should be *exclusively* enjoyed by the ministers of *one* sect.... Let it not be inferred, that we are concerned only about the profits of our ministry, and that we argue for an exclusive system, merely to enrich ourselves. We will not indeed affect to deny, that we should be sorry, like other men, to see ourselves and our families reduced to beggary. But we may take higher ground, than that of individual advantage.'

Pp. 13, 14. Securities for the Church proposed by the advocates of Emancipation (the Veto, restrictions on intercourse with the Pope) rejected by the Roman Catholics.

Pp. 14, 15. In the time of Charles I. the Presbyterians and Independents accepted tithes; and dissenters, if they had the power, would join in despoiling the present establishment.

P. 16. Difference between *true* religion and established religion. P. 17. An attempt to distribute endowments among the sects would end in the abolition of a religious establishment altogether.

Pp. 18, 19. Necessity of learning to the ministers of religion, and of an establishment to secure learning.

> 'Those years of study, which are devoted at school and at college to the acquirement of learning, . . . would be *otherwise* employed, if there were no Church Establishment. Men so educated and so qualified would never be content to owe their subsistence to voluntary contributions dependent on the favour or the caprice of the donors.'

A charge, delivered to the clergy of the diocese of Peterborough, in July, 1831, *by Herbert, lord bishop of Peterborough.* London: printed for C. J. G. & F. Rivington, St. Paul's churchyard, and Waterloo-place, Pall-Mall. 1831. 8vo. pp. 28. Dedication to the clergy dated August 6, 1831.

P. 7: 'If we except the period, which preceded its [the church's] overthrow in the time of Charles I., there never was a time when the clergy were assailed with so much calumny and so much violence, as they are at present. Their moral characters are wantonly and maliciously traduced; they are represented as culpably remiss in the discharge of their sacred functions; as slumbering away their time in unmerited affluence; and hence the application of Church property to other uses is frequently represented as a measure, which would benefit the nation at large.'

P. 9: 'There cannot be a stronger proof that the clergy *in general* are duly attentive to their moral conduct, than the fact, that whenever an immoral act *can* be discovered in a clergyman, he is visited with unusual reprehension.'

Pp. 9, 10: 'I proceed to the next accusation, that they [the clergy] are inattentive to their clerical duties....Let the accusers learn the truth by experience: let them observe the conduct of the parochial clergy in their respective parishes, visiting the sick, comforting the distressed, and relieving the necessities of the poor from their own frequently contracted means. Nor is it to their *own* parishes that their benevolence is confined. Every list of subscribers to any charitable institution contains the names of so many clergymen, that their adversaries would render no service to the poor by taking from the clergy the *means* of contribution. Is it meant that they are regardless of their duty in the performance of divine service, that the prayers of the Church are read without proper devotion, that their sermons are delivered with negligence, and are ill-calculated to impress on their hearers the necessity of a virtuous and religious life, let the accusers frequent our churches, . . . and they will there find a refutation of their unjust complaints. Lastly, is it meant that divine service is performed less *frequently* than it ought to be, the complaint does not apply to the present period. So great an improvement has taken place in this respect, that whatever cause of discontent may have existed formerly, such cause has been principally removed. And with respect to this diocese in par-

ticular, I have the gratification to state, that more than *sixty* churches of this diocese, which a few years ago had only single duty, have now the benefit of two services every Sunday, and many of them have two sermons.'

P. 11: 'I shall enter into no detail respecting the revenues of bishops. I will only observe that they have been most grossly exaggerated; and that with respect to the revenues of *this* bishopric, they are so far from *enriching* the possessor of them, that they fall considerably short of the expenses which the bishopric unavoidably occasions. Yet bishoprics are no sinecures. They are generally attended with much trouble, and frequently with much vexation.'

Pp. 11—13. Average income of incumbents. Pp. 13, 14. Difficulties in the way of diminishing inequalities. Pp. 14, 15. Pluralities. Pp. 15—17. Detailed account of all the pluralists in the diocese, and of the incomes of their curates. 'Of the thirty-two clergymen who have more than one living in this diocese, there is not an individual who does not strictly and literally belong to the class of the *working* clergy.' Pp. 17, 18. Mischiefs of pluralities; dilapidation of glebe-houses, and absence of incumbents from their charge: remedies. Pp. 18—20. Other non-residents; difficulty of providing parsonages in poor livings. Pp. 20—22. Proposed spoliation of the church, a new thing. P. 22: 'The reasons alleged for this sweeping reform are no less frivolous than the object itself is unjust. The chief argument is, that tithes are *taxes*,—taxes imposed by the legislature, and therefore liable to be repealed by the legislature. They are no more taxes than *rents* are taxes: they are dues to the clergy, as rents are dues to the landlord.' Pp. 23, 24: 'It is further objected, that if tithes *are* due, they are not employed as they ought to be. Instead of being solely applied to the maintenance of the clergy, our modern Church reformers contend that they should be applied also to the maintenance of the poor, and the repairs of the Church. Now as more than two-fifths of the beneficed clergy in this kingdom have an income which hardly averages £100 a year, it is really ludicrous to contend, that out of their own pittance, they should maintain the poor of their respective parishes, the population of which bears, not unfrequently, an inverse ratio to the value of the living. But it is a mere *pretence* that benefices were endowed for the support of the poor: they were endowed for the support of the clergy, in return for the spiritual benefits conferred on their respective parishes.' Poor-rates became necessary after the plunder of the religious houses, which used to provide for the poor. Pp. 24, 25. Lay patrons and impropriators would suffer from the abolition of tithes. Pp. 25, 26. Tithe-payers would not gain. P. 27: 'I shall not be subjected to the reproach of shewing more regard for the temporal than for the spiritual concerns of the Church. I regard the former only as the means of promoting the latter: and I can appeal to the extensive correspondence which I have had with the clergy of this diocese, [to prove] that a regard for the spiritual welfare of their flocks has been an object of my especial attention.'

[The following should have been inserted in p. 883 after l. 39.]

Duke of Sussex to Sam. Parr, *Kensington Palace, Jan.* 25, 1823 (Parr's *Works*, VII. 5): 'The Edinburgh Review did notice that [the charge] of the Bishop of London [Wm. Howley], but not Dr. M[arsh]'s admonition, who

certainly wishes to rule with a rod of iron, which may be proper for schoolboys, but not for discriminating beings.'

Dr. John James, canon of Peterborough, bequeathed to the college in 1868 a portrait of bishop Marsh, which now hangs in the hall, on the W. wall.

Hugh Percy, bp. of Rochester and Carlisle. Consecrated 1827.

Third son of Algernon first earl of Beverley, born 29 Jan. 1784, educated at Eton under Dr. Goodall, adm. fell. comm. under Wood and Smith 10 Dec. 1802. Hon. M.A. 1805, D.D. 1825.

Married 19 May 1806, Mary eldest daughter of abp. Manners-Sutton, by whom he had a large family.

Chancellor of Exeter 30 Jan. 1810, resigned 13 July 1816; prebendary of Exeter 16 Apr. 1810, his successor appointed 26 July 1816 (Hardy's *Le Neve* I. 421, 433); installed chanc. of Sarum 21 Dec. 1812 (*ibid.* II. 653), canon of 2nd prebend Canterb. 16 May 1816, successor appointed 27 June 1825 (*ibid.* I. 49); collated to the prebend of Holywell *alias* Finsbury Lond. 12 July 1816 (*ibid.* II. 397); archd. of Canterbury 26 Apr. 1822, successor appointed 18 June 1825 (*ibid.* I. 45); dean of Canterbury 20 June 1825, successor appointed 2 Sept. 1827 (*ibid.* 35); consecrated bp. of Rochester at Lambeth 15 July 1827 (*ibid.* II. 576; Stubbs); confirmed bp. Carlisle 10 Nov. 1827 (*ibid.* III. 245).

Died 5 Febr. 1856 at Rose Castle Cumb. (*Camb. Chron.* 9 Febr. 1856).

Collated by abp. Sutton in 1809 to the rectories of Bishopsbourne and Ivychurch (*Gent. Mag.* Apr. 1856, 421).

He retained the chancellorship of Sarum and the valuable prebend of Finsbury to his death.

As dean of Canterbury he promoted an 'important repair of the interior of the cathedral, during which it was cleared of the whitewash and plaster of many generations, and of a host of modern and unsightly incongruities' (*ibid.* 422).

His nephew, the hon. Josceline Wm. Percy, sometime M.P., took an honorary M.A. at St John's in 1833. His son and chaplain, Hen. Percy, of Eton and St John's, B.A. 1837, M.A. 1842; canon of Carlisle 1847, rector of Greystoke 1853. See the *Peerage*, under *Beverley*.

Samuel Butler, bp. of Lichfield. Consecrated 1836.

Born 30 Jan. 1774, at Kenilworth, the native place also of the Sumners; his father, Wm. Butler, was a draper, his mother's maiden name was Lucy Brosell. He was admitted into Rugby 31 Mar. 1783; entered sizar at St John's under Dr Wood 14 Oct. 1791, and pensioner 22 Jan. 1792 (Life in *Gent. Mag.* Feb. 1840, p. 203; St John's Register). Browne's medallist, Lat. ode, 1792 and 1793; Gr. ode 1794; Craven scholar 1793, defeating S. T. Coleridge, Keate of Eton, and Bethell afterwards bp. of Bangor; 4th sen. op. and senior medallist 1796; first members' prizeman 1797 and 1798. Elected foundation scholar of St John's 5 Nov. 1792, admitted Nov. 6; elected Platt fellow 3 Apr. 1797, adm. 4 April; M.A. 1799, D.D. by mandate 1811. Presented by St John's college to the head mastership of Shrewsbury school in 1798 (*Gent. Mag.* LXVIII. 818a; *Cambr. Chron.* 21 July

1798). His predecessor James Atcherley died at Bridgenorth 3 Mar. 1804 (*Gent. Mag.* 1804, p. 381).

He married on Tuesday 4 Sept. 1798, at Gt. St Andrew's Cambridge, Harriet, 5th daughter of Dr. East Apthorp (*Camb. Chron.* 8 Sept. 1798; *Gent. Mag.* LXVIII. 1148 a; Nichols, *Lit. Anecd.* III. 97).

In 1802 he was presented to the vicarage of Kenilworth (*Cambr. Chron.* 13 Nov. 1802): collated to the prebend of Wolvey in Lichfield cathedral 15 May 1807 (*Cambr. Chron.* 6 June 1807); his successor, Wm. Gresley, was collated 27 Nov. 1840 (Hardy's *Le Neve* I. 642). Collated to the archdeaconry of Derby 24 Feb. 1821; his successor, Francis Hodgson, was collated 9 Sept. 1836 (*ibid.* 578). Nominated by lord Melbourne bp. of Lichfield, consecrated 3 July 1836 (*ibid.* 560), at Lambeth (Stubbs 128). By order in council 22 Dec. 1836 the archdeaconry of Coventry was transferred to Worcester diocese, and the title of the see of Lichfield and Coventry changed to Lichfield (Hardy *ibid.* 537).

'In discharging the duties [of an archdeacon] his zeal, diligence, and faithfulness were universally acknowledged' (*Gent. Mag.*). 'Upon his resigning Shrewsbury school, his former pupils raised by subscription a sum of £700 or £800, wherewith a handsome present of plate was made to him; Dr. Kennedy (his successor at Shrewsbury) and others forming a deputation to present it; which was done at Eccleshall castle' (CHARLES YATE).

'From that time [of his consecration] he had incessant bad health, with much suffering. He was however singularly attentive to the discharge of his episcopal duties; seldom employing a secretary, unless obliged. During the short time that I remained, as curate, in his diocese, having occasion to correspond with him, his letters were always written by his own hand.... Bishop Butler was undoubtedly a man of most distinguished talent; and from my own connexion with the county of Salop (my brothers were some of them his pupils) I can testify that he was much respected in the county generally, tho' considered to be a high and proud man. His ill health stood in the way of his acquiring with his clergy the same affectionate esteem as his predecessor in his see; but with *them* he was held in high respect' (CHARLES YATE).

The biographer in the *Gent. Mag.*, in words ascribed by the *Salopian Journal*, 11 Dec. 1839 (cited by Mr. Yate), to 'one that has deeply entered into our late revered diocesan's feelings, and had opportunity of witnessing the closing scenes of his mortal career,' says: 'We have to lament the loss of a man of varied acquirements, playful wit, profound learning, unbending integrity, and sound religion; all accompanied by a benevolence of heart, a candour of mind, and simplicity of manner, that were the graces and adornments of his whole nature. He was not a mere man of talent, but the impress of genius, "the light from heaven," was upon him. Thus, nothing in him was dry and formal, but living and vigorous. His talk on the languages,—upon the knowledge of which his fame so greatly rested,—was not that of one only well skilled in certain critical details and nice grammatical distinctions; but of one who saw into the life and power of the thing, and knew the mind that animated the whole body. So also when he spoke of history, he seemed, like the prophet of that great bard in whose noble songs he delighted, to see things past, present, and to come. He

appeared to have lived among the great characters and events of antiquity. He would bring them down, and put them before his hearer, and connect them with present times; then "flying forward to the future, and comparing one with the other, give a verdict well nigh prophetical." He was liberal in his politics, and most charitable in his religion. He truly venerated the constitution of his country, and deeply loved that church in whose high places he ruled with an honest and true heart, and, amid sickness, and pain, and suffering, served her faithfully with all his power. His career had been one of almost unbroken success. In the university he bore away the highest classical honours from the hands of most distinguished competitors. Placed, when he had scarcely reached manhood, at the head of the Shrewsbury school, he raised it from the lowest grade of depression to the highest pitch of distinction; sending forth from her venerable walls an intellectual progeny, who have filled both universities with his and their fame. Laden with the honours flowing in upon him, as the fruit of thirty-eight years' successful labour, he was raised, in 1836, to the episcopate. From that moment to his death he knew no day of health, scarcely an hour free from suffering. Yet this has been the noblest part of his life; for his patient uncomplaining submission to the hand of God has been an example to all around him; and his indefatigable attention, "to his power, and beyond his power," to the great trust committed to him, combined with the mildness of his manner and the fatherliness of his conduct, has gained a hold upon the respect and affection of his clergy, which no common man, amid such seclusion as his has necessarily been, could possibly have acquired.'

He died about one o'clock on Wednesday morning 4 Dec. 1839 at Ecclesshall (*Cambr. Chron.* 7 Dec.). He desired that his funeral should be private, but at the request of the people of Shrewsbury it was conducted with great state; the shops being all closed, muffled peals rung, and the day observed as one of general mourning (*Gent. Mag.; Salopian Journal* and *Shrewsbury Chron.* cited by C. Yate).

Funeral sermons were published on him preached 1. in Ecclesball church 3 Sunday in Advent 1839 by Henry Moore, M.A. vicar; 2. by archd. Bather, at St Mary's, Shrewsbury, on Sunday 15 Dec. 1839; who says that the basis of his character was 'simplicity and integrity, and love of truth, and plain-dealing' (CHARLES YATE).

A statue by Bailey was erected by subscription, and placed in St. Mary's Shrewsbury (*Cambr. Chron.* 26 Apr. 1845).

The first and second (Aldine) parts of his library were sold by auction in 1840; the catalogue of the third part was printed, but not published, in 1841; the early printed books being bought by Messrs. Payne and Foss, the MSS. by the British Museum. The three parts of the catalogue are in the Bodleian.

A full...collation of about twenty Greek manuscripts of the holy Gospels...by F. H. Scrivener, Cambr. 1853, 8vo. p. xliv.: 'BUTLER 2. BRIT. MUSEUM, ADD. MS. 11,837 was purchased (with a few other Biblical MSS.) for the British Museum from the heirs of Dr Samuel Butler, late bishop of Lichfield, by which prelate they were briefly described for Horne's *Introduction to the Scriptures*.' See Horne, ed. 1846, II. 194, 195. This valuable collec-

tion (Add. MSS. 11,828 to 12,117) is described in *Catal. of additions to the MSS. in the B. M. in the years* 1841—1845. Lond. 1850. 8vo. pp. 9—44.

His daughter Mary married 27 Mar. 1828, at St Mary's Shrewsbury, Edw. Bather M.A., rector of Meole Brace, and archd. of Salop (*Cambr. Chron.* 4 April, 1828). In my boyhood I often saw and heard archdeacon Bather, a man of primitive honesty and plainness, admirable as a preacher and still more as a catechiser. I was told that, after an interview with the new bishop, he re-assured a gathering of 'Evangelical' clergy, dismayed by the elevation of one whom they regarded as their enemy. I know that bishop Butler was much respected by that party in the church, when he had time to make himself known.

The bishop's son Thomas, of St John's college, B.A. 1829, M.A. 1832, was appointed rector of Langar, Notts, in 1834; and sent up to the college a son Samuel, who in 1863 published *A first year in Canterbury-settlement.* London, Longman. 8vo. pp. 162.

The bishop's second daughter, Harriet, married John Thomas Lloyd Esq., of Shrewsbury, who left her a widow. There is an account of him in the *Annual Biography* for 1827, p. 464. Their eldest son, Thomas Bucknall Lloyd, of St John's, B.A. 1846, M.A. 1849, is incumbent of St Mary's, Shrewsbury.

'No husband and parent could be happier in his family than the bishop of Lichfield; and his declining years were cheered, cherished, and sustained, under the divine mercy, by the most unremitting attentions of filial love and duty' (*Gent. Mag.*).

Mural table in S. Nicholas (the old) church, Kenilworth, on the N. side of chancel arch:

'Near the pulpit are interred
the remains of Mr. William Butler and Lucy his wife;
the former of whom departed this life
March 21, 1815, in his 87th year [Cf. *Gent. Mag.* 1815, pt. 2, p. 90*b*.];
the latter Nov. 2 1822
in the 84th year of her age. [Cf. *Cambr. Chron.* 15 Nov. 1822.]
They were unostentatious but exemplary
in the discharge of their religious, moral and social duties.
This monument is erected by their only son
Samuel Butler D.D.
archdeacon of Derby and vicar of this church;
in veneration for the memory of his beloved parents,
and in humble thankfulness to Almighty God,
who vouchsafed to grant them-
length of days, esteem of friends, content of mind,
and an easy, gentle passage to eternity.

Samuel Butler, afterwards lord bishop of Lichfield,
died December 4, 1839, and is buried at St. Mary's, Shrewsbury.'

There are other memorials of the Butlers in the church; one of the family, lately deceased, was agent to Lord Clarendon, and resided at Kenilworth. The E. window (by Evans of Shrewsbury) has the inscription:

'Samuel Butler, S. T. P. hujus ecclesiæ vic. f. c. A. S. 1833.' His arms as bishop are in the chancel window N.

Two of Butler's most eminent pupils have drawn his character. *The bishopric of souls.* Lond. 1842. sm. 8vo. 'To the revered memory of Samuel late lord bishop of Lichfield, this work is dedicated by Robert Wilson Evans, with the lively feelings of a grateful pupil, of a dutiful chaplain, and under the deep sense of owing to his kind patronage the blessed opportunity of the experience which is detailed in the following pages.' *Preface.* 'In my office of examining chaplain I was, of course, called upon to address the candidates in the usual sermon at ordinations. Such occasions, alas! soon ceased. I had however found much benefit to myself in drawing upon my own experience for the subject-matter of those addresses, and therefore continued, at intervals of leisure, to register its results, and record my impressions....Such a work may not be without its use to others also; I have therefore digested it into regular form, and published it, with the additional view of offering some public tribute, such as I was able, and under such form as seemed most appropriate, to the memory of the lamented prelate whom it was my privilege to serve. It will declare my will, if not my power, to be found in some way ἐκτίνων καλὰς τροφὰς to the instructor of my youth, and the kind friend of all my life. I am even bold to think that it may, as every monument should, reflect here and there the likeness of his mind. In any thing which shall be worthy of the dedication of the work, it assuredly will. For who of those, who are enjoying the fruits of his instruction, are not continually reminded of the seed which he sowed in their minds, by means of information conveyed through his deep learning in large store, made interesting by the form in which his exquisite taste presented it, and obvious by the accommodating powers of his clear and vigorous conception? Who of us, who have drawn from his pure fountain, are not conscious of its fertilizing stream in every field of mind, upon the proper cultivation of which we can at all congratulate ourselves? And who of us can forget those admirable endowments, any more than we can that high tone of feeling, that kind, parental regard, that openness and candour of mind, which marked all his communication with us? When he entered upon his high and sacred office in the Church of God, all who knew him not were surprised to see how he rose at once up to the standard of its rare requirements; while all who knew him were delighted to see proper room and scope afforded to the vigour and largeness of his mind. A bodily affliction, with which the Lord was pleased to visit him, soon after his consecration, only made his spiritual vigour more remarkable. Its asthmatic symptoms were peculiarly distressing to one who had so much to do with public delivery and crowded assemblies; yet he persevered, with undaunted spirit, to the very last remnant of his strength. Not only was the business of his diocese regularly transacted within doors, and his palace open, with hospitable reception, to his Clergy, until within a few days of his death, but long after a common regard for the ease of his suffering body would have counselled him to remain at home, he appeared at his post in public. He presided at meetings where every person present had been in almost daily expectation of hearing of his death. He traversed the wild moors of Derbyshire when every one that saw him wondered that he should have quitted a sick cham-

ber. Truly he approved himself a good soldier of Jesus Christ. He endured hardness, and he may be said to have died upon the field of battle.

'May this work be found not altogether unworthy of his name, the auspices of which it employs, or of his school, in which the writer's powers were formed.'

Dr Rob. Scott, *Quarterly Rev.* Sept. 1842 (LXX. 315): 'Bishop Butler of Lichfield has gone to his rest, after such severe and protracted sufferings as would have paralysed a less energetic mind. He has gone, full of labours and of honours, though not of years. And yet it is to be feared that he has gone with much of his merit unappreciated. If, however, it be reasonable to suppose that the education of the higher classes, and in particular of the clergy, is at least as important as that of the poor,—and if the silent but most practical reformation which has been at work in our public schools for many years past ever attracts the notice which it deserves,—then the time will come when men will feel an interest in tracing the steps of the improvement; and they will hardly fail to give honour due to that scholar who first set the example in remodelling our public education, and gave a stimulus which is now acting on almost all the public schools in the country. [*Foot note.* 'It falls to our lot to speak of him only as the head of an important school: for his higher praise we must refer to his worthy pupil, chaplain, and friend, the Rev. R. W. Evans, in the preface to his *Bishopric of Souls*, a truly precious manual for the young clergyman.']

M. Musuri carmen in Platonem. Isaaci Casauboni in Josephum Scaligerum ode. Accedunt poemata et exercitationes utriusque linguæ. Auctore S. Butler. Appendicis loco subjiciuntur hymnus Cleanthis Stoici, Clementis Alexandrini hymni duo. Henrici Stephani Adhortatio ad lectionem Novi Fœderis. Conscripsit atque edidit Samuel Butler, A.B. coll. Div. Joann. apud Cantabr. soc. Cantabrigiæ: excudebat J. Burges academiæ typographus. Veneunt apud J. Deighton, Cantabrigiæ, et Londini apud T. Payne. 1797. 8vo. pp. xiv and 115.

The dedication (Cambridge 1 May 1797) is to the earl of Exeter. 'Eorum Vir Nobilissime, vel maxime laudanda est fortuna, qui cum in studiis literarum diligentius versati fuerint, Mæcenatem sibi aliquem, ex Viris Illustribus, et aequis humaniorum artium aestimatoribus iuvenes invenerunt Quorum in numerum memet-ipsum referendum esse ita grato ac fideli animo recordor, ut tuam in me benevolentiam maiorem esse profitear quam prospe aut meritis meis. Tua enim humanitas, Vir Nobilissime, tua liberalitas tuum doctrinae studium, tua qualiumcunque laborum meorum comprobatio novas mihi in doctrinae curriculo vires praebuit, adiuvitque conatus meos atque omnes ingenii igniculos excitavit .... Iure autem ad te tuamque clientelam, Vir Nobilissime, tuis partim suscepta auspiciis, nostra haec opuscula confugiunt. In quibus, si quid boni forte inveneris, id tibi, tuis hortatibus, tuis incitamentis, tuis laudibus, tuaeque in me debetur humanitati: si quid minus bene, id vellem ingenii non animi vitium excusandum habeas ... Vale Vir Nobilissime, atque ingenii mei qualescunque primitias ne aspernere, meque ipsum aequo animo profiteri feras, omni tibi officio devinctissimum.'

From the preface: 'Nec vero illud me fugit, esse inter literarum principes, summae auctoritatis viros, qui iuvenum labores intra scrinia per n

vem saltem annos omnino premi iubeant. Quibus si nostri hi conatus forte displiceant, excusationem tamen suscepti operis haud iniquo animo ferant. Fuit mihi a primis vitae annis incredibilis quidam amor literarum, maximamque percepi voluptatem in libris Graecis Latinisque pervolvendis. Quibus mihi in studiis quanquam aliquantum valetudo obstiterit, ita tamen iis operam dedi, ut laboribus meis, natorum suorum mater aequissima, alma haec arrideret Academia. Itaque hoc meum quale quale sit ingenium, ita demum praemiis, ita laudibus excitavit suis, ut spem aliquam de me ipse animo conceperim, fore, ut aliquando in eorum numerum concedam qui de studiis humanioribus conantur bene mereri. Sed prius tamen quam gravioris argumenti opus susciperem, vires meas experiri, ac levi velut congressu praetentare volui. Id igitur mihi in hoc opere consilii fuit, quod si aequis eruditi auribus atque animis ferant, maiora aggredienti aliquam sane fiduciam dabunt. His ego de causis eorum mihi veniam impertiri posse haud despero, qui iuvenum labores parum laeta fronte accipiunt. Praecipue si hoc eos iterum ego atque iterum admonitos esse velim, non me cuiusvis imitatorem aut aemulum venisse.' Butler had printed the text of Musurus and most of his notes before he met with John Foster's book on Greek accents, which contains the same poem: 'Quem quidem libellum utinam prius inspexissem, habet enim argumentum Musuri carmini praemissum, quod ipse libenter edidissem, multaque tum in notis tum in ipso voluminis contextu sparsim leguntur, quae huic carmini illustrando inserviunt. Ceterum nostra hac editione prope iam absoluta, una tantummodo in notula licebat mihi Fosteri labores ad meum ipsius commodum convertere'....

'Amicorum deinde admonitu nostrae quaedam exercitationes accedunt. De his ego sententiam ferre non audeo, id unum adiecerim, non mediocris doctrinae hominibus, ultra quod sperarem, eas placuisse. Vereor tamen quae sit de iis, in universum aestimanti, doctorum hominum opinio, nec plus mihi polliceri audeo, quam ut ex Musuri et Casauboni gloria quaedam vel mihi etiam laudis portiuncula possit contingere. Ode prior Graeca, et Latina, ex earum numero sunt, quae praemiis Academicis sunt dignatae. Est etiam oratio illa in Scholis publicis habita, cum eorum numismatum quae Baccalaureis in studiis humanitatis maxime progressis dari solent, primum mihi obtigisset. Ceterarum exercitationum praemium propositum fuit in Academia nullum. Plures etiam potuissem adiungere, sed videbar mihi satis ad laudem dixisse, ad reprehensionem plusquam satis.'

To the hymn of Cleanthes Butler adds an excursus of Mosheim's from his notes on Cudworth; and emends vv. 33, 38. To the Greek address in which Henry Stephens recommends the study of the Greek Testament, he adds a Latin version. 'Eoque libentius illam protulimus quod in editione Parisiensi Anni 1576 unice occurrit.

'Facile intelligent lectores hanc instituti operis partem ad praeclarissimam illam Theologiae scientiam spectare. Cui totum me tradere atque omnino addicere destinaveram, cum mihi honorificum ab Academia Cantabrigiensi munus est impositum ut nobilem poetam AESCHYLUM in lucem ederem. Ad quod opus suscipiendum tum me imperantis auctoritas, tum aetas mea, tum rei ipsius dignitas impulerunt. Itaque enixe operam dabo ut ne tanto mihi oblato munere omnino indignus esse videar, atque ut haec nostra Editio, Stanleianam referens, notisque tum aliorum tam ipsius Stan-

leii quamplurimis hactenus ineditis locupletata, ex MSS. autographis in Bibliotheca nostra Regia conservatis, summa a me diligentia ac studio adornata in publicum usum prodeat. Nec deerunt cuiusque generis collectanea, quaecunque ad splendorem et utilitatem destinati operis aliquid conferre possint. Nec tamen ita sum prioris instituti immemor, ut inchoata a me Theologiae studia omnino deseram, quibus nunc etiam haud exiguum temporis spatium seposui, atque ad ea mox sum rediturus alacri et volenti animo, atque his ipsis studiis magis magisque praeparato.'

Butler's own pieces in the volume are two Greek odes (sapphic), 'Praestantia Graecae poeseos' (Browne's medal); and 'Britanniae gloria navalis;' two Latin odes, 'Astronomiae laus' (Browne's medal); 'Celebratur pax et mercuratura;' a Greek epigram, 'Rari quippe boni;' translation into Greek hexameters of Garrick's 'Thou soft flowing Avon;' into Latin elegiacs of Beattie's 'Hermit,' and of Milton's sonnet 7; the last gives Butler's age. 'Dies natalis. III. Cal. Febr. 1797. Quam celeri pede lapsa dies mihi nuntiat annos iam tres exactos bis superesse decem;' *i.e.* he was born 30 Jan. 1774. The verses have merit, but contain pentameter lines ending with words of three and four syllables; 'Eheu et praecipites in sua damna rapit' is intended for a pentameter; a vowel is made short before *sp*; words of no authority occur here and there. In the odes we find such lines as 'aetheriae, omina fausta, flammae;' 'caeca timet aliunde fata.'

The 'oratio habita in scholis publicis VI. Id. Mart. MDCCXCVI. utrum ludus animo debeat aliquando dari,' spoken by Butler as senior medallist, contains some excellent advice as to the mode of study. The tone may be gathered from a line or two (pp. 73, 74): 'Quis, inquam, e vobis, omisso illo in quo unusquisque laudem meruistis, praeclarissimo scientiae curriculo, ludo, si Diis placet, indulgere, cursumque eum, qui quo concitatior eo praestantior habetur, remittere, animam induceret; ac non oderit hanc parvae mentis infirmitatem, in qua, e nobilissimo virtutis certamine revocatus, iubeatur acquiescere? At enim severioribus, ut aiunt, studiis oppressum animum recreare aliquando oportet atque reficere. Apage aniles istas ineptias, quas decantare solent ii, quibus in deliciis est bene curata cute pingues vivere, et nimium corpori tribuentes, animi rationem habere plane nullam. Quasi iis rebus ad quas nata sit agendis, mens nostra defatigaretur, ac non illis eam recreari ac refici, ignavia atque torpore aegrotari statuamus et languescere! Sed enim tempestivum tantum animo ludum aliquando impertiri volunt. Tempestivum! Possit is quidem pueris concedi atque infantibus, sapientibus non ita.'

There is a learned review (by Charles Burney, who cites it as his own in his *Tentamen*, Suppl. p. 81) of this tract in the *Monthly Rev.* Jan. 1798, pp. 1—28. P. 1: 'When Mr. Butler had once seen Foster's edition of this poem, with his prose translation, it appears surprising that he did not reprint that editor's notes, and those of Jeremiah Markland,...together with the remarks on Musurus, which are to be found in Dorville's commentary on Chariton.' P. 2. Errors in Casaubon's ode.

P. 3. The original compositions. 'When considered as juvenile productions, much praise must be given to them, particularly to the oration. They are not indeed faultless: but from such blossoms we venture to augur

that good fruit will, in due course of time, appear....We must, however, in consequence of perusing these Greek and Latin odes, beg leave to suggest two metrical canons, which demand Mr. Butler's serious attention; as well as the observation of all future writers of Greek or Latin sapphics and Latin alcaics.' In pp. 3—14 metrical rules are laid down, and illustrated by examples. Pp. 15—17 are on the shorter poems.

Pp. 17—23. 'The Hymn of Cleanthes...Mr. Butler, we think, has again been unfortunate in his selection. This Hymn has lately been printed too frequently for a mere republication to be thought necessary...As Mr. Butler, therefore, has not consulted all the printed copies of this Hymn, and has not given any *Variae Lectiones:* as Brunck has preserved a complete silence with respect to his corrections; and as Heeren is far from accurate in his notes on Stobaeus; we have been tempted to take the trouble of collecting, from the margin of our copy of Brunck's *Analecta*...an enumeration of the editions of Cleanthes, with a list of the various readings, whether trifling or important.' It is strange that Gaisford takes no notice of this article of Burney's. P. 23 contains a list of Butler's variations from the text of Mosheim's excursus.

P. 24: 'This annunciation of a new *Aeschylus* urged us to review Mr. Butler's publication with more than common care, and to examine it in all its parts with a nicer accuracy, than so small a publication can often expect. He will excuse us therefore, if we have appeared too scrutinizing and minute: for he may be assured that our observations have been produced merely with a view of quickening his spirit, and invigorating his diligence, in the great undertaking in which he is engaged. Let him not shrink from the toilsome duty of collation; nor let him slacken his attention when he is transcribing the labours of others. Let him exert the utmost accuracy, when he is tracing conjectures to their genuine authors; and let him guard his mind against torpor and inactivity, when his invention is demanded to restore, or his judgement is summoned to decide. Mr. Butler must also permit us to recommend to him as models for his emulation, in the style of his own notes, THOMAS TYRWHITT and DAVID RUHNKENIUS.....As to the notes of other commentators, we should be glad to see them collected into a sort of *Corpus Aeschyleum*, and placed at the end of the work, nearly in the same manner as Ruhnken has published the NOTAE VARIORUM, at the end of his edition of *Velleius Paterculus*. As to collations, we would advise Mr. Butler to submit to the task of examining for himself all the editions that preceded Stanley.....The proper place for them [*Variae Lectiones*] is between the text and scholia.' Wesseling's Herodotus and Diodorus models of arrangement.

P. 25: 'We cannot omit also to recommend the metrical arrangement of the choral Odes in Aeschylus very particularly to the profound attention of Mr. Butler.' Pp. 25—28 gives a new arrangement of the last chorus of the *Supplices*.

In a notice of Butler's Aeschylus (*Classical Journ.* I. 16—36) it is said that Butler in his preface to Musurus 'meant to convey the idea of a judicious *selection* from the writings of critics subsequent to the times of Stanley, and such *additional* information, as his own erudition and sagacity might supply. This plan, had it been steadily kept in view,...would doubtless

have contributed to raise in the minds of scholars a higher opinion of Mr. Butler's editorial talents, than can be expected from the mode now adopted. We are not ignorant that the change in favour of the present more extensive arrangements was influenced possibly by the suggestions of perhaps the first Greek scholar this country can boast' (*i. e.* Chas. Burney, as above).

Two other criticisms on Butler's compositions may here find a place. In a review of the *Musae Cantabrigienses* in the *Quarterly* for Nov. 1810 (iv. 386, 387): The fourth ode 'is written by Mr. Butler, the author of the recent edition of Æschylus. Like most of the others, it is composed with no very strict attention to those rules which are most necessary to be observed: it has some inharmonious verses, and the divisions of the lines, which we insisted upon above, are not accurately marked; but it is superior in real excellence to many, and inferior to few, of the other odes. The adoption of technical terms is its greatest blemish.....This fault however is confined to five or six stanzas; but considerable spirit and strength of thought are diffused through the whole.'

Quarterly Rev. for March 1842 (lxix. 442): 'verses (certainly among the very best in the volume [the *Arundines Cami*]) by that excellent scholar, the late Bishop of Lichfield, Dr. Butler;' pp. 444, 445: 'There are two short pieces of Dr. Butler's, with the exception of one word, excellent, combining the ease of original composition with close faithfulness of translation. ....We shall presently find some of the cleverest of the comic verses bearing the same signature.' Cf. p. 456.

The titles of the following three sermons I take from the advertisement at the end of that preached in Berwick chapel on 19 Oct. 1803. They were all printed at Shrewsbury.

The mercy of God; especially considered with reference to our present situation. A sermon, preached at St. Julian's, Shrewsbury, on Sunday, September 14, 1800. *2nd ed.* 1*s.*

The duty of patience under public suffering. A sermon, preached at St. Julian's, Shrewsbury, on Sunday, December 14, 1800, *on reading his majesty's proclamation for limiting the use of bread. 2nd ed.* 1*s.*

The effects of peace on the religious principle considered. A sermon, preached in the chapel of Berwick, on Tuesday, June 1, 1802, *being the day appointed by proclamation for a general thanksgiving.* 1*s.*

Reformation of Life, Trust in God, and vigorous exertion recommended. A sermon, preached in the chapel of Berwick, on Wednesday, October 19, 1803, *being the day appointed by proclamation for a public fast, and on the Sunday following*.....Shrewsbury: Printed and sold by J. and W. Eddowes. Sold also by Longman and Rees, Paternoster-row, London, and by all the booksellers in Shrewsbury. Price One Shilling. 12mo. pp. 22. [In Cambridge university library.] Dedication, Shrewsbury, October 20, 1803, 'To Thomas Jelf Powys, Esq. of Berwick House,' who had 'long volunteered his services in defence of his country.'

Text Deut. xx. 1. P. 12: 'let us be persuaded, that we still fight under this banner [of Jehovah], when we fight in defence of our laws, our religion, our social and our domestic happiness. Such a cause *must* be just; and to refuse to fight in such a cause, is to betray the rights of nature, and to surrender the privileges of humanity.' Pp. 14, 15: 'The people of this

nation have never, within the memory of man, been called on for so vigorous exertion.....Hitherto we have fought for glory, now for life.....We have to contend with an enemy, whom it is baseness to fear, but folly to despise. Our enemy is at our gates.' P. 18: 'You have as much or more to lose than the rich.....The poor, who cannot be compelled to a contribution of what they have not, must expect to be compelled to a contribution of what they have, their personal service; they must expect to contribute their liberty, to be dragged from their homes, their defenceless wives and families, whom they must leave to the mercy of their tyrants, and to be forced into the armies of their invaders.' P. 22. Note: 'The hardships of a winter campaign are such as should be provided against by all possible precautions.....If ladies would form themselves into societies to furnish the volunteers of their respective districts with a change of flannel clothing and flannel socks, they would in one week, and at a small expense, perform a most important service to their country.'

The use and abuse of Reason, in matters of Faith. A sermon, preached at St. Chad's, in Shrewsbury, at the Triennial Visitation of the Hon. and Right Reverend James [*Cornwallis*], *Lord Bishop of Lichfield and Coventry, May* 28, 1805. *By Samuel Butler, M.A. Head Master of Shrewsbury School, and late Fellow of St. John's College, Cambridge.* Shrewsbury: Printed and sold by J. and W. Eddowes. Sold also by Longman, Hurst, Rees and Orme, Paternoster-Row, London, and by all the booksellers in Shrewsbury. *Price One Shilling.* 12mo. pp. 22. [In Cambridge university library.] 'The Author of the following Sermon having received a letter signed by many of the clergy who were present at the visitation, requesting him to publish it, respectfully offers it to them, with his sincerest thanks for their good opinion.' On 1 Tim. vi. 20, 21. P. 8: 'Under divine Providence the preservation of this united kingdom from that wild and outrageous blasphemy which has desolated the harvest of the gospel in the fairest part of Europe, is owing to the steadiness, the piety, and the learning, of the British clergy.'

P. 9: 'What miracles were to the primitive Christians, that, it is universally acknowledged, learning is to us, so far as it furnishes us with the *proofs* of our religion; and what the extraordinary gifts of the Holy Spirit were to them, that learning is to us, so far as it enables us to *know* and to *teach* the truth.'

P. 17: 'the advantage which is to be derived from abstaining from refined speculation and abstract reasoning on some doctrinal points. The doctrines of Reprobation and Election are not now canvassed for the first time, they are the stumbling-block of ages.'

Æschyli tragœdiæ quæ supersunt deperditarum fabularum fragmenta et scholia Græca ex editione Thomæ Stanleii cum versione Latina ab ipso emendata et commentario longe quam antea fuit auctiori ex manuscriptis ejus nunc demum edito. Accedunt variæ lectiones et notæ vv. dd. criticæ ac philologicæ quibus suas passim intertexuit Samuel Butler, A.M. regiæ scholæ Salopiensis archididascalus coll. Div. Ioann. apud Cantabr. nuper socius. Tom. I. Cantabrigiæ. Typis ac sumptibus academicis. M.DCCC.IX. Veneunt Londini apud W. H. Lunn. 4to, pp. 209 (text of Prom., scholia in three separate series, Stanley's version, Stanley's commentary, fragments) and 147 (critical

and, separately, philological notes 'variorum et Butleri'); 134 and 93 (Suppl. in same order).

In the preliminary preface '*lecturis*' Butler states that he has printed various readings collected by bp. John Pearson, and collations by Askew, Stanley's own large additions (Cambr. univ. libr. Gg. III. 7—14) to his commentary, the readings of every edition except Bothe's, the entire notes of all commentators before Stanley, select notes of all subsequent editors, omitting the merely polemical portions of the notes of Heath and Pauw, with various communications from 'the modern Tacitus,' Johann Müller.

The Literary Memoirs of Living Authors, 1798, I. 86, gravely tells us: 'We understand.....that the impression is to be presented to him as an establishment in life, upon his marriage.'

The same work was also issued in 8vo., each 4to. volume forming 2 vols. 8vo. It was very ably reviewed by C. J. Blomfield in the *Edinburgh* for Oct. 1809 and Jan. 1810.

Ed. Rev. XV. 153: 'It must always be a subject of regret to us, that an opportunity of discovering and consulting these manuscripts was denied to a man so eminently qualified for the undertaking as the late lamented Professor Porson. In consequence of his refusal to undertake the republication of Æschylus, under the restrictions which the University of Cambridge thought proper to impose on the editor, the task, and an arduous one it was, was devolved upon Mr. Butler. We are at a loss to conceive the reasons which could have induced the Syndics of the Cambridge press to insist upon *a literal reprint* of the corrupt text of Stanley's edition, when so many unquestionable corrections had been made by later critics, and when they were themselves in possession of many subsidia of which no editor had hitherto availed himself. Mr. Butler has had access to the MS. notes of Scaliger, Casaubon, and Stanley; as well as the collations of nine MSS. made partly by the late Dr. Askew, and partly by some of his learned correspondents on the Continent.'

P. 154: 'The celebrated historian Müller,.....whatever may have been his merits in other respects, was certainly but little qualified to comment upon Æschylus. We speak this however with deference to Mr. Butler, who, to use his own expression, "adores from afar the footsteps of this great man." The various lections are noted with great care, as well as the *obeli* of the latter Glasgow edition. We wish that Mr. Butler had been contented with giving us this very useful synopsis of the different readings, with his own opinions and remarks, without subjoining the ponderous and often useless annotations which swell the volume to an alarming size. From the arrangement also of the divisions, the reader is continually obliged to refer to no less than six different parts of the volume.....Mr. Butler professes to have collated four manuscripts not previously consulted: but we have good reason to believe that the two "Codices Cantabrigienses" were formerly in the possession of Dr. Mead; and that a collation of them, made by Dr. Askew in the year 1744, is noted in the copy of Stanley's Æschylus formerly in his possession and now in the University library.' Pp. 155—160 are occupied with criticisms of detail; several bad blunders are detected, *e.g.* *αἰφνίδιος* a trisyllable, *φλογωπὰς* as acc. fem. of *φλογωπός*; *νῆστις* (from *νὴ* and *στάσις*) *errabunda* (p. 161). In p. 160 thirty-two verses of the Prom. are cited, which are not noticed 'by the learned editor as being

quoted by the antient authors.....The philosophical commentary.....opens with a curious note of Mr. Butler's friend Joannes Müller, written in most crude and inelegant Latin, which we are actually at a loss to construe, much more to comprehend. We wish that Mr. Butler, if prevented by respect for his illustrious correspondent from consigning these remarks to his Adversaria, or the flames, had thrown them together into the form of an excursus, which, in company with those of Christian Godfrey Schütz, would have formed a pretty appendix to the volume.'

P. 161: 'The philological notes of Mr. Butler himself are generally learned and useful; we regret that they are not more thickly scattered through this tedious mass of commentary; since there are still many singularities of language and construction which are passed over in silence. We could have wished, also, that those passages and phrases of Homer had been noted, which Æschylus has imitated or adopted.....We are surprised at the implicit deference which Mr. Butler pays to the authority of Hesychius, Suidas, and the author of the Etymologicum Magnum, whose lexicons are three of the most corrupt books extant in any language.'

Pp. 162, 163: 'We are of opinion that Mr. Butler has rendered a considerable service to the literary world. For the improvement of the edition, we would certainly have recommended omissions on a very large scale, and not a few additions. The task, however, which the learned editor had to perform, was difficult; and he has been in some measure cramped in the execution of it: and, though we certainly think that the information which is given does not correspond in point of utility with the bulk of the commentaries through which it is to be hunted out, yet we are not disposed to deny that much has been done, because all has not been done which might. In the philological notes of Mr. Butler is displayed an extensive acquaintance with the works of those commentators who wrote soon after the revival of Greek literature. We are, however, often inclined to wish that, instead of the prolix illustrations which are introduced from the Adversaria and Variæ Lectiones of that age, he had given us the more useful and concise information which is to be found in the critics of the Dutch school; for, though we entertain all imaginable respect for Turnebus, Muretus and Beroaldus, we think that, in the volumes before us, their lucubrations, as well as those of their unworthy imitator Schütz, fill up a space which would have been more advantageously occupied by the notes of Hemsterhuis, Valcknaer, Pierson, Koen and Ruhnken.

'The copious enumeration of various lections, which is contained in the critical commentary, will be of great utility to future editors of Æschylus; but we cannot help observing, that, although we are now presented with a very useful mass of collectanea, the volumes before us can scarcely be termed part of a "*new edition*" of Æschylus.'

Ibid. 315—322, are occupied with the fragments of the lost plays named from Prometheus and with the Supplices. P. 320: 'And here we cannot refrain from expressing our surprise, that none of these emendations which the late Professor communicated to his friends, should have reached Mr. Butler's ears; for we cannot help thinking, that he might have come to the knowledge of them without much trouble. Such is the veneration which we feel for the name of Porson, that we think it a duty incumbent on every English scholar, who is preparing an edition of a Greek author, to inquire

diligently into what has been said by that incomparable scholar on the subject, and to record his opinions, with deference and fidelity.' Pp. 321, 322: 'Of the heap of useless annotations which have been written on this play, Mr. Butler has given a tolerably copious selection, but he has also inserted a considerable number of useful remarks from Abresch, Valcknaer, and his own Adversaria. We beg leave however to enter a vigorous protest against the publication of any more of the lucubrations of Mr. Müller; which, to speak the truth plainly, are mostly unqualified nonsense. . . . The additional notes, which Mr. Butler has published from the MSS. of Stanley, are highly valuable, and display the extensive reading of that learned man. They are principally illustrations of sentiments or expressions; and, in this species of commentary, Stanley was peculiarly successful.'

P. 322: 'A little more discretion in the selection of the notes, and a little more care in compressing those which are selected, will certainly enhance the value of the work. Many parts of it will undoubtedly be serviceable to readers of Æschylus; but it is extremely troublesome to pick out the wheat from the quantity of chaff which hides it. For ourselves, we should have been better pleased, had Mr. Butler contented himself with publishing what he terms the commentarius criticus, containing a synopsis of the various lections. This would have formed a neat octavo of about 200 pages, extremely useful to the student who reads Æschylus with critical attention. But we are decidedly of opinion, that to republish literally the text of Stanley's edition, was a superfluous and useless undertaking. This portion of the book, we conceive no reader will make use of: the philological commentary will scarcely repay the trouble of perusing it. But the "Notæ Criticæ" are worth consulting; perhaps we may say, *must* be consulted by him who would study the text in its purest form.'

A letter to the Rev. C. J. Blomfield, A.B. one of the Junior Fellows of Trinity Coll. Cambridge: containing remarks on the Edinburgh Review of the Cambridge Æschylus, and incidental observations on that of the Oxford Strabo. By the Rev. S. Butler, A.M. head master of Shrewsbury school, &c. &c. Cum tabulis animum censoris sumat honesti. *Hor. Epist.* II. 2. 110. *νέον νέοι κρατεῖτε καὶ δοκεῖτε δὴ ναίειν ἀπενθῆ Πέργαμα. Æsch. Prometh.* v. 954. Shrewsbury: printed and sold by W. Eddowes. Sold also by J. Mackinlay. 87, Strand; and Messrs. Longman, Hurst, Rees, and Orme, Paternoster Row, London; and by J. Deighton Cambridge. 1810. Price 3*s.* 6*d.* 8vo. pp. 78. Dated Shrewsbury, April 9, 1810.

Written in a tone of somewhat dreary pleasantry. Pp. 3, 4: 'When the twenty-ninth number of the Edinburgh Review reached me, I was sitting in a little back parlour (where I shall be very happy to see you) at my living in Warwickshire [Kenilworth], in the company of the most illustrious scholar now living [Samuel Parr], from whose friendship and society I derive no small satisfaction. I wish you had been of the party, for alas! I cannot describe to you how I became alternately pale and red, how I trembled, and started sometimes from my chair, sometimes dashed the book against the wall . . . Indeed, as the day was chill, the wind loud, and the clouds lowering, I should probably have set off in quest of the shade of Æschylus, by the help of a halter and a three-legged stool, had I not been comforted by the assurances of my eminently learned friend, that he saw nothing in the remarks of the Edinburgh Reviewer, which induced him to

change the [favourable *erased*] opinion he had been kind enough strongly and frequently to express in favour of my book. A little cheered by these flattering declarations, I ventured, with the assistance of hartshorn and lavender drops, a bottle of port wine, and a white pocket handkerchief, whilst my learned friend was amusing himself with his pipe and the newspaper of the day, once more to peruse these formidable strictures. And never did I experience more satisfactorily .... the truth of that proverb, ... *μουχ φαμιλιαριτη βρηδς κοντεμτ* ... Fortune was again favourable to me; scarcely had my bookseller sent me the Edinburgh Review, No. xxx, when the same distinguished scholar, who had saved me from despair on a former occasion, came to spend a fortnight with me at Shrewsbury.' There is another mention of Parr, 'a tribunal from which the E. R. can have no appeal,' on p. 26.

Pp. 5, 6: 'As you are one of those young men, towards whom I have both personally and by letter expressed very warm and sincere good wishes, and of whom I have always spoken in terms of approbation, I am happy for that reason to make this public declaration of my good-will towards you. Having also considered you as possessing, with talents highly creditable to a young man, and with academic honours similar to those which I had the good fortune to obtain, a degree of diffidence and modesty highly creditable, and an abhorrence of that pert flippancy and that coxcombry of learning which is apt to turn young heads, when having read a little beyond their common school books, they fancy they know a great deal, ... I thought I could not do better than address myself to you.'

Pp. 6—9: 'I have not yet possessed that Number [xxx] three weeks;... besides I wished for the sake of decorum to wait till you were old enough to take Deacon's Orders, and of Academic Standing enough to be reckoned among the Senior Bachelors, before I publickly ad*dressed* you; for in this respect I differ from our lamented late Greek Professor, whose general rule was to address his writings, and to bestow a good deal of his society on the "Juventus Academica," from whom he could not fail to obtain undeviating homage and unqualified applause....I need not, I am sure, bear my most sincere testimony to the transcendant merits of that Colossus of critical learning now no more....But I cannot content myself without entering my fearless and vigorous protest against the narrow, jealous, dogmatizing, vindictive, and invidious spirit, which both you and I well know to be prevalent among his disciples...His followers, absorbed in the contemplation of his greatness, seem, I think, but too much inclined to indulge in narrowness, which will not listen to investigation, in jealousy which will not admit a rival, in dogmatism which will not hear of fallibility, in envy which will not allow of praise. I do not recollect to have met with many passages in the writings of the late Professor, which tend to applaud his literary contemporaries; this could not arise from envy, because envy implies inferiority, which that great man could certainly neither have felt nor acknowledged. I should rather impute it in him to a fastidiousness of judgement, and a consciousness of the value of praise from one so far above the generality of mankind as himself. But whatever may have been the cause of this conduct, it certainly has had a bad effect in its consequences among his disciples, and has generated in them not unfrequently a certain narrowness or niggardliness of praise not altogether becoming liberal and

candid men. But they are mostly young, and probably feel the want of this commodity so much themselves, that they have but little inclination to part with it to others. . . . [Bentley addressed himself] to scholars of maturer judgement and of riper years; among whom he was no less supereminent, than the late illustrious Professor among the "Academic youth." In a common man there might have been something of condescension in such conduct; but in such a Colossal genius as Porson, there appears, I must confess, somewhat of contempt for his literary contemporaries, which I do not think wholly justifiable.' Compare pp. 55, 56 on Porson's contempt for foreign scholars.

P. 14: 'If Mr. Porson would not undertake the office [of editor of Æschylus], was it to be forbidden to all others? and if the University of Cambridge honoured me so far as to think me capable of executing the work, "arduous as it was," I was not so insensible of the distinction as to be deterred from undertaking it by the dread of Mr. Porson or of any man living.....The Reviewer is at a loss to conceive why Stanley's text was chosen as the basis of my Edition...It was originally my own wish to be released from Stanley's text, and though I was not very well contented with the determination of the Syndics when they insisted on my adopting it, I have found reason since to be fully satisfied with their decision. Without Stanley's text, Stanley's notes, both edited and unedited, would have been unintelligible.'

P. 16: 'The Reviewer...says not a syllable about the much talked of Venetian MS., which was, if I mistake not, the foundation of Mr. Professor Porson's refusal to undertake the Edition of Æschylus. If I am rightly informed, the Professor wished the Syndics to send him to Venice for the purpose of collating this MS. and on their not feeling authorised to comply with this proposal, declined to proceed in the edition. The last account I had of this MS. is from the Abbé Morelli, who laments that it was carried off by the French from the library of St. Mark, and states that he hears it was seen afterwards in the hands of a French soldier in a common pothouse in Switzerland.'

Pp. 18—20, the two Cambridge MSS. only partially collated by Askew: 'To the collation of those two MSS. I owe a weakness in my eyes, which at the time was very serious, and from which I have never recovered. For I determined to examine them accurately, and I believe the scholia are written in as small a hand as is generally seen in Greek MSS. besides which there are a number of interlineal scholia written originally in red, but now in pale pinkish ink, to read which I was obliged to use a large magnifier, such as watchmakers work by, and could only read when there was a full and bright sunshine on the book.'

P. 25: 'Probably no man ever undertook a work of this nature with so little assistance. Of the many thousand and ten thousand passages I have had to refer to in ancient authors, not one has been pointed out to me by any learned friend; I have received no hints, no notes, no communications of any kind, except those which I have published with authors' names.'

P. 30: 'I am forced to quote from the Basil ed. [of Eustath.], for alas! I am not worth the Roman one, which is so precious to every scholar.'

P. 37: 'You will be shocked to discover that this rogue of a Reviewer

has been peeping into your common-place book, and though he praises his own conjecture with no small complacency, it is but justice to all parties that the world should know he has stolen it from the Rev. C. J. Blomfield. ... This very conjecture ... was shewn to me when I was last at Cambridge as your's, by the Greek Professor [Monk], who at the same time told me of your intention to publish an edition of Æschylus.'

P. 46. [The publication of the letter delayed by the Shrewsbury printer's scanty supply of Greek type and want of familiarity with Greek printing.]

P. 49, in reply to the reviewer's thanks to a friend for the communication of Porson's correction, Butler addresses '*συνετοῖσι*, H. e. To the *intended Select Committee* of inspectors of the Porsonian treasures purchased for Trinity College Library,' the question: 'Whether, with these corrections, certain *remarks* or references have not also been communicated?'

P. 62: 'I shall here confess that I am not deeply infected with the Antistrophico-mania, which is very prevalent among the Porsonians and Porsonaccians of the day.'

P. 67: 'I did see the late Professor's emendations. The book was put into my hands in Trinity Coll. Cambridge. But I was told at the same time, that you was then preparing an edition of Æschylus for the press, and that you possessed these emendations. They were not offered to me—and I did not ask for them, because I thought, by so doing, I should disappoint your hopes of producing an attractive novelty to your edition.' Cf. p. 22.

P. 68: 'a liberal and very judicious scholar, whose review of my work in the Eclectic Rev. for Nov. 1809, renders me very desirous of having at some time or other the honour of knowing him.'

Pp. 69, 70: 'To return to the subject of the Porsonian emendations. Part of the Reviewer's "surprise" will perhaps be abated, when he finds that nearly the whole, I believe the whole within about twenty pages, of the volumes I have published, were printed during the life-time of the late Greek Professor—I shall therefore be very much surprised to hear that I was in fault for not having obtained these *λείψανα*. And having endeavoured to relieve his surprise in this particular, I am much concerned that I must probably now increase it, by stating what would have been my conduct had I been in the situation of the Professor or of his friends. If I had intended to accompany my own edition of Æschylus with notes, I should have kept my own emendations to myself. This would have been but fair—and as I perhaps know an anecdote with which some of the late Professor's friends may not be acquainted, relative to his intentions with respect to notes and a preface, I certainly do not give any opinion as to his actual conduct, by my present declaration. Had I intended [*sic*; read *Had I* not *intended*] to give notes, and had I believed my emendations worth communicating, I would freely have sent them, together with such information as might be serviceable, to any scholar whom I knew to be engaged in an elaborate edition of the work to which they related. Had I been a friend of the late Professor, in possession of such readings at his death, and having no positive injunction to the contrary, I would also have communicated them.'

In pp. 63, 72—77, there is much dead wit.

In pp. 34, 65, Butler honestly confesses errors. He continually betrays the jealousy which Parr's circle entertained towards the Porsonians, calling the reviewer (whom he affects to distinguish from Blomfield) 'a stripling Reviewer' (pp. 30, 39, 60), 'a boy Reviewer' (p. 41), 'a schoolboy Reviewer' (p. 32). 'Gently, gently, my good lad!' (p. 45); 'For shame, young Gentleman, for shame!' (p. 32). 'You and he, young Gentleman, must settle the matter' (p. 52). 'My good Lad, I profess to give Varias Lectiones, varias *different*, lectiones *readings*' (p. 53. In pp. 21, 22, six lines are taken up with this jest of construing).

Several of Blomfield's criticisms are satisfactorily rebutted by Butler, and after discharging his gall and receiving the compliments of Dr. Parr, he bore his assailant no lasting ill-will.

The complaint on pp. 10, 11, that Monk had allowed seven months to pass without answering a letter, was, I believe, the occasion of the scarce tract: *The copy of a letter to the Rev. S. Butler,...from the Rev. J. H. Monk, Greek Professor in the University of Cambridge, relative to certain allusions contained in a pamphlet, lately published by Mr. Butler, with Mr. Butler's reply.* Cambr. 1810. 8vo. Price 1*s.* [Advertisement in *Cambr. Chron.* 8 June 1810.]

Sam. Butler to Sam. Parr, 5 Nov. 1808 (Parr's *Works*, VII. 361): 'With regard to my notes on Æschylus, I am glad that you approve of the general style, and much more so of the temper of them. I abhor the system of dagger-drawing for a Greek particle, and I am persuaded that they who are bigots in philology would be bigots, on occasion, in greater matters.'

Same to same, Kenilworth, 27 June, 1809 (*ibid.* 362): after a warm panegyric on his friend's treatise on education: 'On my return from Hatton I found a letter from Cambridge informing me of Watts' sudden removal from the University Press, and I fear he has left my title page and dedication unfinished. A new printer will not be appointed till October, so that, unless by my own personal exertions there I can get the half-sheet struck off and the books sent to London, I shall not be able to bring out my book till October next.'

Sir Brooke Boothby to Sam. Parr (Parr's *Works*, VII. 186): 'Our friend Butler seems much stouter than when you saw him. He has, as far as I am able to judge, very ably repelled the insidious review of his work. In general, I think, anonymous attacks should be treated with contemptuous silence, except where they wound the moral character, or, as in this case, can be brought to a point. I am entertained with the great display of recondite erudition on the cracking of fleas and lice. This is humorous and good.'

In an elaborate article on *Stanley's Æschylus* (*i. e.* Butler's, vol. I. 4to.) in the *Quarterly* for May 1810 (III. 389—398), we read (p. 389): 'We confess ourselves somewhat surprised at this apparition of Stanley's Æschylus ...The syndics of the Cambridge press...have reprinted all the corruptions of the edition in question, without any regard to the undoubted corrections which have been made since the time of that learned editor...We are the more inclined to express our grief on this occasion, as we have understood that, in consequence of a similar resolution on the part of the syndics,

Porson's Æschylus did not issue, with all its valuable accompaniments, from the Cambridge press; but was left to make its appearance in a naked unauthorized manner from the printing-office of Glasgow. Mr. Butler's edition therefore labours under a disadvantage very perplexing to the student, who is compelled to search for the good readings at the end of the volume, while the bad are constantly before his eyes...It is one of the merits of Mr. Butler's edition, that it brings into one view the Notæ Variorum, and, with them, the gradual progress of critical emendation.'

Pp. 389—391: 'We do not think however that, with respect to correction, Mr. Butler has much advanced the god Terminus. The MSS. of Æschylus are of a late date, and those which he has collated have not afforded any great assistance to the cause; neither has the editor been so fortunate as to suggest any of those conjectural emendations which, dug as it were out of the ruins of corruption, almost bear the stamp of authority... The present editor's disposition of the metres and chorus shews, we think, his taste and judgement, and a goodness of ear; unlike that of another Cambridge editor [George Burges], who, to rid himself of the *ἀνομοιόστροφα*, has unfeelingly mangled the metres of Euripides. ... From this juvenile licentiousness, from this perverseness of ingenuity, which only serves to incense the reader, and deface the author, Mr. Butler very properly warns his readers to abstain; and has afforded, in his own practice, a very excellent model of sober and judicious criticism. Mr. Butler also deserves our commendations for the unaffected candour and good temper with which he follows Markland as his model, and for his judgement in avoiding that useless contention...in which some illustrious scholars of the 17th century indulged....In one instance only we question his taste: we allude to an emendation...in the Supplices v. 800....In his arrangements of particular verses Mr. Butler admits the hiatus, which we contend is inadmissible; and he will forgive us, if we presume to differ from him in the construction of "ut ut" with a subjunctive.' The bulk of the article consists of notes on particular passages of the plays reviewed, which an editor might find it worth while to consult. P. 398: 'We cannot close our remarks without bestowing our small mite of approbation on the Notæ Philologicæ of Mr. Butler; which we think a good specimen of elegant and judicious annotation, avoiding equally the two extremes of unsatisfactory jejuneness and tedious prolixity, and replete with useful and well-selected information.'

Æschyli Prometheus Vinctus...emendavit...Carolus Jacobus Blomfield A.B. Cantabr. 1810. *Præf.* p. ii: 'Septem codicum collationes, hinc illinc a Petro Needhamo conquisitas, adscripserat ille margini exemplaris editionis Stanleianae, quod nunc in bibliotheca Academiae Cantabrigiensis servatur. Has omnes Askevius, qua erat fide, usque ad ipsa Needhami verba et symbolum, in suum Æschyli exemplar transtulit; quod Butlero fraudi fuisse videtur; namque hos codices ab Askevio collatos esse ait, cujus exscriptum illud in eadem bibliotheca adservatur.'

In the preface to the *Agamemnon* (Cantabr. 1818, p. viii) after repeating his charge against Thomas Stanley, of having stolen Casaubon's emendations, he says that they who wish to understand the case, must read, 'ea, quae in sua ad Aeschylum Praefatione docte ac pereleganter conscripta disseruit Butlerus, pp. xxxi seqq. A cuius sententia si invitus discedo, aequo animo, uti spero, dissensum feret Vir eruditus, meque audiet simpli-

citer ac sine fuco profitentem, nihil magis a consuetudine mea abhorrere, quam ut ex magni nominis spoliis gloriolam aucuper.'

Memoir of C. J. Blomfield by Alfred Blomfield, Lond. 1863, I. 14—16: 'The articles...were looked upon as a kind of challenge from the younger to the older scholars....Dr. Parr was so indignant at Blomfield's reviews, though he had previously shewn him kindness, that he became for a time quite estranged. "What!" he exclaimed, "a young man dare to write against Sam Butler! I'll crush him." This displeasure did not however last long. Parr again became his friend, and sent him many letters full of complimentary expressions....The warmth of the controversy between the Æschylean critics extended even to Butler's school at Shrewsbury, where, although of course the majority of the boys supported their master, *one* was found bold enough to take the side of Blomfield, and to support his claims in a stand-up fight with the stoutest champion of the opposite party.

'Six and thirty years afterwards this anecdote was communicated to Bishop Blomfield by his solitary defender, the Rev. George Matthews, who added that he still bore the marks of the contest in a scar on his lip. Mr. Matthews having asked him to help in restoring his church, the Bishop replied:—FULHAM, 23*rd Nov.* 1846. Such an appeal as you have made to me it is impossible to resist. It has revived many recollections of an interesting period of my life. I have often wished that I had never written the review of Butler's Æschylus, although the criticism was generally true. It caused an excellent man to regard me for several years with suspicion and dislike, besides the lesser evil of inflaming the wrath of the press. However, I had the happiness of being cordially reconciled to Dr. Butler some time afterwards, and of becoming intimate with him. He was a really learned as well as amiable man, but his forte did not lie in verbal criticism. I am much amused by your account of the *πυγμαχίη*: you do not say who conquered; but I hope that as *I* was fortunate enough to beat my friend Thomas Smart Hughes in various academic contests, so *you* triumphed over his brother at fisticuffs, and were the Epeus, not the Euryalus, of the fight, although it might be said of him—

ἐπὶ δ' ὦρνυτο δῖος Ὕησος,
κόπτε δὲ παπτήναντα παρήϊον.'

In the *Class. Journ.* III. 422: 'In order that Mr. Butler may secure the favorable suffrages of scholars, we recommend him most earnestly no longer to waste his own time, nor to tire our patience, by stringing together his Notes Philological; which, compiled as they are for the most part from the long-winded commentary of Schütz, and the absurd communications of Müller, can be expected to throw but little light on the obscurities of Æschylus. And when Mr. Butler has freed himself from this millstone about his neck, we may then, but not till then, hope, that he will have leisure to acquire that intimacy with his author, which he at present seems to have but slightly gained.'

Peter Elmsley in his review of Blomfield's Prometheus (*Edinb. Rev.* Nov. 1810, p. 212): 'This epistle, the attentive perusal of which we earnestly recommend to all the admirers of Greek criticism and English wit.'—P. 213: 'Although Mr. Butler's edition is, on the whole, the best which has yet appeared, the adoption of so depraved a text will for ever prevent

it from being useful in any other way than as a book of reference.' P. 223: 'It is probable, that those persons who delight in literary warfare and the shedding of Christian ink, will eagerly explore the pages of Mr. Blomfield's edition, with the intention of discovering in what manner he receives the castigation which has been so copiously inflicted on him in Mr. Butler's pamphlet. Perhaps many such persons will be displeased, when they discover, that although Mr. Butler's name occurs continually both in Mr. Blomfield's notes and his glossary, the mention of it is generally attended with approbation; and in no instance, if our observation be correct, with petulance or asperity.'

A singular example of Blomfield's courtesy occurs in the preface to S. c. Th. where he reveals a plagiarism of Ant. Askew's: 'Occurrunt quidem in margine libri Needhamiani, de quo in Praefatione ad Promethea mentio facta est, literae *Col.* i. e. editio Æschyli, Coloniae in corpore Poetarum Graecorum data. Porro haec editio textum Henrici Stephani repraesentat. Unde factum est ut Needhamus saepe varietates hunc in modum designavit, *Col. & St.* Sed cum haud valde eleganter exaratum sit compendium illud &, sed magis ad formam literae *p*, Askevius, Needhami scrinia compilans, has notas facete interpretatus est, *Collationem per Stephanum factam.* Paullo longius progressus est Butlerus, qui has ipsas varietates *collationes Askevianas* vocat. Quem errorem, haud sane gravem, a me obiter notari, aequo animo feret Vir eruditus, laboris sui laude minime fraudandus: quippe uno exemplo monstrare volui, quali fuerit in huiusmodi rebus peritia Askevius, de eruditionis fama, malis artibus comparata, dudum depelli coeptus.'

Æschyli tragœdiæ .... Tom. II. Cantabrigiæ ... M.DCCC.XI. Veneunt Londini apud J. Mackinlay, et Cantabrigiæ apud J. Deighton. *Price* £2. 2*s. in boards.* 4to. pp. 192, 147, 225 and 171 [S. c. Th. and Agam.]. On a slip of paper is inserted the following advertisement: 'For the accommodation of those Scholars who may wish to possess the corrected Text of Æschylus without the trouble of continual reference to the Notes, Dr. BUTLER intends, at the conclusion of his present Work, to print uniformly with it, at his own expense, his own Text, and to have it sold ONLY to the Purchasers of the preceding volumes, at a price which will merely be sufficient to repay the expense of printing and publication. Of course he does not intend to print a *greater* number than that of his present Edition, and will therefore be obliged to those Gentlemen who may wish to possess this supplement, to send their names to Mr. Mackinlay, in London; to Mr. Deighton, in Cambridge; or to himself at Shrewsbury. St. John's College, Cambridge. Feb. 21, 1811.'

In the *Edinb. Rev.* for Febr. 1812, Blomfield reviewed this volume; after a short and temperate allusion to Butler's 'epistolary diatribe,... to which, we are persuaded, he is now aware it would not be very difficult to reply', he proceeds to review the plays in detail. P. 483: 'the bulk of the notes is increased by copious extracts from M. de la Porte du Theil's translation.' In p. 493 occurs the ironical commendation: 'in his critical notes on this play he has cited Æschylus no fewer than *eleven* times, Sophocles *four* times, and Euripides *twice*.' In pp. 493—496 is the famous exposure of Thos. Stanley's plagiarism from Is. Casaubon, and of Ant. Askew's plagiarisms from Pet. Needham. Butler had been guilty of the strange conjecture that

Casaubon had copied from Stanley. P. 494: 'Dr. Needham, the editor of Theophrastus, in a copy of Stanley's Æschylus, now preserved in the University Library at Cambridge, had noted down the collations of several MSS. which he had procured from various learned friends. In the same class is another copy of the same edition, into which Dr. Askew had transcribed verbatim everything in MS. contained in Dr. Needham's, except that he had altered the dates of the collations, accommodating them to his own time, and making thereby some absurd anachronisms. He has however misled Dr. Butler, who never saw Dr. Needham's book, and who has therefore mentioned the MSS. (from which those collations were made before Dr. Askew was born), under the title of "Codices ab Askevio collati."' P. 498: 'in v. 154 of the Cyclops he would read, Εἶες γὰρ αὐτήν; οὐ μὰ Δί' ἀλλ' ὀσφραίνομαι, by a species of double synaloephe perfectly unheard of, by which one word loses its tail to the following word, but in return chops off the other's head.' *Ibid.* 'Dr. Butler gives a very good disposition of this strophe and antistrophe.' So p. 503: 'Dr. Butler proposes μὴ πταίσας μογῇς, which we apprehend to be the true reading.'

Pp. 503, 504: 'We now proceed to the *Notæ Varr. et Butleri Philologg.* in which Dr. Butler has succeeded in explaining some passages misunderstood by foregoing commentators. Indeed, we think that his interpretations are generally judicious; and we give him considerable credit for endeavouring, in most instances, to explain the received text .... What we chiefly complain of in Dr. Butler's notes, is the extreme deficiency of illustration from Æschylus himself and his brother tragedians; and the great want of accuracy and precision in the few references which are made. The learned editor seems to think, with Heath and Musgrave, that if a word is to be found in Hesychius or Suidas, that is sufficient authority for the introduction of it into Æschylus ... Another defect in the notes of Dr. B. is his propensity to broad and general assertions, without a specification of instances ... Dr. B. has confined his critical reading to those early writers, whose labours, however extensive and useful, have yet in some measure been surpassed, if not superseded ... Even of David Ruhnken, with whose vast labours in every department of Greek literature (metre excepted) all other modern scholars are familiar, he seems to have no knowledge whatever.'

Pp. 504, 505: 'Μόνος θεῶν γὰρ θάνατος οὐ δώρων ἐρᾷ οὐδ' ἂν τι θύων οὐδ' ἐπισπένδων ναοῖς. "Lege θύων οὐδ' ἐπισπονδῶν ναοῖς." S. BUTLER; making, we suppose, θύων and ἐπισπονδῶν substantives. But is it possible that Dr. B. should not have been aware of the four following facts; 1st. that θύος (the genitive plural of which is not θύων, but θυέων, θυῶν) has its first syllable *short* ...; 2d., that ναὸς has its first syllable *long*. 3d. that a solecism is left in the 2d verse. 4th. that this is a fragment of the Niobe of Æschylus, and that Stanley has printed λάβοις for ναοῖς, as it is also quoted by Eustath. .... Schol. Venet. .... Stobæus ...? Dr. B's emendation, then, has these peculiar merits; that it leaves untouched a solecism and a false quantity, and introduces moreover a second false quantity; and we have no doubt but that Mr. Bothe of Magdeburg will on these grounds concur with us in embracing it.' Other evident metrical blunders are then pointed out.

P. 505: 'The Doctor's philological remarks on the Agamemnon rarely contain any really *philological* illustrations; but consist, in a great measure,

of expressions of surprise and admiration at the great poetical powers of his author. "*Summum artificium*," "*mira sublimitas*," "*nec ipse quidem Shakespearius major esse potuit.*" An example is cited (pp. 507, 508) from the note on Agam. 900, where Clytæmnestra is lamenting the annoyance caused by a gnat: "Imago quam suavissima! quam ad affectus pingendos miro artificio, quam breviter expressa! Qualis profecto nemini alii præter Shakespearium in mentem venire potuisset. Nec prætereundum illud, quod se adeo vigilantem dormire dicat, ut vel tenuissimo culicis murmurantis strepitu excitaretur. Hæc ægrum et solicitum animum quam oruate, quam suaviter, quam vere depingunt."'

Pp. 505—507: 'But what we principally object to (and it is what all purchasers of the book must also object to) is, that Dr. Butler's edition is, like many other *variorum* editions, not a judicious selection, but an indiscriminate coacervation of all that has been *expressly* written upon Æschylus. Good or bad, right or wrong, here it is all, one note upon another, neat as imported. First we have Stanley's remark upon Æschylus, then Pauw's note upon Stanley's remark, then Heath's criticism of Pauw's note, and lastly Dr. B.'s character of all three. At v. 734 of the Seven ag. Th. we have nearly two pages of matter manifestly useless and irrelevant, at the end of which the editor assures us, *Invitus hæc adscripsi;* which is but a poor apology to his readers for their loss of time. Again, at v. 925: "Mire hic hallucinatur Heathius, cuius annotatio inter virorum doctorum somnia numeranda est, *ut nullo modo sit prætermittenda.*" If Dr. Butler thinks, that even *the dreams* of learned men are by no means to be omitted, he thinks differently from us, and from all who wish for a *useful* edition of Æschylus....After detailing page after page of the crudities of one man, the scurrilities of another, and the puerilities of a third, he makes such remarks as the following. "Non semel puduit nos Pauwii, hominis frontis perfrictæ et audacis inscitiæ contumelias exscribere...." S. BUTLER....But, above all, we object (considering the great scarcity of fine rags occasioned by the present war) to the enormous waste of paper upon what Dr. B. terms *enarrations,* or *declarations of the metres*....At v. 880 of the S. ag. Th. we have, first, two pages of the metrical crotchets of Pauw and Heath, "quorum hic," says Dr. B., "non semper bene rem gessit, ille in his metris declarandis ubique fere turpiter erravit:" These are followed by four pages of Mr. Hermann's *declaration* of the same Chorus, and these by no less than six of the Doctor's own. And, after all, no mention whatever is made of Dr. Burney's arrangement, which is incomparably the best....If all the matter which is manifestly superfluous, and, even according to Dr. Butler, confessedly wrong, were expunged from the "Notæ Varr. et Butleri Critt. et Philologg.," they would be reduced in bulk at least one half. The learned Editor is, we presume, himself aware, that the inconvenience which attends the great size of his book, is such as to render it nearly useless to every one but an editor; for we are informed, that when he has published seven thick octavo volumes of a corrupt text, he intends to publish an eighth, containing the text according to his own notions; for which a subscription is, we hear, on foot....Dr. Butler writes Latin fluently and with ease, but not without considerable affectation. His desire of exhibiting his style leads him into long and vapid declamations upon the beauties of his author.'

Æschyli tragœdiæ....Tom. III. Cantabrigiæ...M.DCCC.XII. Veneunt Lon-

dini apud R. H. Evans, 26 Pall Mall, et Cantabrigiæ apud J. Deighton. 4to. pp. 136 and 127, 149 and 131. [Choëph. Eum.] The advertisement dated Shrewsbury June 12, 1812.

Æschyli Tragœdiæ. . . Tom. IV. . . . Cantabrigiæ . . . . M.DCCC.XVI. *Price* £2. 12*s*. 6*d*. *in boards*. 4to. Præf. pp. 23. Pers. pp. 304, 135. 'Æschyli vita, catalogus dramatum, fragmenta; cum notis...Thomæ Stanleii et accessionibus amplissimis ad fidem autographi MS. nunc primum editis,' pp. 432. In pp. ii, iii he defends his ascription to Askew of collations which Pet. Needham had procured, and which Askew had merely transcribed: 'Cum enim nullos codices Needhamus ipse contulisset, nullam etiam editionem Aeschyli protulisset, Askevius autem non tantum specimen edidisset, sed et hanc supellectilem et alia quoque subsidia satis multa, praeter Needhami collationes, aliunde comparasset, dignior hic mihi demum visus est cuius nomen adhiberetur in compendio. Quod meum consilium, si quis, ut mos est aliquorum [the Blomfields to wit] omnia carpentium, forte reprehenderit, meminerit is velim, iisdem compendiis et Burtonum et Schutzium ante me usos esse; quae quidem vel hac una de causa retinere multo commodius visum est, quam curiosa quadam diligentia reicere.'

Butler himself collated the two Cambridge MSS., and procured (pp. v, xxiii) by means of A. Merian the collation of two Venice MSS. by Jac. Morelli; J. D. La Roche, of Bâle, compiled for him a complete *index verborum* (p. xxiii).

He speaks of his edition of the text as on the eve of publication (p. xviii) and reserves for it the examination of Burney's *Tentamen*, and of the three plays edited 'docte simul et pulchre a Car. Jac. Blomfield.'

Many of Butler's notes were retained in the new edition of Schütz (Halle, 1809—22, 5 vols.); and the entire commentaries of Stanley and Abresch were reprinted (*ibid.* 1832, 2 vols. 8vo.) under the title *Apparatus criticus et exegeticus in Aeschyli tragoedias*. Thus that which gave the principal value to Butler's costly edition is now accessible in a more convenient form; and the demand for it has wholly ceased.

The Agamemnon of Æschylus, by Tho. Williamson Peile. Lond. 1839: '*Quis expedivit psittaco suum χαῖρε*? To the right reverend Samuel Butler, D.D. F.R.S. &c. lord bishop of Lichfield, late head master of Shrewsbury school, and editor of Æschylus, this volume is affectionately inscribed, by his lordship's much obliged friend and former pupil, the editor.' *Preface*. 'Among his Notes he has the privilege of introducing to his readers selections from some hitherto unpublished notes of BUTLER,...which that distinguished Scholar and Teacher had prepared with the intention of re-editing the whole of Æschylus, when his elevation to the Bench at once and for ever called away his attention to matters of graver moment. The whole of these Notes, by his Lordship's unsolicited kindness, were as unexpectedly, as they were unreservedly confided to the Editor.'

The Choephoroe of Æschylus, by T. W. Peile. Lond. 1840. pp. ix, x: 'Among my Notes . . my readers . . will deplore the diminution and disappearance of those *reliquiæ* (so I must henceforth call them) which are distinguished by the initial cipher (S. L.) of an English Prelate, now unhappily no more. That classic pen whose earliest, and whose latest, annotations were given to Æschylus, had apprised me of my loss (for a loss I must ever

esteem it), that that unpublished collection of Notes, which in four Plays was complete, did not include the Supplices, nor in the Orestean Trilogy extend far beyond the first and longest portion. At the time of which I speak, some months before his decease, the sure hand of Death was painfully fastening on him—and while I yet lingered over the parting memorials of him which this Volume contains, a great man *had served the good-pleasure of God unto his generation*, and had now *fallen asleep*.

MULTIS ILLE BONIS FLEBILIS OCCIDIT:
NULLI FLEBILIOR QUAM TIBI.'

Dr. Rob. Scott, master of Balliol, himself a Salopian, writes in the *Quarterly Rev.* Oct. 1839 (LXIV. 374): 'He [T. W. Peile] has had the advantage of the MSS. of the learned Bishop of Lichfield, who, we conclude, has abandoned his cherished design of re-editing Æschylus. In most pages the initials S. L. occupy a place honorable alike to the master and his pupil.'

Christian Liberty. A sermon, preached at St. Mary's, before his royal highness the duke of Gloucester (chancellor of the university) and the university of Cambridge, at the installation, June 30, 1811. *By Samuel Butler, D.D. late fellow of St. John's college, and head master of Shrewsbury school.* Shrewsbury: printed and sold by W. Eddowes. Sold also by Deighton, Cambridge; Longman, Hurst, Rees, Orme, and Brown, Paternoster Row, Faulder, New Bond Street, and Evans, Pall-Mall, London. 1811. 8vo. pp. 129.

'The following Sermon is printed exactly as it was delivered at St. Mary's, Cambridge, before His Royal Highness the CHANCELLOR, and the University of Cambridge.....I have accompanied it with Notes..... They are chiefly on the highly important subjects of Methodism and the Catholic Question. They may perhaps excite a clamour from violent or enthusiastic sectarians; but I look only to the approbation of the enlightened and temperate, whose praise will be my highest reward.'

This sermon is a singular instance of the bitter feeling between scholars and the evangelical party, which cannot be set down entirely to a repugnance to zeal and religious activity; the remarkable personal vanity of Simeon and Is. Milner, the narrowness and uncouth phraseology of their school, seem to have exasperated it to an unusual pitch at this time in Cambridge. The text is Gal. v. 1. P. 14: 'Absurd and extravagant gestures which may attract notice, gloominess or dejection of countenance, affected professions of humility, severe, censorious and uncharitable judgement of our neighbours, strict and literal interpretations of metaphorical phraseology in contradiction to the spirit and general meaning of the context, usurped spiritual pre-eminence, blind and infatuated zeal for proselytism, moroseness, pride and selfishness, all these are strongly and repeatedly forbidden by the express words of Christ.' P. 20: 'any attempt to fetter and clog the consciences of men by needless ordinances, or to enforce as matters of positive and indispensable obligation, those things, which Christ hath left, and by leaving hath to us made indifferent.'

After imagining a heathen, who had been made acquainted with the Christian dispensation, and been attracted by its goodness, he proceeds (p. 24): 'But what would he say *then*, if.....we were also to tell him, that

his rational enjoyment of temporal blessings will ruin his eternal happiness? That they are scattered indeed around him with a bounteous hand, but that he must *touch not, taste not, handle not!*.....that he alone must grieve for his unworthiness in voluntary and mysterious gloom, that the senses, with which his Creator has framed him, are but the instruments of his ruin in the hand of the tempter, and that his desires, which are the natural and only spurs to action, are to be subdued into supine indifference and listless insensibility? Tell him farther, that when he has done and willed to do all that man is capable of doing; when, by a life of mortification and melancholy and entire abstraction from all worldly interest, he has wrought himself into habitual and invincible apathy; when he has accustomed himself to look with sullen and sour disgust upon the pleasures, and with carelessness, or, it may be, with scorn, upon the employments, and, as I should call them, the duties of social life, his labour, even *in the Lord*, may yet have been *in vain;* that as to him, Christ may in vain have shed His blood upon the cross, and that the God, whose mercy is over ALL His works, may have secretly and irrevocably doomed *him*, even before his birth, to everlasting perdition;.....and that nothing but certain tumultuous, irresistible, inexplicable intimations can afford him any safe and well grounded assurance of pardon or reward.....Yet for the existence, and even the prevalence of such doctrine, and for the vindication and praise of such discipline, I need appeal only to the observation of those who now hear me. No man who views the daily increase of Puritanism (which in its root and branches, in its tenets and effects, resembles the Pharisaical system of the Jews); no man who compares its late and present progress with events which the history of our own nation has recorded in dark and blood-stained characters; no man who has remarked the subtlety, and restlessness, and impetuosity, of spiritual pride,....can look without alarm and dismay to consequences, which....force themselves upon the most common observer of human nature.'

Pp. 28 seq. 'True it is that the modern fanatics profess a very sincere *theological hatred* of the Church of Rome;....but they have a discipline and doctrine of their own, in many respects as burthensome, as offensive, as dogmatical, and as antiscriptural as that from which the reformation has delivered us. I do not say that they practise ascetic mortifications in a hermitage or cloister; but they bring the gloom and austerity of a cloister into domestic life. I do not say that they believe in the miracles of St. Ignatius or St. Dominic; but they believe in daily miracles performed among themselves: in preternatural effusions of the Spirit, in hourly and especial Providences, in sudden celestial influences and impulses, in divine visitations of favour or of vengeance.... Again, if they do not believe in the martyrdom of St. Ursula and her 11,000 virgins, they have a host of martyrs among themselves, which may be set in triumphant array against the list of Romish Saints. The denial of any unreasonable request, or opposition to any extravagant fancy; the wishes of parents or benefactors, expressed in the mildest and kindest manner, these are construed into acts of oppression; and so infatuated are the unhappy victims of this dangerous bigotry, that they seek and court what *they call persecution*, and seem to claim especial merit in thwarting all the kind and affectionate offices which

are tendered by those with whom they ought to be connected by the nearest and dearest ties of friendship, of gratitude, or blood. Much, we know, has been said .... of the tyranny of priestcraft in the Church of Rome; but much may be said also of the same tyranny and the same craft, in the great and growing sect of which I am speaking. With regard to that most formidable engine of antient ecclesiastical tyranny, *confession*, it is actually employed and regularly systematized by these fanatical reformers, and their whole body of neophytes is subject to the secret and arbitrary exercise of this offensive curiosity, or as I should rather call it, this dangerous and inquisitorial domination.... They do assume to themselves the sole and exclusive title of CHRISTIANS.... These men deal out damnation to all *but* their OWN ELECT. Come, says the Evangelical Teacher, to US, all ye that travail and are heavy laden, and THE GOSPEL from OUR lips will refresh you.... In the twinkling of an eye you will be raised from the death of Heathenish ignorance and anti-scriptural corruption, into the life of the new creature in Christ Jesus. When the champions of Vital Christianity are called upon to vindicate these invidious and mystical harangues,... they insist upon what has never been controverted, that the primary and established meaning of the word *Evangelical* is honorable. But they lose .... sight of the main topic which is really in dispute, *whether they have themselves a pre-eminent and even exclusive claim to the appellation of* EVANGELICAL BELIEVERS.'

P. 40: 'Sourness, affected and ostentatious scrupulosity, uncharitableness in our judgements upon the possible mistakes and infirmities of other men, and moroseness in our intercourse with each other, and in the *external* character of the worship we pay to God, must be contrary to our duty.... Besides, they visibly, and I must say, invariably, tend to narrow the mind with selfishness, to harden it with intolerance, to blind it with bigotry and to inflate it with pride.'

P. 41 seq. 'We find some strong indications of even more than a contempt for literature occasionally manifested in the writings and discourses of the fanatics of the present day....Disgusted we may be, but surely not surprised, at the avowed contempt of learning, taste, and science, and all the intellectual excellences, which in this place we are peculiarly bound to cultivate and recommend....For when men can persuade themselves, that they have within them a divine and infallible guide, the very spirit of knowledge and of truth, they cannot but despise those who pretend not to such divine and unerring illuminations. Having themselves discovered a short and *royal road* to wisdom, they cannot but contemn us, whom they see toiling with much anxiety after knowledge.... Yet as we proceed in our laborious course, we have opportunities for learning one important lesson, in which the holy contemners of erudition and philosophy will rarely vouchsafe to receive us for their instructors. Knowing distinctly and experimentally the limitation of the human faculties; finding almost at every step, that additions to our knowledge are accompanied by the detection of error in ourselves or in other men,...we cannot but be taught, by the experience of our own imperfections, to make large allowances for those of our brethren, and to tolerate opinions which, however widely they differ from our own, may yet be consistent with sincerity of intention, and general sanctity of life.'

In the notes Butler constantly quotes Erasmus, certainly a striking contrast to the fervid school which he was assailing.

Pp. 59—89 are on the Catholic claims. P. 59: 'Indeed I should hardly have ventured on this step, but for the sake of honestly and openly contradicting an opinion, which I found to be very prevalent, that in some passages in my sermon (perhaps not perfectly heard in all parts of a church crowded beyond example) I had expressed a decided hostility to the Catholics. It were much to be wished that the opponents of farther concession to our Catholic fellow subjects would distinguish between the Catholic *Church* and the present Catholic *question*. There is not, I am firmly convinced, any church so apostolical, so pure, so truly Christian in spirit, in doctrine, and in discipline, as the Established Church of England, in which I consider it a blessing to have been educated, and an honour to be a teacher. Nor can any of her most zealous sons entertain a more respectful and affectionate veneration for her authority, or a more decided conviction of her purity and truth.'

The reasons for fearing Romanists have passed away; the church has held its estates above 250 years; the protestant succession is secured by the death of the rival family; the pope's temporal power is abolished, his spiritual, limited (pp. 60—63). By extracts from Romanist divines it is shewn that the dispensing and deposing power, the doctrine that faith is not to be kept with heretics, etc. are repudiated by the modern church of Rome (pp. 63—86). Pp. 86, 87: 'Persuaded as I am that the great measure of Catholic Emancipation is intimately connected with the stability and security of our Establishments in Church and State, and feeling the warmest zeal for the permanence and prosperity of those establishments, I have written thus far....But I must first refer them [my readers] to the eloquent and energetic, yet solid and irresistible arguments of that acute and sagacious reasoner, that "mighty master," not only of all the riches of classical literature, but of all the depths of antient and modern philosophy, and of all the stores of antient and modern history, *philopatris varvicensis* [Sam. Parr]. From his luminous pages, the treasure-house of most valuable instruction on subjects of the utmost importance to the moral and intellectual improvement of mankind, let me extract a few passages to adorn my own, and at the same time earnestly recommend to readers of all parties and all persuasions, the diligent and attentive perusal of the work itself from which I quote.' After a eulogy upon Bp. Henry Bathurst of Norwich, and Sir John Cox Hippisley, two advocates of the Catholic claims, Butler adds (pp. 88, 89): 'The Venerable Prelate and Hon. Baronet, whose authorities are here cited, were admitted to Honorary Degrees, amidst the marked and general plaudits of a most crowded Senate House, on the great public occasion when this discourse was delivered before the University of Cambridge.'

In his notes against the Methodists Butler chiefly follows Bp. Lavington's *Enthusiasm of Methodists and Papists compared*. In pp. 92 seq. he comments on 'the *scantiness*, for I am unwilling to say the *coldness*, of the notices which they [the Evangelicals] take of God the Father.'

In p. 103 he cites from Claudius Buchanan's *Three Eras of Light* (p. 58) the remark, 'that the names of reproach which men of the world have given

to religious men, have been generally derived from something highly virtuous or laudable [*e. g.* Pietists, Puritans, Saints, Evangelicals]...the usual term of religious reproach at this day is METHODIST; a term first used at Oxford, and derived from the METHOD which some religious students observed in the employment of their time. So far it is an honorable appellation. It is now applied to any man of pure and unaffected piety, and is, in short, another term for a Christian.'

P. 105: 'It is *not true* that in the present day *their* ministers...are called EVANGELICAL *from their* desire *to do the work of an evangelist*, but from their *exclusively arrogating to themselves* the title of teachers of the Gospel..... There is in fact a great difference between a Pietist and a pious person, a Puritan and a pure person, a Religionist and a religious person. The former expression, in each case, signifies *an abuse or affectation* of the quality from which it is denominated.'

P. 129: 'From the difficulty of printing in a learned language at a provincial press, where, although the correct and elegant execution of the English part of this book cannot fail to recommend itself to every reader, there is no occasion for, and therefore no supply of Greek types, I am obliged to compress this note into a small compass.'

That Butler's censures of the Evangelicals, as applied to the best of the party, run into caricature and almost calumny, will appear to those who know only *e. g.* the lives of Hannah More, Wilberforce, Wm. Jay, Thos. Scott. The simplicity of life which they enforced generally made their homes cheerful and happy, nor were the rigid Calvinistic decrees by any means universally accepted there even in theory. Butler's prejudice however prevailed very widely at the time, as may be seen by a reference to the early volumes of the *Christian Observer*, or to Simeon's *Life*.

Letter of Simeon's 3 Jan. 1812 (*Life* c. 12 p. 230): 'The bitter Sermons preached at the Commencement by a Dr. Illingworth and Dr. Butler of Shrewsbury, both against all spiritual religion, were generally disapproved, even by those who hate religion. They were thought to be out of place and unseasonable, not to mention vehement and uncharitable.'

Sam. Parr to lord Holland, Hatton, Dec. 31, 1812 (*Works*, VII. 134, 135): 'I am happy in saying that most of the learned Ecclesiastics with whom I live in friendship are decidedly favorable to the claims of the Roman Catholics. Dr. Maltby wrote something, and wrote well....You do not seem to be aware that Dr. Butler of Shrewsbury, one of our very best scholars, has written yet more largely, and this you will find in the Notes upon the Sermon which he preached at Cambridge,...and which has produced a long correspondence between him and Sir J. Cox Hippisley.... Butler has been converted by me from a Tory into a Whig, both in Church and State. He is not rich. He is somewhat connected with a Tory Bishop; but he preserves his independence, and no Ecclesiastic in this kingdom is more entitled to the good opinion of those who hold your Uncle's principles.'

Same to same, June 11, 1822 (*ibid.* 146): 'Soon you will have an anti-Catholic petition from the Clergy of Derby. The Archdeacon of Derby had an interview with me last Sunday for the *purpose* of telling me, that he has not *put his name* to it. Who is he? The very, very, very learned Samuel Butler of Shrewsbury. I shall soon be under the sod; but if the Whigs

ever get into power, let them remember Dr. Edward Maltby, Dr. Samuel Butler, and Mr. Tate of Richmond: they would adorn the Episcopal Bench.'

Peter Elmsley to C. J. Blomfield, 18 May 1818 (*Memoir of C. J. B. by Alfred Blomfield*, Lond. 1863, I. 30, 31): 'There certainly must be some connexion between Greek and Popery. Besides Messieurs Blomfield and Elmsley, there are Doctors Parr, Butler, Maltby, Raine—all men conversant in the subjunctive mood, and all supporters of the Catholic claims, as they are called. . . . I have just received a letter from Dr. Butler, in which you are mentioned in a way that is creditable to his good-nature, after the review of his "Seven against Thebes" and "Agamemnon." It is plain to me that he wishes a reconciliation with you. I think it would be creditable to both of you to shake hands, if your arms are long enough to reach from Shrewsbury to Aylesbury. The Doctor has lately passed through a good deal of δυσφημία in his theological character, on account of his Commencement Sermon. A neighbour of mine, who has something of an evangelical turn, takes in the Christian Observer, in which Dr. Butler "points a moral" almost every month.'

A sketch of Modern and Antient Geography, for the use of Schools. By Samuel Butler, D.D. Head Master of the Royal Free Grammar School of Shrewsbury. Shrewsbury, printed and sold by W. Eddowes. Sold also by Deighton, Cambridge; Parker and Cooke, Oxford; Longman, Hurst, Rees, Orme, and Brown, Paternoster Row, and Evans, Pall Mall, London. 1813. 8vo. pp. xxix and 246, with two indexes unpaged. Preface dated Shrewsbury School, Feb. 16, 1813.

In the modern part Butler attempts 'to give as much information as possible in a small compass...The Second Part, which contains a short view of Antient Geography, has been unattempted in this manner, as far as I know, by any one but myself. I have endeavoured to make a dry catalogue of names interesting and useful, by the application of history, chronology, and poetry, and I have selected those passages which occurred to my recollection from the books most generally read at schools of eminence and in colleges...To say nothing of the difficulty of printing Greek at a provincial press, which I have found on repeated trials to be insuperably great, Latin, on other accounts, and especially Latin poetry, appeared to me preferable for quotation, as it is more easily committed to the memory, and more easily retained....This little work was only thought of in September last; and though haste is no excuse for negligence, real and incessant occupation may plead for an occasional or trifling inaccuracy.... For the ground-work of the first part I chose the maps and text of PINKERTON; for that of the second part those of D'ANVILLE, that Sun of Geography.'....

'I have taken for the foundation of my little book the works of those writers who are considered as of the best authority; I have now and then adopted their words.'...

'In my own school the maps of D'Anville and Pinkerton will be used, and the scholar will point to the places he gives an account of, in a blank outline drawn from them.....I have prefixed a few of the most remarkable events in the Sacred, Grecian, and Roman History, copied from Dr. Blair's Chronology.'

A second ed. was printed the same year at London. 8vo. pp. xxix and 246 with the two indexes. Price 9s.

—— *Fourth edition, considerably enlarged and improved.* London ..1818. 8vo. pp. xxiv, 260, and two indexes. [In Cambridge university library.]

'In presenting to the public the fourth edition of this little work, I beg to offer my respectful acknowledgements for the favorable reception it has already experienced, and to state, that such moments as I could snatch from the duties of a laborious situation, have been recently devoted to its improvement. The whole has been revised, and considerable additions or corrections have been made throughout....I have thought it desirable to omit the former Prefaces... Finding the great advantage of accustoming boys to draw outline maps on a scale, I have provided a geographical copy-book, adapted to the maps of D'Anville's Geography, which may be had either with or without this volume.... *Shrewsbury School, July* 2. 1818.'

A seventh, containing 'some very important additions, chiefly in the modern part,' has the preface dated Shrewsbury, April 6, 1825. A ninth appeared London 1830. 8vo. pp. xxii and 345.

A new edition revised by his son. London, 1842. 8vo. pp. xxii and 379 [in Cambridge university library].

—— Do...*Revised by the Rev. Thomas Butler.* London....1851. 8vo. pp. xxvi and 402. [In the same library.]

A sketch of antient geography, for the use of schools. By Samuel Butler, D.D., late lord bishop of Lichfield, and formerly head master of Shrewsbury school. A new edition, revised by the Rev. Thomas Butler. London: Longman, Brown, Green, and Longmans. 1855. 12mo. pp. xxiv and 254.

'This work was written by Dr. Butler when Head Master of Shrewsbury School.... It was composed in the spare half-hours which he could snatch by early rising, before the labours of the day commenced, and was originally a mere hasty sketch. Much was from time to time interpolated by himself, and a good deal added subsequently to his death by his son.' The new ed. re-arranged, and additions made from Forbiger. The *modern* geography, which has the same title as the above except that one word, 12mo. pp. xvi and 264, was re-written, by the help of M^c^Culloch and Keith Johnston.

The *antient and modern geography* was last published by Longman in April 1865. post 8vo.; and the modern geography separately.

Prof. Pillans has published a better book, but he follows Butler's plan. The modern geographies used in national schools often err in excess; the pages are crowded with useless statistics. Butler wisely avoids this danger. *Gent. Mag.*, Feb. 1840, p. 204: 'frequently reprinted, having become a standard book on the subject, and produced large profits; but it is not a work of much value.'

An atlas of ancient geography, by Samuel Butler, D.D. author of Modern and Ancient Geography for the use of Schools. London, Published by Longman, Hurst, Rees, Orme and Brown. 1822. Sidney Hall sculpt. 4to. 12s. 21 maps with index. [In Cambridge university library.]

An atlas of modern Geography.....1825. 4to. 22 maps with index. [In the same library.]

—— A new Edition re-engraved with corrections from the Government

Surveys and the most recent sources of information. Edited by the author's son.... 1842. 4to. 23 maps with index.

Published again in 1863.

Charlemagne; or the church delivered. An epic poem, in twenty-four books. By Lucien Bonaparte, of the institute of France, &c. Translated by the Rev. S. Butler, D.D. and the Rev. Francis Hodgson A.M. London, Longman. 1815. 2 vols. 4to. pp. xl and 388, 419, with a portr. of the author (from a bust) and a plan of Rome. Price £4. 4*s*. Cantos 1—8, 16—19, are by Butler; 9—15, 20—24 by his colleague. In the preface, dated Shrewsbury, 3 Jan. 1815, Butler says: 'It was originally intended that the work should have been translated, subject to my inspection and revisal, by the Rev. John Maunde, whom I introduced to the Prince of Canino, at Christmas 1811, for that purpose. But my amiable and lamented friend, who had an intimate knowledge of the French language, and a considerable share of poetical feeling, had translated, though not perfectly finished, only six cantos, when, in April 1813, he fell a victim to that lingering disease, the seeds of which he probably bore in his constitution even before the commencement of his labours, and the effects of which contributed to impair his spirits, and materially retard the progress of the work. He had indeed, even in the last stage of his malady, attempted the seventh and eighth cantos, but left them in such a state as to be useless to his successors, which in fact they would have been to himself. They were his last efforts; the faint struggles of a generous mind sinking under bodily and mental suffering.

'During the lifetime of Mr. Maunde, with a view to expedite the progress of the translation, and to express my sense of the merits of the original, I had, at the request of the Prince of Canino, undertaken and completed the translation of two cantos, the 18th and 19th. After his death, the engagements which originally prevented my undertaking the entire translation, precluded also my completion of it, and I was so happy as to introduce Mr. Hodgson, the well known translator of Juvenal, to be my coadjutor in the work; undertaking myself to revise and complete the six cantos translated by Mr. Maunde, and to translate the 7th, 8th, 15th, and 16th, in addition to the two I had already translated...

'I soon found, however, that the numerous alterations made, and continually making, by the author in the original,...added to the corrections necessary for the improvement of Mr. Maunde's translation, had occasioned me, in fact, a much more laborious and unpleasant task than if I had undertaken the translation of the six first cantos anew. And the consequence of these alterations has been that I have not found it possible to preserve a tenth, perhaps I might safely say a twentieth part, of the original translation....

'Had I found leisure to undertake the translation originally, I should have made Dryden my model rather than Pope...I wished Mr. Maunde to follow the latter, and having translated two cantos in his lifetime, when I calculated on his concluding the rest, I did not think it convenient to change my style in the remainder of the cantos which have fallen to my share. I have also, in compliance with the wish of the author, and my own persuasion that no deviation from the original could be an improve-

ment, sometimes sacrificed embellishment to fidelity, and have endeavoured to present the English reader with as close a version as possible of the original. Though translated into the common English heroic measure, I have printed the translation in stanzas, like the original.'

Robert Southey to Grosvenor C. Bedford, Keswick 21 Apr. 1811 (*Life*, Lond. 1850, III. 310, 311): 'Brougham has been commissioned to apply to my uncle for the purpose of discovering whether I would undertake to translate Lucien Bonaparte's poem...When I hear from B., I shall recommend Elton for the task, who translates well, and will, probably, be glad of a task which is likely to be so well paid. This has amused me very much; but it has rather lowered Lucien in my opinion, by the vanity which it implies. If his poem be good for anything, he may be sure it will find translators: it looks ill to be so impatient of fame as to look about for one, and pay him for his work...Lucien has probably applied to some friend to recommend him to the best hand; and, dispatch being one thing required, the preference has, perhaps, on this score, been given to me over Mr. Thomas Campbell; by which, no doubt, I am greatly flattered.'

See *Sclections from the letters of Rob. Southey*, Lond. 1856, II. 224, where he reverses the paper 'for it is too good a thing to be told in the plain straightforward course of writing,' to say that he had been asked 'to translate Lucien Bonaparte's Poem, while he is finishing it!' Same to Capt. Southey 8 Sept. 1811 (*ibid.* p. 230): 'I heard a great deal of Lucien Bonaparte, who had unluckily removed to the neighbourhood of Worcester; everything was in his favour, except that his poem is in French.' Same to John King, 12 Dec. 1814 (*ibid.* pp. 384, 385): 'I have just read Lucien Bonaparte's poem, which has very much lowered its author in my estimation. There is considerable merit in the structure of the stanza, for of this a foreigner may be able to judge upon principles which must be common to every modern European language; and he has not imitated the threadbare incidents of Homer, Virgil, and Tasso. But there is no conception of character, no grandeur of thought, no elevation of mind, no passion; very little of the cloak and embroidery of poetry, less of its body, nothing of its life and soul. The story is put together with some skill, but it is without interest. A multiplicity of characters are introduced, for none of which do you feel any concern (one perhaps excepted,...Laurena...); and the philosophy of the poem is precisely what you would expect from a poet who kisses the pope's toe in his dedication. I am to review it, with the advantage of being well read in this particular branch of French poetry. Same to C. W. W. Wynn 2 July 1815 (*ib.* 418): 'Lucien's conduct has surprised me much—a sorry Homer, and a not less pitiful Timoleon. Have you read his poem? The flight of Carloman's widow is well conceived; everything else is almost as wretched as the gross popery which pervades the whole.'

Same to Sir E. Brydges, 16 June 1830 (Brydges' *Autobiogr.* Lond. 1834, II. 277): 'Lucien Buonaparte applied to me to translate his poem: the application was made in a circuitous way by Brougham, and I returned, as was fitting, a courteous answer to what was intended as a flattering proposal...I read the original when it was printed—which few persons did: one part of it pleased me much; and the whole was better conceived than a Frenchman could have conceived it; but I could not forgive him for

writing it in French instead of Italian, nor for adapting it to the meridian of the Vatican. Butler's translation I never saw. He has restored the character of the school at Shrewsbury, which was upon a par with the best in England when Sydney and Fulk Greville were placed there on the same day; and when the boys represented plays in an open amphitheatre formed in an old quarry between the town and the Severn. Churchyard describes it.'

On the *Charlemagne* see also *Quart. Rev.* xiii. 489, xiv. 75.

Three sermons on infidelity, preached at St. Mary's, Shrewsbury, and at Kenilworth, Warwickshire, in the months of November and December, 1819, and January, 1820. By the Rev. S. Butler, D.D. F.S.A. Prebendary of Lichfield and Coventry, Vicar of Kenilworth, and Head Master of the Royal Free Grammar School of Shrewsbury. Shrewsbury: printed and sold by W. Eddowes: sold also by Longman, Hurst, Rees, Orme, and Brown, Paternoster Row, London. Price 1*s.* 6*d.* or 15*s.* per Dozen, or 25 for 28*s.* 8vo. pp. (4) and 48. [In Cambridge university library; on singularly coarse paper.]

'*To my pupils.* I need scarcely remind you, my young friends, of what you so constantly hear me inculcate, that my satisfaction in witnessing your improvement in classical literature is infinitely surpassed by that which I feel from perceiving you likely to become honorable and good men. And it is but justice to yourselves and your predecessors who have been successively under my care during more than twenty years, to say, that my wishes on this subject have, in general, not been disappointed, and, in very many instances, most completely fulfilled: but my anxiety for your welfare leads me to look beyond the period while you are immediately under my instruction. At present your minds, I trust, are free from the contagion of Infidelity; and I know, from our weekly and half-yearly examinations, that your acquaintance with the great principles of Christianity is neither light nor imperfect. From me you will be removed into a wider sphere of society, and will gradually mix with that world of which I am anxious that you should now be trained as useful and virtuous members. If, among the various dangers and temptations it presents, your minds should be assailed by those who would shake your faith, and teach you that the restraints of Christianity are grievous and its evidences imperfect, the warning voice of one whom you have known in early years, and who trusts that you will then reflect on his cares for your welfare with some warmth of affection, may perhaps for these reasons still have weight; and if it can contribute to preserve any of you firm in those principles of religion in which you have been educated, he will reap his exceeding great reward. With this view, my dear young friends, I dedicate the following pages to your service; and with the sincerest wishes for your welfare and happiness, both in this world and the next,

I remain,

Your very affectionate friend,

S. Butler.'

Shrewsbury School,
Dec. 14, 1819.

The text of these sermons is John vi. 68, 69.

I. God adorable though incomprehensible. The historical and religious truth of the Bible inseparable. The integrity of the text guaranteed by opposing sects by Jews and Christians. Most infidels rebel against the moral restraints of Christianity; we can account in no other way for the existence of blasphemers. Difficulties of religion a part of our probation.

II. The infidel's hope, annihilation; the Christian's, eternal life. Or if the infidel hopes for immortality and retribution, it is but with the feeble hope of the heathen. Comparison of the evidence for the authenticity of the N. T. and for that of the Annals of Tacitus. Quotations in the Fathers and heretics, MSS., versions.

III. The apostles neither fanatics nor impostors; yet the infidel must account them to be one or the other, or both. Notoriety of their works. Want of motive for imposture. Martyrdoms. Believers among the greatest philosophers and boldest thinkers. The evidence of that profession, which is specially conversant with the facts. Religions, positive (Christianity, Judaism, Mahometanism, Paganism) and negative (infidelity and atheism), between which a choice must be made. The infidel offers nothing in exchange for what he requires men to surrender. Natural religion merely the reflexion of revelation.

A letter to Henry Brougham, Esq. M.P. on certain clauses in the education bills now before parliament. By S. Butler, D.D. F.A.S. Head Master of Shrewsbury School. "*Then the officers... Ye are idle.*" EXOD. v. 15, 16, 17. "*The safety of States depends upon three things: a proper or improper education of the Prince; upon public preachers; and upon Schoolmasters.*" ERASMUS. Shrewsbury: printed by W. Eddowes, Salopian Journal Office; and sold by Longman, Hurst, Rees, Orme and Brown, Paternoster-Row, London; and J. Deighton, Cambridge. 1820. 8vo. pp. 24. Dated *Shrewsbury, October* 19, 1820.

On certain clauses of a Bill, amended by a committee of the commons, dated 14 July 1820, 'A Bill for improving the Administration of Endowments connected with Education, and for the better fulfilling the intentions of the Founders thereof.' These clauses enable the electors to masterships of schools to require any new master to teach reading, writing and accounts; and give them authority to regulate the number of boarders, or to forbid the taking boarders altogether, and to force him to take any number of scholars on any terms which they please to impose.'

P. 12: 'In many cases, Sir, it is provided that the masters of endowed Grammar schools shall be graduates of one of our English Universities; in some, I may instance this school for one, that the appointment shall vacate a fellowship, (as I vacated mine accordingly). Do you think, Sir, that a succession of academic men will be found to undertake the direction of these schools, when they are degraded, fettered, and reduced to the miserable pittance and the laborious drudgeries to which your bill would bring them!'

Necessity of boarders to secure a fair salary to the masters. The bill would reduce all schools to the rank of parish schools. Shrewsbury school was not intended for foundationers only. P. 13: 'I can prove that the very person who drew up our statutes to be approved by our principal founder, and which were approved accordingly, admitted foundation boys

and strangers indiscriminately and without limitation; for we still hav the lists in his own hand-writing.'

Injury to parents, if places of liberal education are degraded. P. 17 'True it undoubtedly is, that the lowest person who is privileged b the founder to give his children the benefit of the foundation, has most unquestionable right to avail himself of it. But then he must do thi according to the founder's intention and design. He must send his son t learn Grammar and the learned languages, and if he does that, no perso on earth can reasonably object. I have known several such cases in m own experience, and I have always a peculiar pleasure and satisfactio when they occur; and even if the boy does not stay to complete his educa tion for the university, yet if he gets enough learning to qualify him fo one of the liberal professions, a great advantage is derived to his parent and himself.'

P. 22: 'You will tell me, perhaps, that Grammar Schools should not b made sinecures. I perfectly agree with you;—and two and twenty years hard labour in the school of which I am master, will bear strong attestatio of my sentiments on this score.'

In p. 23 Butler suggests a summary process for keeping trustees an masters to their duty.

A second letter to Henry Brougham, Esq. M.P. &c. &c. &c. on the pre tensions of the free grammar school of King Edward VI. at Shrewsbury, no to have its establishment affected by the Education Bills now pending in Parliament. By Samuel Butler, D.D. F.A.S. Head-Master of Shrewsbury School. "Among other things greatly to their praise is the Grammar Schoo founded by them (the inhabitants of Shrewsbury) THE BEST FILLED IN ALL ENGLAND, *whose flourishing state is owing to provision made by its Head master, the excellent and worthy Thomas Ashton."* CAMDEN'S BRITANNIA, vol. iii. p. 6. *Ed. R. Gough.* Shrewsbury: printed by William Eddowes, Corn-market. 1821. 8vo. pp. 34. Dated Shrewsbury, Jan. 1, 1821.

P. 4: 'It was my original intention to have addressed this letter to another member of the House of Commons [The right hon. C. J. Villiers, brother to the earl of Clarendon], who, though not particularly connected with Shrewsbury School, from friendship to its head-master takes a warm interest in its prosperity, and to whose individual kindness, and that of his elder brother, I owe great obligations. But the polite reception you have been so kind as to give my former letter, demands a public acknowledge ment; and for some expressions in that letter I wish also to offer an apology which should be equally public. I have indeed already done this in the Morning Chronicle of Nov. 16, 1820; [*Footnote*... being convinced by a letter which I have had the honour to receive from Mr. Brougham, that his respect for learning is not only not problematical, but deep and sincere, and confirmed, as might naturally be expected from a man of a high order of talents, by *practical* experience of its utility, and the cultivation of classical pursuits even in the midst of his arduous professional and political occupations].'

Charter of King Edward VI., granted at the request not only of the burgesses of Shrewsbury, but also of the whole neighbouring country, for a school to be used for the education of boys in grammar for ever (pp. 6, 7).

Ashton's ordinances for the school (pp. 8—12; see above pp. 405 seq.); when these ordinances were for the most part repealed by the Act of 1798, it was still provided that the school should remain a free grammar school (pp. 13—15).

Pp. 15, 16: 'It only now remains for me to shew that Shrewsbury school both was originally a Public School, and ought to be so considered at the present time. And if I can prove this, then I hope I shall not be thought to ask too much, when I express a hope that you will use your best exertions to have it included in that list of exemptions from the operation of your bill, which is contained in one of the final clauses, on the ground of their being Public Schools, namely, Cathedral Schools and the Colleges or Schools of Eton, Westminster, Winchester, Harrow, the Charter House, and Rugby.... 1. If by a Public School is meant a school open to the public, *i. e.* a 'school to which persons from all parts of the kingdom are in the habit of sending their children for education (which I suppose is the most comprehensive and proper definition of the expression), this was the case in the Shrewsbury School at its foundation, and is so now.' 2. Or one 'at which boys are educated in the higher departments of literature, with a view to their entrance into public life.' 3. Or 'one of ample foundation, endowed with valuable exhibitions.' 4. Or 'one in which the numbers and competition are so great, that the boys educated there distinguished themselves by obtaining public honours at the Universities; in this respect Shrewsbury School can produce lists which will, it is hoped, entitle it to rank, without disgrace, among the six eminent schools which the act specifically enumerates.' That Shrewsbury school is public in the first sense is proved by Camden's testimony, by the ordinances, by an extract from the original register (1562), containing the first 289 admissions, among which are those of knights' and esquires' sons, and the proportion of 'strangers' to 'townsmen' is very large. In 1564 Philip Sidney and his friend Fulke Grevile lord Brooke were admitted the same day (16 Cal. Nov.) and James Harington's name came next. Letters between the school and St. John's college (1583, and 19 Nov. 1627) prove the same thing (pp. 16—28).

Pp. 28 seq.: 'I must just notice, *in transitu*, two masters who succeeded each other, of peculiar worth: one of these is the very learned Leonard Hotchkis, under whom were educated Dr. John Taylor, the editor of Demosthenes, and Dr. Edward Waring, afterwards Lucasian Professor of Mathematics in the University of Cambridge. Mr. Hotchkis was succeeded by the Rev. Charles Newling in 1754, under whom the school flourished in great prosperity, and was filled with the sons of the most respectable families in this and the adjacent counties.

'The number of boys at present on the list is 160, of whom about one-third are on the foundation, and might be greater were there sufficient room in the first and second masters' houses for their accommodation, local circumstances having hitherto made the admission of other boarding-houses inconvenient. Of this number there are at present boys from 28 different counties of England and Wales, besides Scotland and Ireland; and this I think completely satisfies the requisites enumerated in the first supposition.

'For the second it is only necessary to subjoin a plan of the usual week's

course of lessons for the fifth and sixth forms, and of the last half-yearly examination which takes place during the first week of the boys' return to school after each vacation.

'*Weekly Course of Instruction for Fifth and Sixth Forms*:—

'MONDAY. 1. Chapel. History, Grecian, Roman, English; repeat Greek Grammar.—2. Dalzel's Analecta Majora. 6th and upper 5th only. The parts read in this class are Thucydides, Plato, Greek Orators, Aristotle, Longinus. Lecture on Greek Grammar.—3. Cicero's Orations.—4. Virgil (Shell attend). Chapel.

'TUESDAY. 1. Chapel. Repeat Virgil. Shew up Latin Theme.—2. Dalzel's Analecta Majora. Parts read are the Greek Plays, Pindar, Theocritus, Callimachus; Subject for Latin Verses given. Remainder of Latin themes shewn up. Half-holiday.—Masters of Accomplishments attend.

'WEDNESDAY. 1. Chapel. Tacitus, Demosthenes, Greek Play or Plautus, for 6th and upper 5th. Pitman's Excerpta, lower 5th, and repeat Dalzel of Tuesday.—2. Greek Play.—Examination of a class of the lower boys.—3. Horace—Odes.—4. Scriptores Romani. Chapel.

'THURSDAY. 1. Chapel. Repeat Horace; shew up Latin Verses.—2. Homer (Shell attend). Lecture in Algebra to 6th and upper 5th. Remaining Verse Exercises shewn up. Half-holiday as Tuesday.

'FRIDAY. 1. Repeat Homer. Shew up Lyrics.—2. Juvenal or Horace, the Satires and Epistles (Shell attend). Shew up the remainder of the Lyric Exercises.—3. Tacitus, Demosthenes, Greek Play or Plautus, to 6th and upper 5th only. Lower 5th, Pitman.—4. Virgil (Shell attend). Chapel.

'SATURDAY. 1. Chapel. Repeat Juvenal or Horace. Lecture in Euclid, to 6th and upper 5th.—2. Open lesson—generally English translated into Greek or Latin Prose, or lesson in Greek Play. Prepostors of the week shew up Greek Verses.

'SUNDAY. Church in the morning—Chapel in the evening. Upper boys examined in Watts's Scripture History, or Tomline's Theology. Lower boys examined in Catechism.

'*Examination for the 6th and upper 5th Forms, commencing Aug. 7, 1820.*

'MONDAY. 1. English Theme.—2. Latin Theme.—3. Greek Metres—adjustment and translation into Latin Verse of a Greek Chorus.

'TUESDAY. 1. History.—2. English translated into Latin.

'WEDNESDAY. 1. Geography.—2. Euclid.—3. Philology.

'THURSDAY. 1. Latin translated into English.—2. Latin Verses.

'FRIDAY. 1. English translated into Greek.—2. Greek translated into English.—3. Algebra.

'SATURDAY. 1. Religion.—2. Arrangement of classes.—Distribution of prizes.

'The questions are all given and answered in writing, in the presence of the head-master, who never quits the school during the period of examina-

tion, and each subject takes on an average two hours. I conceive this is a sufficient statement on the second head.

'On the third I have to remark that the endowment is about £2500 a-year, the accounts of which are annually printed; and that the following (pp. 31—33) is a list of the exhibitions.'

In pp. 33, 34 is a list of the university honours (15 at Cambridge, 3 at Dublin) won by Butler's pupils. It must be remembered that the Porson prize and Classical Tripos did not yet exist, and that the most brilliant period of Shrewsbury's university triumphs had not yet come.

An essay upon education; intended to shew that the common method is defective in religion, morality, etc. 8vo. Lond. n. d. [Bodl. Qu. by another author?]

A praxis on the Latin prepositions, being an attempt to illustrate their origin, signification, and government, in the way of exercise. For the use of schools. By Samuel Butler, D.D. F.R.S. &c. archdeacon of Derby; and head master of Shrewsbury school. London: printed for Longman, Hurst, Rees, Orme, Brown, and Green, Paternoster Row, 1823. 8vo. pp. 259.

Pp. 6, 7: 'It will be the object of the following pages to investigate the origin and primary meaning of these prepositions, to deduce from thence their secondary and more remote significations, and to illustrate and confirm these observations by examples drawn from the best writers, which may be rendered into Latin as an exercise by the student. In the selection of these passages care has been taken to fix on such, in many instances, as will illustrate customs, or give considerable practice in the more elegant idioms and phraseology of the Latin tongue. The version is made as literal as the structure of the languages will allow, and the idioms, or phraseology in its exact form, placed at the bottom of the page. It may perhaps sometimes be thought that this is done too minutely, but experience of more than 25 years in teaching convinces the author of this work that the same thing can hardly be too often inculcated...Another great object with the author was, not to make the sentences so difficult as to be discouraging; and finally, by the assistance of these explanatory forms, to avoid the necessity of printing a key to the work, which is sooner or later obtained by the pupil, and thus greatly tends to defeat the ends of improvement.'

Advertisement. 'For the convenience, however, of any masters who may wish to refer to the original authors, an index, so constructed as to be easily used by the teacher, without encouraging idleness in the pupil, will be sent gratis to any gentleman who will address a line to the author at Shrewsbury. This method is adopted to guard against improper applications. Shrewsbury December 11th, 1823.'

A 5th ed. 1834. A key. Lond. 1831. 8vo.

The book held its ground for about 25 years, but seems to have been superseded by Mr. T. K. Arnold's and other exercise books, which follow the dry, mechanical system of Ollendorff. There is great reason to believe that the quality of the elementary books used in many schools has fallen off; it may well be questioned whether this Praxis might not be re-introduced with advantage.

In an interleaved copy of Upcott's *Biographical Dictionary of Living*

Authors (penes me) is inserted, *Charge to the Clergy at Derby.* 1824. 4to. 3*s.* 6*d.*

A sermon, preached in the church of Hatton, near Warwick, at the Funeral of the Rev. Samuel Parr, LL.D. in obedience to his own request, March 14, 1825. *And published at the request of the executors and friends assembled on the occasion. By the Rev. S. Butler, D.D. F.R.S. &c. archdeacon of Derby, and head master of Shrewsbury school.* Ἐγὼ μὲν δὴ κατανοῶν τοῦ ἀνδρὸς τήν τε σοφίαν καὶ τὴν γενναιότητα, οὔτε μὴ μεμνῆσθαι δύναμαι αὐτοῦ, οὔτε μεμνημένος μὴ οὐκ ἐπαινεῖν. XENOPH. APOL. PRO SOCR. ad fin. London: printed for Longman, Hurst, Rees, Orme, Brown, and Green, Paternoster-Row, 1825. 4to. pp. 16. [In Cambridge university library].

P. 6: 'Of his intellectual powers it was impossible that he should not be conscious, and this made him too open to the praise of those who could not truly appreciate them, and who bestowed their hollow compliments with insincerity of heart.'

Pp. 7—10: 'I am here in obedience to his command, and so far, I trust, in his own free and manly spirit, as to scorn offering to *his* memory, what I should despise to receive as a tribute to my own. I must ever speak of him with the warmth of affectionate friendship, with love for his virtues, with admiration for his learning, and with gratitude for his regard; but I will say of him only that which I believe and know, and will never introduce the language of insincerity in a place and on an occasion, which, of all others, should admit only the voice of truth.

'He was gifted by nature with a most powerful and capacious intellect, which he cultivated by early and diligent application. His memory was almost miraculous, and the stores which he could pour forth from it, on every subject of literature, were perfectly inexhaustible. In abstruse and metaphysical enquiries he had no superior. The quickness of his perception led his mind to remote and occult causes and their consequences, and the soundness of his judgement enabled him to discriminate between truth and error, between hypothesis and fact. Deeply versed in the writings of the antient philosophers, and especially in those of the Academic and Peripatetic schools, and intimately conversant also with all the eminent writers on moral and metaphysical subjects in modern times, he could pierce into the most secret recesses of the human mind, and trace its passions and its habits, its virtues and its vices, to the very source from which they spring. Yet this knowledge was but human...He whose keen and rapid glance could thus develope the motions of the human heart, and scrutinize those causes of our actions and feelings which are often unknown to ourselves, was continually liable to misapprehension and error in his intercourse with mankind...And I have thought it but right to state this, because it may serve to explain and to remove many of those offences which were taken againist him, by those who did not know his simplicity and singleness of heart, and who may have imagined themselves slighted where he never intended to offend, or may have construed expressions of momentary feeling into the language of settled dislike.

'In serious argument he was keen, energetic, and irresistible, but the cheerfulness of his mind sometimes led him to paradox on lighter subjects, especially among those whom he loved; and in such cases he seemed to

contend not only for the sake of amusement, but perhaps also for that of strengthening his powers, and awakening his faculties for more grave discussion. The causes already mentioned have sometimes operated on these occasions to produce an unfavorable result among strangers, especially when combined with that impatience which was inseparable from his acute understanding and vigorous imagination, and perhaps, that desire of victory which was natural to his great and ardent spirit...They saw not the sterling worth, the innate benevolence of his heart; they knew not, what all who enjoyed his intimacy could testify, that if a hasty expression, uttered in the ardour of dispute, was couched in stronger terms than he would have used in a moment of less excitement, it was not meant to inflict a permanent wound, and that it was utterly out of his nature deliberately to do an ill turn to the worst enemy he had.'

Pp. 10, 11: 'In politics his ardent love of freedom, his hatred of oppression, and his invincible spirit, joined to the most disinterested and incorruptible integrity, and the most resolute independence, even in the days of poverty and privation, made him always a prominent and conspicuous character. Caution he despised; it was not a part of his noble and fearless nature. What he thought greatly he uttered manfully; and such a mighty master of language, when speaking or writing on civil and religious liberty, carried away his hearers by the same resistless torrent of eloquence by which himself was swept along...He must be allowed to have been a most sincere and faithful lover of his country, zealously attached to her constitution, and only anxious that all ranks and parties should enjoy as much liberty of action and of conscience, as he conceived to be compatible therewith. And in private life he was on terms of friendly and familiar intercourse with many whose opinions were removed as far as possible from his own. For myself, I may say, that differing from him on many political points, and particularly on one which a few years since was peculiarly near his heart, and on some theological questions, not one moment's interruption to our friendship was caused by that or any other diversity of opinion, during more than five-and-twenty years.'

Pp. 11—13: 'As to his learning, it was the most profound, and, I may add, the most varied and extensive, of any man of his age. He has left a chasm in the literature of his country which none of us, who are here assembled to do honour to his memory, shall ever see filled up. He combined in himself a rare and happy union of qualities that are seldom compatible with each other; quick perception and sound judgement, retentive memory and vivid imagination; to these he added unwearied assiduity and accurate research. As a classical scholar he was supreme—deeply versed in history, especially that of his own country; in metaphysics and moral philosophy not to be excelled; in theology he had read more extensively, and thought more deeply, than most of those who claim the highest literary fame in that department. He was admirably versed in the history and constitution of our own church, in the origin of its liturgy, which no man admired more...and in the writings both of its founders and of those great luminaries who flourished in the seventeenth century. He was well acquainted also with the constitution of those sects and churches which differ from our own. He was well read in controversy, though he loved

not controversialists, for his benevolent and tolerating spirit was shocked by anything like rancour among men who believe a gospel of love...

'Thus pre-eminent himself in learning, he was, of all men whom I have ever known or read of, the most liberal in communicating it, and in sowing the seeds and fostering the growth of it, by his advice, by his interest, and very largely and frequently by his pecuniary assistance to all scholars who stood in need of it, and especially to his brethren in the church, and to young men of promising talents, whose means were inadequate to their support at the universities. Were I not withheld by the delicacy of the subject, I could corroborate this assertion by many splendid instances...He was utterly destitute of all littleness and jealousy of spirit, and never mentioned the name, either of friend or foe, who had any pretensions to learning, without rendering ample justice to his merits on that score.'

Pp. 13, 14. Parr's benevolence to the poor. 'There are those amongst you...who can remember it [the church], without the religious gloom of its numerous painted windows, without the splendid decorations of its altar and its pulpit, with scarcely any of the marble on its walls, without its organ, without those bells in whose cheerful sounds he so much delighted; in a word, who may recollect it to have been one of the meanest, instead of being, as it is now become by his bounty, undoubtedly one of the best kept and best adorned places of divine worship which this neighbourhood can present. Truly may we say that he found it brick and has left it marble. And what speaks far beyond the praise of solemn and decorous ornament, behold the testimony of his labours, in the enlarged dimensions of the edifice itself—not so much called for by the increased population of his parish, as by the increased and increasing numbers of that population who have been brought by him to frequent his church.'

Pp. 15, 16: 'His piety..., though unostentatious, was fervent and sincere. Though tolerant in the highest degree to the opinions of all whom he believed to be sincere, he had a thorough and pervading sense of religion in his own mind, a firm belief in the promises of the Gospel, and a confiding trust in the mercies of God. I never knew him mention that august name without the utmost reverence, and though... his piety was most unostentatious, yet frequently when I have come upon him unexpectedly, and sometimes during the pauses of our more serious conversations (and I may add, that I rarely, perhaps never, passed a day with him, in which some religious topic did not form part of them); I have seen him occupied in devout and private aspirations, with that fervour of manner and animation of countenance, which though the lips spoke not, sufficiently declared the holy and reverential feelings of his heart. But, above all things, his delight was to contemplate and discourse upon the divine benevolence. This was the master chord to which his own heart was responsive: he loved to be absorbed and lost, as it were, in the contemplation of that divine goodness... Even in his last illness, and in those moments of temporary alienation, for some such there sometimes were, when the mind often betrays itself..., this great and pervading feeling was strongly displayed. There was a holiness and purity in his very wanderings, which bespoke the habitual piety and benevolence of his soul, and which perhaps is a more affecting and salutary lesson to the survivors, than any death-bed exhortation could afford.'

This sermon was introduced after the lesson (Barker's *Parriana*, I. 119

seq.) and was preached in obedience to Parr's request, 2 Nov. 1824 (Johnstone's *Memoirs of Parr*, 838): 'I desire you, if you can, to preach a short unadorned funeral sermon. Rann Kennedy is to read the lesson and grave service, though I could wish you to read the grave service also. Say little of me, but you are sure to say it WELL.'

Parr was a member of St. John's college, as well as of Emm., and both colleges can shew his portrait. No reputation has more entirely perished; but somewhat unjustly, as will be plain to any one who will read his Spital Sermon, his discourse on education, or his most instructive letters. The reverence with which so many men of high birth or of high standing in the political and literary worlds regarded him, was not only creditable to them, but exercised upon them an elevating influence, which makes his name worthy to rank with Johnson's. Yet many now conceive of him only as a gourmand, a vain disputant, and a composer of antithetic inscriptions; to not a few the well-known saying 'Porson first,—Burney third,' sums up the whole character of the man. The above words of Butler, the notices of Parr by De Quincey and Cyrus Redding, and John James Blunt's review of his life (reprinted from the *Quarterly* in his collected essays), will enable the reader to form a truer estimate of one of the kindest hearted and best read Englishmen of the last generation.

Prof. John James Blunt in *Quarterly Rev.* for April 1829 (XXXIX. 298): 'Dr. Butler complied with his [Sam. Parr's] request [that he would preach at his funeral], and amply made good the opinion here expressed. He spoke of him like a warm and stedfast friend, but not like that worst of enemies, an indiscreet one; he did not challenge a scrutiny by the extravagance of his praise, nor break, by his precious balms, the head he was most anxious to honour.'

Johnstone, *Memoirs* 839, 840: 'Dr. Butler was charged with introducing too many defects, and resting upon them too long, in his delineation of Dr. Parr's character. It was without reason that this blame was cast upon the sermon...Though there was no aim at pathos, or affectation of tenderness, so really affecting was the conduct of the whole ceremony, that many a sob was heard, and every eye was moist.'

Johnstone's *Memoirs of Samuel Parr*, 627 seq.: 'In September 1791 began Dr. Parr's acquaintance with him [Butler], then a boy leaving Rugby School, and actually, or about to be, entered at Christ Church, under the tuition of the present Dean [1828, i. e. Cyril Jackson]. By Parr's interference this plan was changed, and Cambridge was chosen, as more likely to be conducive to the interests of the young scholar, who had been introduced to his notice by the merit of a copy of Latin verses....From 1793 to 1801 there appears to have been no intercourse. It was in this interval that Butler established himself as a scholar, was preferred to be Head Master of Shrewsbury School, and was, in 1802, presented to the living of Kenilworth, his native place. In 1806, on the resignation of Dr. Ingles, he was candidate for the place of Head Master of Rugby School. Parr felt the utmost zeal on this occasion; but his zeal was unavailing, though exerted for the interests, and on the behalf of one whose learning was scarcely surpassed, and whose diligence and skill in the instruction and management of youth were unrivalled, and who appears to have been

the only candidate on the day of election who had been educated at the school; a qualification which, independently of the credit he had obtained for the school by gaining more classical prizes at the University than *all* the scholars which had been sent from it, gave him a claim to preference, *ceteris paribus*,...under the Act of Parliament *then* existing for the regulation of the school.'

Sam. Butler to Sam. Parr, Shrewsbury, March 15, 1802 (Parr's *Works*, VII. 359): 'I should have taken an earlier opportunity of addressing you... to thank you for the high honour you have conferred on me, in mentioning my name in the notes to your Spital Sermon .....The acquaintance of a scholar so eminent as yourself was too honorable and gratifying to me to be lost without regret; may I add, that I should be happy on a favorable opportunity to renew it. But I am now never above a week in the year in Warwickshire, and that time, being so short, I wholly appropriate to my father and mother.'

R. P. Knight to Sam. Parr, Whitehall, March 12, 1805 (*ibid.* 306, 307): 'Mr. Butler's having obtained your friendship...is a testimony of his merit sufficient to recommend him to me, and to induce me to do every thing in my power to promote his interest. I therefore lost no time in speaking both to Lord Abercorn and Lord Northwick; but the former is no governor, and the latter had before received so favorable an impression of Butler's character, that my recommendation seemed to be superfluous; so that I hope there remains little doubt of his election.'

There is a friendly letter from Butler to Parr 10 Dec. 1805 in Johnstone's *Memoirs of Parr*, 633, 634.

Parr to Butler, Aug. 28, 1806 (*Works*, VII. 359, 360): 'No man living is more deeply impressed than I am with a sense of your great attainments as a scholar, and of your numerous and solid qualifications to preside over a public school. No man can be more ready than I am to bear a direct, sincere, and public testimony to your merits. I therefore could not be displeased with the contents of your last letter, and while I thank you for the marked, and manly, and delicate attention which you shew to my possible scruples, I will tell you, with all imaginable plainness, the real state of my mind...My political sentiments, and the habits of my thinking, ...have always determined me to stand aloof from the gentlemen of Warwickshire...For these reasons I am unwilling to address any testimonial directly to the Rugby Trustees. But I will in my own way, and with sufficient formality, put upon paper what I *know* of your intellectual, literary, and moral worth; and what I wish, not merely in justice to you, but for the general interests of education...I commend you for the dignified manner in which you have made your application, and for your own sake, for the sake of your family and friends, and for the sake of our youth, I most heartily wish you success.'

Johnstone, *Memoirs*, 528, 529. Sam. Parr to Sam. Butler, Caius Coll. Cambridge, Dec. 12, 1808: 'If I were writing a book you should find me ready and earnest in doing justice to your meritorious exertions, and your judicious opinions on subjects of literature. On the present occasion I have no hesitation in communicating to you what I have already stated, and shall hereafter state, to the scholars of this kingdom, on the marked and

solid pretensions you have for Rugby. You were educated on the spot, and must thoroughly understand the peculiarities of the system which is established there. You stood high in the esteem of Dr. James, to whose erudition, and activity, and integrity, every boy, every parent, every trustee concerned in the school, must owe the most important obligations. You did credit to your Master by the whole course of your academical life, and it will give you pleasure to be told that your literary qualifications are highly valued in this place, and that a great anxiety for your success has, in my presence, been repeatedly expressed by persons whose praise must be animating to you, and whose good wishes are founded on their conviction of your distinguished merit. To ample, and, I add, more than sufficient store of erudition, you add acknowledged diligence, long experience, and, what I value yet more, a sincere and generous zeal for the improvement of every person entrusted to your care.'

Ibid. 530—532: 'Dr. Butler did not succeed. It was the good fortune of Shrewsbury not to lose him: for from thence have proceeded, since Dr. Butler's system has been in full work, more prize scholars than from any one other establishment, of similar magnitude, in England. The letter to Mr. Brougham may this year (1828) be enlarged by the addition of 23 public prizes gained in the English Universities...by his scholars, among whom my affectionate friendship for an eminently learned and distinguished young man irresistibly impels me to insert the name of Benjamin Hall Kennedy...

'Some domestic disturbances having occasioned the removal of Mrs. Wynne (Dr. Parr's eldest daughter) to Shrewsbury, she received the kindest attentions that declining health and unhappy circumstances permitted, from Dr. and Mrs. Butler. Their kindness was of such a nature, and was so bestowed, as to demand more than common gratitude. The two great scholars were united inseparably, and when, in a moment of anguish, Parr, torn from the natural ties of his family, was obliged to look out for heirs to his fortunes in aliens to his blood, he fixed on John Bartlam and Samuel Butler. In happier times, restored to his grand-children, and with increased resources, he finally bequeathed to Dr. Butler £1000, with many smaller tokens of kindness to his family.'

Ibid. 837, 838: 'On the 26th of January [1825], his birthday, Archdeacon Butler came; I took him to the bed-side of his dying friend, whose countenance beamed with joy at his approach. The manner in which he clasped our hands together and blessed us, as the two friends whom, next to his own grand-children, he loved best on earth, can never be forgotten by Dr. Butler or myself.'

Parr to Butler, Hatton, April 1, 1814 (*Works*, VII. 363): 'I shall say plainly that you are the best Greek scholar among all the schoolmasters in England, and as honest a man as this day adorns either the English Church or society. Namesake, we must have patience with these foolish petticoats. ...Oh, my dear namesake, you have a heart as well as a head, and with the head you would approve, and with the heart you would love me for what has lately been passing in my mind about Samuel Butler, S.T.P. May God Almighty bless you and yours. I am really your friend.' On April 3, 1808, Parr wrote to criticise Butler's Latin inscription on his father (pp.

363, 364): 'Pray, namesake, leave room on the monument for what you will hereafter say of your excellent mother, and of her it may be more truly said than of most women in the heathenish phrase, *quacum vixit sine querela*....Let us meet, and let us discuss, and let us wrangle, and let us make it up, let us doubt, and then let us resolve. O that nominative case!'

Same to same (Hatton, 19 July 1815, *ibid.* 365): 'You are in the pursuit of health, and may heaven grant it you. I think you fortunate in having such an enlightened companion as Corrie. How cruel was the caprice of fortune in making him a Presbyterian parson!'

Lord John Townshend writing to Sam. Parr, 25 Oct. 1815, tells him of an objection taken by Dr. Butler to his becoming a candidate for the university at a very early age (*ibid.* 168, 169).

Parr to Butler, 7 Oct. 1816 (Johnstone, 532): 'God bless you. Dr. Samuel Butler, you are a real Scholar. You have taste and sense; you have integrity and magnanimity. You are my esteemed, beloved, and respected friend.'

Parr to Butler, 7 Jan. 1817 (*Works, ibid.* 367): 'Never, never, never, shall we forget your noble present—never, never, never! George Butler gave the boys a holiday at Harrow in honour of my marriage; you must do the same at Shrewsbury. God bless you all. The other day a friend of Bartlam's told him that Otter said that Butler is the next Grecian after ——— in the opinion of the Cantabs. Otter did not make himself responsible. Jack Bartlam kindled and said, "I should like to see ———, or any of them, write a piece of Latin fit to stand by Sam. Butler's." I add, that I should like to see a page of their criticism upon Greek fit to be compared to Sam. Butler's notes on Æschylus. Namesake, you and I belong to no critical gang. I am truly your friend, S. PARR. And so am I, J. BARTLAM.'

Same to same, 19 July 1817 (*ibid.*): 'Lose not one moment in writing earnestly to Mr. Dauncy, who is a Bencher of Gray's Inn. The Preachership will soon be vacant. Edward Maltby is a candidate, and surely by his publications, literary and theological, he has entitled himself to the highest situations in the church. The obstacles are his principles in religious toleration, and his attachment to civil liberty.'

Same to Dr. Burney 5 Febr. 1818 (Johnstone, 532): 'In heart Samuel Butler, of Shrewsbury, is equal to any man in Christendom—in head, he has only two superior through the whole circle of my friends. He has no *envy*, no INSOLENCE—no servility.'

Same to C. P. Burney 26 Febr. 1818 (*Works*, VIII. 636): 'The only persons whom I think worthy of being permitted to look at what I write are, the President of Magdalen [Dr. M. J. Routh], Dr. Butler of Shrewsbury, and Dr. Kaye.'

Same to Butler 22 June 1819 (VII. pp. 368, 369), requesting him to act as his executor.

In 1819 Parr (*ibid.* 498) writes to Dr. Gabell: 'I am writing to you in the spacious and well-furnished library at Shrewsbury, and the presence of Dr. Butler, and surely these circumstances are not ill-suited to the contents of my letter' [on a book 'on the subjunctive with qui'].

Leonard Horner to Parr, Edinburgh, 13 Nov. 1819 (*ibid.* 300): 'Pillans

and his colleague, Mr. Carson, have been very highly gratified by your approbation of the little grammatical work of the latter....Pillans has had letters from Dr. Gabell and Dr. Butler of Shrewsbury, ordering several copies of the book.'

Butler to Parr, Shrewsbury 26 Febr. 1821 (*ibid.* 369, 370): 'The Bishop of Lichfield and Coventry has appointed me to the Archdeaconry of Derby... I returned from Lichfield yesterday, where I went to take possession, but more forms remain to be gone through, before I am thoroughly established, such as induction and reading in. The Bishop [James Cornwallis] has shewn me great kindness for the last two and twenty years. He has but little to give, and he has twice thought of me, and given me that preferment which is most acceptable to me, for if he had offered me the living of St. Philip's, I must have left this school, and even independently of that consideration, it is a species of preferment which nothing would have induced me to accept; I would not live in Birmingham to be master of all its wealth.'

In two undated letters (pp. 370, 371) Butler states his political creed: 'I neither court, nor contemplate the courting, nor aim at the possession of, any favours, nor would I surrender my freedom of opinion to any man, or any set of men, upon any terms which they could offer....If I am to be under any tyrant, I would rather be under an educated man than the rabble. I hope never to be under either, though times are serious, and the rabble, not the people, are furious.'

'If my preferment depends on my asking for it, you may be assured I shall die as little beneficed as you are...I think Lord John Russell's speech in the House of Commons, on parliamentary reform, one of the ablest and most convincing productions I ever read: and Mr. Canning's on the same subject one of the most unsatisfactory. But I am not *therefore* bound to applaud every thing said by the former, should he put forth what I cannot approve; or to condemn everything said by the latter, should he advance what I cannot in my heart condemn, for instance, Catholic emancipation....In a word, as a friend to liberty, I claim the *exercise* of it....I conceive no despotism so truly tyrannical as that of the radicals, and will never join *them* in their attacks on the Christian religion, or on our constitution, both which I am sure they would gladly destroy.'

Same to same, not dated (*ibid.* 371, 372), but sent with a wedding present to Parr's grand-daughter Miss Wynne, and therefore written (Field's *Memoirs of Parr*, II. 107) in Aug. or Sept. 1822: 'I sent you my Charge, not because you will like it, but because it is due to our friendship, and my deep respect for you, that you should have all I publish.' [This charge is not in the Bodl. or the Cambr. library.]

'I shall hope to see you see *τὴν τετάρτην γενεήν*, like my good mother.'

'My journey, though very laborious, and not free from peril, completely succeeded. I visited every spot connected with the most interesting parts of the Roman history—including Mons Sacer, Tibur, Tusculum, and Alba, and, of course, part of the old Appian way. From Cicero's Tusculan Villa I looked down upon that of his neighbour Cato, and from what may have been his Portico had a fine view of Mons Algidus, still covered with wood, and the site of ancient Alba. I visited the Alban Villa of Domitian, of

which there are great remains, but no turbot, and the emissary of the Alban Lake, made by Camillus, a stupendous work before the invention of gunpowder, piercing a mountain. At the grotto of Egeria I trod upon a fragment of marble, and drank from the stream running once more through its native tophus. I returned, not sad, from the Fabrician bridge; I descended into the sepulchre of the Scipios, where, instead of the sarcophagus of L. Scipio Barbatus, which I saw in the Vatican, I found a huge tun of wine.'

Same to same, without date (pp. 372, 373), siding with Keate against Maltby.

Parr to Butler, 28 Aug. 1824 (*ibid.* 373): 'Now let me thank you once, twice, thrice, and the square of three, and the cube of the square, for your generous contribution....All my Oxford friends are Hebrews [supporters of Richard Heber for M.P.], but I told the President of Magdalen [M. J. Routh], that, among other objections to his friend and relative Heber, I was displeased with him for not treating a Shropshire neighbour, far more learned than himself [*i. e.* Butler], with the respect due to him.'

A charge delivered to the clergy of the archdeaconry of Derby, at the Visitations held at Derby and Chesterfield, June 22 and 23, 1825; and published at their request. By the Rev. S. Butler, D.D., F.R.S. &c. archdeacon of Derby, and head master of Shrewsbury school. London: printed for Longman, Rees, Orme, Brown, and Green, Paternoster-Row. 1826. 4to. pp. 15. [In Cambridge university library.]

Has during the last two summers visited every parish in the archdeaconry. Summary account of the tithes, impropriations, parsonages, number of resident clergy, schools.

Pp. 9—11: 'At the time of my own survey there were 29 parishes, containing 14,000 inhabitants, without any school whatever....Some of the innovators, and system-framers of the present day,...do not like that instruction should be conveyed by the clergy to the rising generation; for, in spite of all their clamour they know, and feel, and fear, the moral as well as the religious influence of the clergy in society; and though they would gladly exclude them from a participation in its *general* duties, and as far as possible disfranchise them from their civil rights, under the specious pretence of confining them to the *peculiar* duties of their profession (which, be it remembered, as long as religion is of a social nature, must be social duties too), yet, I say, they know that the clergy, as a body, must command respect, and must oppose a great check to the inroads of dissolute infidelity. ...I have said enough, I trust, to draw your attention to the importance of forming schools in every parish connected with the church establishment, and of personally attending and inspecting the management of them. This is the only NATIONAL education, which, as long as the nation has an established church, the NATION can give.'

Pp. 11, 12. Repairs of churches ordered. 'I cannot but avail myself of this opportunity, when so many churchwardens are assembled, to announce that I shall be bound to order proceedings to be commenced in the ecclesiastical court against those who wilfully neglect to comply with the injunctions I have given ... I may add, that though in many ... churches, I found no free sittings provided for the poor, yet I every where found a wish to provide them; and I trust that in several instances I may have succeeded

in obtaining space, or in having enlargements made for this particular purpose.'

Pp. 13—15. State of parsonages; dilapidations press hardly on widows; importance of life assurance.

A charge, delivered to the clergy of the archdeaconry of Derby, at the Visitations at Derby and Chesterfield, June 15 *and* 16, 1826; *and published at their request. By the Rev. S. Butler, D.D., F.R.S. &c. archdeacon of Derby, and head master of Shrewsbury school.* London: printed for Longman, Rees, Orme, Brown, and Green, Paternoster-Row. 1826. 4to. pp. 16. [In Cambridge university library]. On popular education. Vast improvement within the past forty years. P. 7: 'It is now almost as unusual to meet with an adult (unless in the most abject state of poverty and neglect) unable to read, as it was then rare to find one of the lower orders who possessed that acquirement....We live in an age of all others the most experimental. I cannot but add, and I wish to give offence to none while I say it, but truth compels the assertion, that we live also in a time unexampled for morbid sensibility. This is the natural result of wealth, luxury, and indulgence. I grieve to subjoin, that as far as my observation and historical reading go, this symptom of disease in the moral feeling has not unfrequently been the precursor of decline in great and powerful states.'

Pp. 8, 9: 'To this cause I think we may attribute the innumerable schemes and societies for the improvement of mankind—many, we may almost say all of them, springing from virtuous principles, and directed, in their intention at least, to benevolent or pious purposes—which of late years have sprung up among us. Some of which, for the sake of promoting some distant, contingent, or doubtful good, overlook the nearer and closer claims of country and affinity....To this cause we may also attribute the many chimerical attempts and hardy pretensions of some self-nominated professors; who, impatient of the ordinary process, have invented shorter roads to every kind of learning, and...undertake to enlighten the minds of their pupils by almost instantaneous technical illuminations....Now, if it be true, ...that solid and substantial learning is a plant of slow growth, even in minds that are best prepared to nourish it, I would ask to what really *useful* purpose can the *general* education of the poor, beyond the acquirements of reading, writing, and plain religious instruction, be applied. Nothing is so dangerous to the possessor, or so irksome and offensive to his neighbours, as superficial knowledge.'

P. 11: 'So that the equalization of learning is as great, and considering the various degrees of talent and capacity which God has given to mankind, a greater chimera, than that of property. But the question with which we have more concern is, would it add to virtue or happiness? With regard to this we must consider the nature of the knowledge to be acquired. If it be true and substantial knowledge, giving us juster notions of the relations in which we stand to God and man, of the constitution of our nature, and the means of regulating our passions; and thus making us better Christians and better subjects; then, no doubt, it would conduce to both. But if it be of a more unsubstantial and unprofitable kind, if it dazzle with the glitter of sophistry, or perplex with the abstractions of science, or delude with the

subtilties of paradox, it can neither tend to the happiness or improvement of those who listen to it.'

P. 13. Scotland cited 'as a proof of the advantages of diffused education, and far be it from me to undervalue or depreciate their merits....The cause is not so much to be looked for in the diffusion of general knowledge, as in the general attention which is paid in that country to religious education.'

P. 15: 'Let us remember that we are the appointed teachers in that [the national] church, and let us endeavour to be at least as faithful in *our* office, as the ministers of other congregations, which dissent from us, are in *theirs*. I do not mean that we should seek to make converts and proselytes, or interfere with the religious instruction which men of other persuasions give their children, but that we should endeavour to keep those who *do* belong to us, steadfast in *their* faith.'

A charge delivered to the clergy of the archdeaconry of Derby, at Derby and Chesterfield, July 26 and 27, 1827; and published at their request. By the Rev. S. Butler, D.D. F.R.S. &c. archdeacon of Derby, and head master of Shrewsbury school. London: printed for Longman, Rees, Orme, Brown, and Green, Paternoster-Row. 1827. 4to. pp. 19. [In Cambridge university library.]

Certain revealed doctrines (like certain common terms, *e.g.* eternity and infinity) beyond our understanding; discussions upon them can only multiply error. P. 11: 'And so much for matters of faith, in which it is better to acquiesce than vainly and curiously to dispute about them. But with regard to matters of practice we may pursue a different course. We cannot be too anxious to know our duty, and when we know, we cannot be too diligent to perform it.'

Pp. 12, 13: 'The reconcilement of apparent difficulties and contradictions in the sacred writings,—the illustration of obscure customs,—the correct estimation of the scope and meaning of the sacred writers, from the general bearing of their writings, as well as from any detached passage, and most especially an accurate understanding of the phraseology of Scripture, and the sense in which the words are used, often materially different from their acceptation in what we call classical Greek,—these are points of study in which we cannot misemploy, and, I may add, can never exhaust our leisure. ...Here the communication of our studies may be profitable to ourselves and our Christian brethren. But there are other subjects very fit for our frequent contemplation, yet best adapted for our closet and private retirements. Such are the mercies of God towards ourselves, and our own unworthiness. Our many sins of thought, word and deed,—the subjugation of our irregular appetites,—of our murmurings, discontent and impatience, —the resignation of our hearts to the Divine will,—and in some respects also the contemplation of God's infinite and adorable perfections, and the prospect of our own eternal state, and how we may make the best preparation for it—these are considerations which almost force themselves upon the retirement of every man who has any sense of religion in his soul. But they are better adapted for solitary contemplation, or for the sacredness of those strict and domestic ties which permit the heart to expand in private confidence, than for public discussion. There is too much *individuality*, if

I may be allowed the term, in most of these topics, to fit them for general discourse. Our modesty takes alarm at this open display of our most inward feelings, and either shrinks from bringing those secret workings of the soul before the glare of public notoriety, or the majesty of the subject, when the Being and Essence of the Almighty are concerned, justly overawes us, and forbids us to rush in where angels fear to tread.'

Pp. 13, 14: 'The inferences that I would draw from these observations are, first, that it is of no small moment so to chuse and direct our studies as to be of benefit to ourselves and to those among whom we live. The labour that is bestowed upon trifles cannot be more unprofitable, than that which is spent upon things which are *past finding out*.....
.....Especially, my reverend brethren, ought *we*, to whom the charge of instructing our several flocks in the true principles of religion is entrusted,...to be careful how we may teach and preserve in them the *form of sound doctrine*. I mean not the mere *form*, but the vital *principle* too. So that we should be less anxious to manifest our acuteness by ingenious logomachies, than to impress on their minds what our blessed Lord calls the *weightier matters of the law, judgement, mercy and faith;* to teach them to be just and righteous towards mankind, because the just Judge of all the earth *loveth righteousness;* to be kind and charitable towards their brethren, because they need and feel the daily and exhaustless mercies of God toward themselves; to rely on the merits and death of Christ for their salvation, because there is *no other name under heaven* but that *by which they can be saved.*'

Pp. 14—17: 'Another useful inference which we may draw from the foregoing observations is, that our intellectual capacities are confined within very narrow limits, while we are still conscious of the capability of their extension. This is one of the strongest proofs of a future state which God has implanted into the heart of every intelligent being . . . But the great and important inference of all which I would draw from the remarks I have laid before you is, the duty of moderation and charity, both in argument and practice . . . Let me not, however be misrepresented or misunderstood, as recommending lukewarmness or indifference in matters of religion. Nothing can be farther from my heart or intention than this. All I mean to assert is, that it is perfectly consistent with the sincerity of our own faith, and the soundness of our own principles, to be tolerant to the opinions, and lenient to the error of those who differ from us. Why should I hate or persecute a man who believes that a piece of bread is miraculously changed into the real body and blood of Christ, and *therefore* pays to it the same devout and humble adoration, which, if I could believe myself in the same august presence, I should feel equally bound to pay? Why should I hate a man who tells me that, because I am not one of those whom *he* believes exclusively predestined to salvation, I cannot be saved? I have rather abundant reason to be thankful to Almighty God, that I can in the one case receive Christ's Holy sacrament in my heart, and spiritually worship Him in heaven, as reverently as if He were corporally present to me on earth; and that in the other I can think more charitably of the salvation of my neighbour than he does of mine.'

A charge delivered to the clergy of the archdeaconry of Derby, at the visitations at Derby and Chesterfield, June 18 and 19, 1829; and published at their request. By the Rev. S. Butler, D.D. F.R.S. &c. archdeacon of Derby,

and head master of Shrewsbury School. London printed for Longman, Rees, Orme, Brown, and Green, Paternoster-Row, 1829. 4to. pp. 16. [In Cambridge university library.]

P. 3. 'If I were asked what is the characteristic of the present age, I should say a morbid sentimentality, not to give it any coarser name, than which, I fear, there cannot be a stronger mark of a declining moral tact.'

P. 5: 'There are two very opposite kinds of sentimentality on this subject [religion]. The one, of those who, under the notion of liberality of feeling, encourage the growth of infidelity, and foster the seeds of dissent; the other, of those who, from opposite views of the Gospel dispensation, narrow the sphere of its operation, and exclude from salvation all those whose opinions do not exactly coincide with their own . . . Pride and selfishness . . . are the causes of both these extremes.'

P. 6: 'The liberal sentimentalist will dwell on the narrowness of Creeds, on the intolerance of Tests and Articles, on the unimportance of Faith, provided a man's life be free from moral turpitude; and if he be more zealous. he will declaim on the bigotry of Churchmen, and on the injustice and enormous wealth of Church Establishments. These are fruitful topics: they are easily descanted on, and find willing listeners. Neither preparation nor study are requisite for off-hand discourses on such popular subjects . . . But let us try these orators by a fair and legitimate test . . . Will they advocate or judge the cause of the Established Church with as much fairness and impartiality as that of any sect of Dissenters? . . . If they will not, and if they will hold up the zeal and integrity of any . . . obscure fanatic to public admiration, for the purpose of drawing an invidious contrast with the Clergy of the Establishment, they are deceiving others less than themselves: for if they believe what they assert in such a case, they are but the dupes of a sickly sentimentality, which allows their professions of *general* toleration to evaporate in partial prepossessions, and renders them *intolerant* to *one* church, while they fancy and proclaim themselves equally tolerant to *all*.'

Pp. 7, 8. Morbid state of those who narrow the promises of the Gospel to their own particular persuasion; far narrower societies than the papal church do this. They who hold this persuasion not less censorious, irritable, intolerant, than others. Temperance, sobriety, abstinence, and indifference to the things of this world, not the whole of religion. Morbid benevolence shewn in education.

Pp. 8—10. Our ancestors imparted useful, rather than specious knowledge. 'They did not ransack the wild theories of a country, remarkable of late for its moral monsters, . . . for new discoveries in the mode of teaching, or the nature of things to be taught. They had no accommodating theology; no transcendental philosophy; no empirical cranioscopy; none of those idle reveries, in which thinking men indulge themselves till they believe them plausible and practicable . . . They saw that no subtilties were necessary to teach plain truths; . . . and that . . . a smattering of many things was likely rather to distract than benefit those who had occasion to know but few. We hear indeed much of the spread, I beg pardon, I believe I should term it the diffusion of knowledge, the march of intellect, and similar high-sounding phrases; but let us soberly enquire whether they

have produced any real good. Has this enlightening of the understanding, which we have heard so much of, diminished crime? May there not be some crimes to which it has given more than usual inclination and facility, by introducing among the lower classes of society the wants and desires of the higher? . . .

Pp. 10—14. Benevolence formerly confined to a narrower sphere; the benefactor had a moral hold upon the recipient of his bounty. Now help is given to great and distant societies, and 'the feelings of real charity are liable to be absorbed in the vortex of speculative, and sometimes abortive, benevolence.' When not 'the unknown agent of a rich and distant society,' but a neighbour helps the needy, 'a *moral effect* is produced, a chord is touched, to which all the best feelings of the heart beat in unison, and the blessing of charity descends, in all its fulness, upon the deed: it blesseth him that gives, and him that takes.' Even where neighbours dispense the bounty of these societies, 'the moral feelings of gratitude and attachment are but little excited.' It is true, there are many ends of importance to the Christian community, which can only be attained by public contribution and cooperation; still, where a choice must be made, we must prefer our neighbour to a stranger; though 'the professors of universal philanthropy are apt so to dilute their feelings of benevolence, as to have but little to spare for those that come most nearly under their view.'

Pp. 14, 15. Of all societies the S.P.C.K. and S.P.G. as the oldest, and specially church, societies, have the greatest claim upon members of the church.

Pp. 15, 16. Peace and continental intercourse have brought much good with them, but also some evils, *e.g.* 'indifference in religion and sentimentality in morals.'

A charge delivered to the clergy of the archdeaconry of Derby, at the visitations at Derby and Chesterfield, June 24 and 25, 1830; and published at their request. By the Rev. S. Butler, D.D. F.R.S. &c. archdeacon of Derby, and head master of Shrewsbury School. London: printed for Longman, Rees, Orme, Brown, and Green, Paternoster-Row. 1830. 4to. pp. 20.

Pp. 3, 4. Twice churchwardens had in the course of Butler's visitations expressed a scruple about their oath, until informed that they were not sworn to the Articles of Enquiry. But as these contained many obsolete provisions, 'having much considered this point, I felt it my duty to mention it to the Bishop of this diocese [Henry Ryder], and the result was that he called a meeting of his Archdeacons last Christmas to take it into consideration with his own assistance.'

P. 5: 'The Articles of Enquiry which I found used in this, and I believe, the three other archdeaconries of this diocese, and many out of it, and by the Bishop also, are of very long standing. I found them in a miscellaneous collection of tracts printed in the reign of King Charles the Second, in the library of one of the Colleges at Cambridge. They are objectionable on many accounts, especially for their length, their inquisitorial tendency with regard to the laity, and their virtual inefficacy in the present state of society and the present administration of ecclesiastical law. This must have been felt in many places, for I must observe that as it is competent to every Bishop and every Archdeacon to frame his own Articles of Enquiry,

it appears that such a measure has been resorted to in many instances which I could name...Still it appears desirable that, at least in the same diocese, the same Enquiries should be made, and with that view the four Archdeacons have agreed on these, which are now for the first time put into the hands of the respective Churchwardens. [*Footnote.* In framing these, great assistance has been derived from the Articles exhibited by the Ven. Charles Daubeny, LL.B., Archdeacon of Sarum.] The objects we had in view were two:—to remove all captious and inquisitorial enquiries, especially those relating to the laity, which occurred in the former articles, and to set down none which did not appear strictly necessary.'

Pp. 6, 7. Oaths of churchwardens and sidesmen (*i. e.* synodsmen).

Pp. 8—20. The Articles of Enquiry, with explanations, under the heads; 'I. Concerning the Fabric, Furniture, and other things pertaining to the church and its services. II. Concerning the Church Yard, Glebe House, &c. III. Concerning the clergy and their duties. IV. Concerning the Churchwardens and other inferior Officers of the Church. V. General Enquiry.'

A sermon preached at the consecration of St. Michael's church in Shrewsbury, August 24, 1830. *By the Rev. S. Butler, D.D. F.R.S. &c. archdeacon of Derby, and head master of Shrewsbury school.* London: printed for Longman, Rees, Orme, Brown, and Green, Paternoster-Row, 1830. 8vo. pp. 19. [In Cambridge university library.] On Acts vii. 48—50.

P. 13: 'From the system of appropriating pews, which is so universal in this country, and so little known on the continent, the poor are in many churches almost excluded from attendance at divine worship. When this is the case, who can wonder at their being attracted to places of dissent?'

P. 14: 'We have no means of accurately knowing the population of Shrewsbury at the time of the Reformation. It will probably be considered too high if taken at 7000. But, besides its present five churches, it then contained four large friary churches and eight chapels, including St. Giles's, in which regular service was then performed.'

P. 15: 'In the edifice in which we are now assembled, out of 822 sittings, 622 are free.'

Considerations on the holy catholic church. A charge delivered to the clergy of the archdeaconry of Derby, at Derby and Chesterfield, June 24 *and* 25, 1831; *and published at their request. By the Rev. S. Butler, D.D. F.R.S. &c. archdeacon of Derby, and head master of Shrewsbury school.* London: printed for Longman, Rees, Orme, Brown, and Green, Paternoster-Row. 1831. 4to. pp. 18. [In Cambridge university library.]

The visible church 'we have admitted to include both schismatics, and heretics, and evil-doers, and yet to be holy. The Church of Rome, which is an exclusive Church, does not admit this. It calls itself THE Holy Catholic Church' (pp. 3—8).

P. 9: 'The Church of Rome admits that a time existed when we were part of the Holy Catholic Church. What have we done to lose that distinction! If we had denied Christ, and had become Jews, Mahometans, or Infidels, it is true we should have ceased to belong to the visible Church of Christ. But we did none of these things...The Church of Rome, in its

exclusiveness, denies the validity of our Episcopal ordinations. We, considering the Church of Rome to be a part, though a corrupt part, of the Catholic and Apostolic Church, admit theirs.'

Pp. 11, 12: 'Taking the Scriptures, therefore, as the *only* rule of our faith, we have only to search them for the confirmation of it. And here I cannot but lament that the books called Apocryphal, though denied by our Church to be of authority to the establishment of any doctrine, should yet have been so far recognised by it as to be not unfrequently read in its service.'

Pp. 14, 15: 'We may state, in general terms, that we are more nearly related to Churches of the Protestant persuasion, than to that of Rome, or to the Eastern Church. That is to say, there is a broader line of separation between our Church and these, than between our Church and other Protestant Churches. In particular, the doctrines of infallibility and papal supremacy, transubstantiation, purgatory, intercession of Saints, works of supererogation, continued miraculous powers (at least among sober Protestants), plenary indulgences and the like, and the discipline of papal celibacy, monastic vows, and prayers in an unknown tongue, separate us still more widely from the Church of Rome than from the Oriental Church ...But, as is ever the case where the differences are small, we are apt to lay more stress on our disagreement among each other as Protestant Churches, than on the greater and far more important ones between ourselves and the Churches of Rome and Constantinople.'

Pp. 16, 17: 'Infidelity is making so bold an inroad into the land, and lifting up its front so daringly against the Church of Christ, that it is highly to be wished that all those who call themselves His disciples should lay aside their disputes and differences on comparatively lesser matters, and unite with one heart and one mind in holy warfare against this deadly foe...What then, some one may say, is it of no consequence to what denomination of Christians I belong, so that I am a member, in some community or other, of the Catholic Church? I am sure I have no where said this, and I am quite sure I do not think it. I believe it is of great consequence to every man diligently to examine not only the grounds of his faith in general, but also of his attachment to this or that particular Church; and I heartily thank God for being a member of a Church, which in my heart and conscience I believe to be the best and most apostolic, in its doctrines and institutions, of any in the Christian world; and I would to God that all who differ from it were altogether such as I am in this belief. But I maintain that this advantage, which I feel that I possess in being thus a member of the Church of England, does not authorise me to slight or disregard good men of any Church which differs from my own, especially when these differences are in non-essentials.'

Thoughts on church dignities. By S. Butler, D.D. &c. archdeacon of Derby. Non tamen omnino Teucros delere. London: printed for Longman, Rees, Orme, Brown, Green, and Longman. 1833. 8vo. pp. 22. [In Cambridge university library.]

Pp. 4, 5. Bishoprics no sinecures; in many cases they are underpaid. 'Hence indeed arises a principal ground of odium. To help out a bishopric of £800 or £1200 a year, stalls or other rich sinecures are given,

or rich livings are allowed to be held in commendam with the bishopric, giving a colorable ground for exclaiming against the accumulation of church preferments in the person of one individual, where a grant of £5000 a year would not appear disproportionate to the duties and dignity of the situation. Improvement therefore might be made, and I should say is imperiously called for, in this respect—especially as it would lead to the abolition of that greatest real evil in the constitution of the Episcopal Bench, the frequency of translations. The enemies of the Church are sensible that here is their strong hold, and it is upon this that they ground one of their strongest arguments for the removal of the Bishops from the House of Lords,—an event which I most earnestly deprecate, not only as subversive of the just rights and security of the Church, but of the fundamental principles of the Constitution.'

P. 6. Translations make the bishops dependent on government, and subject the poorer dioceses to the evils of constant change.

P. 7. The dioceses should be re-distributed, and their incomes made equal. Advantages of the ecclesiastical commission.

Pp. 8—12. Canons might be required to serve their livings. 'They might form a school of theology for the training and examining of young divines in the interval between their taking their academic degree and their entering into holy orders—and, perhaps a two years' course of study, which might be pursued either in the Universities or at their own domestic residence, with half-yearly examinations on theological subjects before the bishop or his deputy, and the dean and chapter, might be a better preparation for orders than the present mode of examination, even though it might cause young men to be a year later before they were able to enter the church.' This would lead to the appointment, not of younger sons or favoured chaplains of noble families, but of the really learned and laborious clergy, 'whose earlier years have been devoted to the interests of their profession, and who would here find in their more advanced stage of life, leisure for the pursuit of their studies, and opportunities for communicating the result of them for the benefit of mankind.'

Pp. 12—17. The abolition of these dignities would be the introduction of a grade of persons, lower in point of birth, habits, and education, into the church. They should be given by the same rule as college fellowships. The clerical profession the most underpaid of any. 'The present bench of Bishops must surely be redeemed from the charge of idleness, by the labours of Van Mildert, Blomfield, Marsh, Kaye, Sumner, Maltby, Coplestone. I speak here, be it observed, of Theological Works alone—could I else omit so eminent a name as Monk, destined, I doubt not, when he has been sufficiently long in his high station, to add to the lustre of his classical fame, the result of his theological attainments?'

Pp. 17, 18. Learned deans, canons, archdeacons.

Pp. 18—22. Necessity of profane learning to divines.

A charge delivered to the clergy of the archdeaconry of Derby, at the visitations at Derby and Chesterfield, June 20 and 21, 1833. By the Rev. S. Butler, D.D. F.R.S. &c. archdeacon of Derby, and head master of

Shrewsbury school. London: printed for Longman, Rees, Orme, Brown, Green, and Longman, Paternoster-Row. 1833. 4to.

P. 3: 'In the two years which have elapsed since we last met in this place, those events have been accelerated in their course which were then not difficult to foresee....A great change has already been proposed in the constitution of a portion of the Established Church in the Sister Kingdom, and how much farther it may be carried there, or how far it may affect our own interests here, no man can at present foresee. It is true that the circumstances of the Church in the two kingdoms are undoubtedly different, and that local changes and arrangements which may be practicable in the one instance may be not only inexpedient but impossible in the other. [*Footnote.* Since this Charge was delivered, that clause of the Irish Church Bill, which affected the disposal of ecclesiastical property to other than ecclesiastical purposes, has been withdrawn].'

Pp. 4, 5: 'Much, no doubt, is to be apprehended from the bitterness of those who are entirely hostile to an Established Church; and much from the self-interested views of those who hope to enrich themselves from its spoils—something also is to be feared from the too eager interference of the laity, even when not unkindly disposed, without sufficient knowledge and experience in ecclesiastical matters—something from that pruriency for legislation which is the characteristic, I had almost said the vice, of the present age—something from the too urgent zeal of some among ourselves —and something from the too unbending opposition, or at least strong disinclination to all change which is incident to all grave and sober bodies of men, and which forms a favorite topic of reprehension in the mouth of every declaimer against the Established Church. It is not indeed to be wondered, that in times of public commotion the Church should generally be the first to suffer, for it is the least resisting and most defenceless part of the community. But we may find sufficient proof both from the history of foreign nations and our own, that the downfall of the Church has generally been the prelude to that of the state also....Nor are those wanting in the present day who scruple not to unite with avowed hostility to the Church an equally avowed predilection for a republican form of government....A few months since, the complexion of the times induced me to commit to the press some thoughts on a particular point [Church Dignities], which might have been reserved to this time, had I not wished them to go forth before the meeting of Parliament.'

Pp. 5, 6. The returns shew church property to be not more than £3,500,000, about £210 for each clergyman, with the exception of the bishops. 'Thus ends, I trust, the fable of the enormous wealth of the Church.'

Pp. 6—8: 'Upon every principle of equity they [these funds] can only be applied to ecclesiastical purposes...I cannot see the justice or reasonableness of confining this appropriation to that part of ecclesiastical property alone, which is in the hands of the Clergy, without making a proportionate reduction from that which is in lay hands. Strictly speaking, impropriate property ought to be subject to a heavier impost, because it is an income received for no service performed. If it be argued, that it is sacred to the possessors on the ground of long possession, we may reply, that ecclesias-

tical property is far more so....It may be said that this species of property has often since been bought and sold, and that its full value has been given for it without the contemplation of any such claim. This however can never make that *right* which was originally *wrong*....[*Footnote.* We may observe that *other* landed property has been frequently bought and sold, without the contemplation of subsequent claims upon it—such as the land tax itself—the property tax—the original and daily increasing burthen of poor rates.....]. It may be said that lay rectors already contribute to ecclesiastical purposes, being burthened with the repairs of their respective chancels; but so are ecclesiastical. And I must add, from long observation, that this contribution is too frequently meted out with a sparing and reluctant hand by very extensive lay impropriators. When we further consider, that such impropriators generally receive the full, or nearly the full value of their tithes, without murmuring, from the tithe payers, while the Clergy rarely receive more than about two thirds, and often less, paid grudgingly, it is surely not too much to expect that lay tithe owners should *fully* participate in any burthen to be laid on ecclesiastical property, even for ecclesiastical purposes. If this can be effected, a very important addition will be made to any fund which may be raised for the increase of small livings, the building of glebe houses, and other ecclesiastical purposes, by any tax imposed upon ecclesiastical property.'

Pp. 8, 9: 'I confess it does not appear to me to make any difference, in a moral point of view, whether the presentation to a living be sold, subject to the life of the present incumbent, or whether it be sold when actually void by his death. In some respects the former seems the more immoral transaction of the two. It partakes more of the nature of gambling, inasmuch as it depends more upon a calculation of chances. It gives an unpleasant interest to the expectant, in the life of the actual incumbent, and does not appear to me defensible upon any ground of morality or religion. I look upon the sale of advowsons as a great evil, but it is one inseparable from private patronage, which it may be impossible for the law entirely to remedy, but which however it might discourage, and prevent as much as possible from falling into the hands of brokers. But I cannot consider the sale of next presentations in any other light than that of aggravated simony. Whether any attempt will be made in the regulation of church affairs to prevent this evil remains to be seen: I am sure it is one of those which cries loudly for reform.'

Pp. 9—12: 'With regard to the augmentation of small livings, there appears to me no way in which that measure can be brought about to any substantial purpose, in any reasonable time, but by some contribution from the richer benefices towards the benefit of the poorer....I would wish to see *all* livings above a certain population, or situated in towns, raised to *not less* than £300 a year, and in the country to *not less* than £200....Leaving out therefore the Bishoprics,—which however might contribute on the same principle to the improvement of the poorer sees, the income of which is notoriously inadequate to their support, and leaving out also Cathedral and Collegiate property, which might be employed in raising the smaller livings in their respective patronage to the same amount as is proposed by the operation of the general fund,....I would still recur to the scale of con-

tribution which I endeavoured to explain in a letter which I sent for the consideration of the Clergy of this Archdeaconry in the course of last year. According to that scale I suggested, that in lieu of tenths and firstfruits, and exempting from any contribution all livings under £300 a year, the remainder should pay as follows': livings of £300 a year, 1 per cent; of £400, 2; of £500, 3; etc.; of £1200 and all above, 10. This would produce clear £40,000 a year, four times the amount of Queen Anne's Bounty. 'If to this should be added a similar contribution from lay rectors, unless they chose at once to endow the vicarages on their rectories with a portion of the great tithes, so as to raise them to the sum before mentioned,...the above fund, instead of having a fourfold, would probably have at least an eightfold rapidity of operation. [*Footnote*...It being generally agreed that some sacrifice must be made to public opinion, acting upon the principle of *e malis minimum*, I would take that which was likely to be efficient with the least injury, and which should comprehend *all* ecclesiastical property. If the lay impropriator who receives his income and does nothing for it, raises his voice against the injustice of such a tax, how much more may the clergy who are labourers in the vineyard!...If it be found impossible to touch lay impropriators, then I contend that church property in clerical hands must be untouched also]....It is certain that several lay tithe owners would augment the vicarages in their gift, for several have declared such an intention; and if at the same time the smaller livings in the gift of Cathedral and Collegiate bodies were raised by them to the above amount (which has actually been done in many cases within the last two years), the number of small livings remaining to be thus raised would be much diminished.'

Pp. 13, 14. Consolidation of livings; difficulties of; under what conditions practicable and beneficial. 'More summary and better defined powers should be given to the Bishop and Archdeacon, to *compel* repairs of glebe houses, before they fall into a state of dilapidation and decay.'

Pp. 14, 15: 'Where a living of small value is held with one of greater, which is frequently the case, so far from the plurality being injurious, I believe that it is very often productive of benefit. It generally produces more good to the poor inhabitants of that parish which has the smaller living, when the incumbent is in easy circumstances, than when he is barely able to maintain his own family on the scanty income of his cure. It helps to form a class of men to become, at a future period, incumbents in the Church, who are thus employed as curates...And not unfrequently it enables an incumbent to employ an assistant curate, with a larger salary than the smaller living itself would produce. I will put a case which is not altogether hypothetical: a clergyman has a living of £300 a year, with considerable population, and would be glad of an assistant in the duty; he is presented to another small living of £40 or £50 a year, with a small population: now though he could not afford to pay an assistant curate £80 a year out of his £300, he can afford it out of his £340 or £350.'

Pp. 15, 16. Absurdity of the outcry about the Working Clergy; no more hardships to be encountered by those who take orders, than by those who engage in any other profession.

Pp. 16, 17. Declaimers against pluralities enumerate nominal preferment as if it were valuable and real. 'There are many small livings which,

without pluralities, it would be impossible to have served at all, so inadequate are they to the separate maintenance of a clergyman.'

P. 17. The bill for the better observance of the Sabbath, 'like all other measures of overstrained severity, must necessarily have created a re-action, which must have defeated its own ends.'

Pp. 17—19: 'The other measure [rendering unbeneficed clergymen eligible for seats in the commons' house] has not yet been brought before the House, and I see that its postponement is announced—I trust never to be resumed. [*Footnote.* Since this Charge was delivered, the.....member for the *borough* of Cambridge has published a letter in the Cambridge Chronicle, kindly expressing his sense of the hardship which he thinks clergymen suffer by being unrepresented in the House of Commons, (of course *unbeneficed* clergymen only, on his own principle,) and declaring that he means to resume the motion at a future period. *The same....member has made a motion, also since the delivery of this Charge, for the exclusion of Irish Bishops from the House of Lords, in which he was supported by Mr. Hume.*].....The next step is easy to foresee—I mean the rejection of the Bishops from the House of Lords, on the ground of the Clergy being eligible to sit in the House of Commons. But supposing such a consequence not to follow, what Clergyman who has a due sense of his character would offer himself as a candidate?....And how very few *unbeneficed* clergymen are there who possess sufficient property to give them a qualification for sitting in the House....The only way in which they *could* appear there, with any semblance of dignity, would be by election, not in a popular way, but by their own body, as a sort of substitute for the Convocation. But even this, could it be effected, appears to me highly objectionable. They would not be numerous enough to maintain the dignity of their order.'

Pp. 19—23. Tithe Commutation Bill intended 'to remove impediments in the way of agricultural improvement, and to prevent collision and disputes between the clergy and their parishioners,....by substituting for tithes a permanent tithe rent, in the nature of a corn rent, subject to an average to be taken every ten years, and by making the land owner, and not the occupier, the party responsible for payment. In these instances I think the Clergy will gain something in the way of peace, and something in the way of security....It is proposed,...that the average of any composition agreed on for tithes, during the last seven years, after certain deductions for outgoings, shall be considered as the fair value....I could mention an instance where the compensation paid for the last seven years for tithes of the annual value of £1200 has been only £200 a year....I could mention another instance where the tithes have continued to this time at precisely the same amount as they were compounded for in the year 1789....This Bill, which professes to relieve the agriculturist from the impediment which tithes present to the application of capital for the improvement of the soil, completely fulfils its object in that respect, by effectually preventing any future increase in the real value of livings. For by its provisions the land owner is bound to pay only the value of a *fixed* number of bushels of wheat, barley, and oats, as a tithe rent on his land.'

A charge delivered to the clergy of the archdeaconry of Derby, at the visitations at Derby and Chesterfield, June 26. *and* 27. 1834. *By the Rev. S.*

facility. The sons of Dissenters, of various denominations, have been, and now are, educated there, in the same lecture-rooms, submit to the same college discipline and regulations, and attend the same chapel service, as those whose parents are of the Established Church. I have known the sons of Unitarian ministers admitted to examination for the same degree, and fairly earn the same honours, at those examinations, as the sons of clergymen of the Establishment. So far therefore we must admit, that no invidious distinctions have been made, either in the instruction given, or in the rewards allotted to those who have profited by it. But surely it seems absurd to say to the Dissenter, we will allow you to attend our lectures, and to undergo examination for your degree, and we will assign to you, according to your proficiency and desert, such honours as we assign to our pupils of the Established Church; but the degree itself for which we examine you shall not have, unless you will subscribe yourself a member of the Church of England .... On such grounds therefore, had I been a resident member of the senate, I might have been induced to sign the Cambridge Petition, which has been the source of so much discussion, and, I fear, of so much disunion. [*Footnote.* On *principle*, I contend for the abolition of tests for lay degrees; on the ground of self-defence, I consider it necessary that the abolition of tests should be accompanied with security to the Church against any possible mischief arising from this measure.] It is but honest to add, that the subsequent avowals on the part of our dissenting brethren, would have given me cause to repent such a proceeding, without having stipulated for certain restrictions, by way of security to ourselves, which I should not previously have thought necessary....Few of us, I presume, if desirous of information on any subject of science, would refuse to consult an able treatise, because it was written by a dissenting Master of Arts. They who are involved in law-suits, would not decline asking the opinion of an eminent lawyer, because, though distinguished by the highest academical honours, he might chance to be a Dissenter. Were a man dangerously ill, he would hardly enquire who was the most orthodox physician, but who stood highest in general estimation, as best skilled in his profession. If therefore, in the most important affairs of common life, we do not refuse to trust the care of our property and persons to men of eminence in their respective professions, without nicely discriminating their religious persuasions, why should we withhold from *laymen* the academic honours which their talents might entitle them to claim?...The petition went simply to ask the removal of subscription. It neither sought the admission of Dissenters, as such, nor a change in the college lectures or discipline, nor a participation in college fellowships or emoluments. Now the *real benefit* of an M.A. or higher degree is, that, besides being an academic distinction, and a presumption that the bearer of it has been liberally educated, it admits him in some cases to civil appointments which may be held by laymen. In this degree there are two steps, inception and creation. *Inception*, which gives the title and general privileges,—*Creation*, which confers the farther power of voting in the Senate. If subscription be thought necessary as a security, it still need not be required till *creation*. No man would then be prevented from taking his B.A. or M.A. degree, who was duly qualified by learning and compliance with the rules and discipline of the University; but no man could vote in the Senate, who

Butler, D.D. F.R.S. &c. archdeacon of Derby, and head master of Shrewsbury school. London: printed for Longman, Rees, Orme, Brown, Green, and Longman, Paternoster-Row. 1834. 4to. pp. 20. [In the same library.]

P. 3: 'We have now to contend for the preservation of our spiritual and temporal interests: of our temporal, in securing a decent provision for ourselves and our families; of our spiritual, in maintaining that form of sound doctrine which we have received from our forefathers.'

P. 4. Clause in the Poor Bill, 'excluding the minister of each parish from being one of the guardians of the poor.'

Pp. 5—9. Bills for the better observance of the Sabbath. 'Never, perhaps, were more numerous or more unanimous petitions presented to the legislature, on any subject, than this. The act of legislating on it however is extremely difficult; and I am not among those who venture to hope much success from the attempt. One or two efforts have been made, evidently so uncongenial to the spirit of freedom and liberty which belongs to our Constitution, so harsh in their restrictions, and so unequal in their operation on the different classes of society, that we ought, I think, most heartily to rejoice at their rejection. Extreme severities always defeat their own object....Furthermore, the severest prohibitions will not effect the *truly* religious observance of the Sabbath, by influencing the *heart*. Rather will they tend to bring odium, not only on such legislation, but on the sacred day itself; and, by turning it into a day of ascetic gloom, instead of religious cheerfulness, may conduce to *harden* men's hearts, but not to *convert* them....I apprehend there are already enough, and more than enough, of these [severe legislative provisions], if enforced. They might perhaps be consolidated; and such as are of long standing and out of date might be abolished, or better adapted to the habits and temper of the times: but *additional* and more *penal* restrictions I cannot but deprecate....They who have been confined in the close and heated air of manufactories and shops, in narrow streets, and crowded and ill-ventilated apartments, for six days continually, naturally wish to breathe a freer and purer air, and to enjoy a refreshing relaxation on the seventh. To debar these from their usual and only gratification, that actual *rest* from their labours, and, I may add, that moral enjoyment which they can only receive on this day, would be as oppressive as it fortunately is impossible. It is absurd to suppose that *rest* consists in merely sitting still....Averse as I am to restrictions, I cannot but strenuously advocate the entire closing on this day, of those temples of all vice and immorality, the gin shops.'

Pp. 9—13: 'I come now to another important point,...the admission of Dissenters to graduate in our two English Universities. The difficulties of this question are, I believe, on several accounts, greater at the sister University, than at that to which I more especially belong [*Footnote.* I have the honour of an *ad eundem* D.D. degree at Oxford also.], owing to subscription to the Articles being required at Oxford from all students at their admission. This not being requisite at Cambridge, *in limine*, has opened more generally the *access* to that University; and, having known it above forty years, by actual residence, by frequent visits, and by constant communication, and that too with many of its tutors and heads of colleges, I must own, that I never knew or heard of any evil resulting from such

was not a member of the Established Church. For all college and university offices, and for all fellowships, subscription might still be required. Bachelors in law and physic having already the privileges of Masters of Arts, but no vote in the Senate, might proceed without subscription to the higher degree. Doctors in either, might be required to subscribe at creation only. In the mean time however I must be allowed to say, that it appears an act of absolute injustice to withhold our own degrees from Dissenters, and at the same time to throw impediments in the way of their obtaining them elsewhere.'

Butler's sagacity thus suggested the very compromise which is now (1869) established as law.

Pp. 12—20. Dissenters avow a desire to overthrow the Church...Deeply indeed may we lament, that the spirit of conciliation with which a great number of Churchmen appear to have been influenced, has not been met by our dissenting brethren with that cordiality which might have been hoped... Few, if any, among us, were unwilling to concede to Dissenters the right of marriage, and baptism, and burial, by their own ministers, in their own cemeteries...I am aware that many of these observations are now almost or altogether superseded by the events which have taken place in the House of Commons within the last five or six days; but I have not thought it desirable to withdraw them in consequence. In truth, I was not aware of that momentous division on the Bill for admitting Dissenters to the Universities, till the very instant I was proceeding to our present meeting...With regard to the complete separation of the Church from the State, the first step to which, as proposed by the Dissenters, is the removal of the Bishops from the House of Lords, I have already stated, in a tract on the subject of Church Dignities, that the Bishops are one of the three Estates of this realm...If therefore it be possible to remove the Bishops from the House of Lords by any *legal* act of Parliament, it is possible by the same process to abolish the Bill of Rights, the Habeas Corpus, and every constitutional provision, up to Magna Charta...I say *legal* Act of Parliament, because the removal of the Bishops has been once effected by an *illegal* act...

'The separation of the Church from the State would therefore necessarily involve the dissolution of our present constitution, by taking away an integral part of it....And this separation of the Church from the State would inevitably lead to the destruction of the Church. Not but that there would always be found ministers ready to teach under all hardships and privations; but it would be impossible, if there were no Established Church, to provide ministers in sufficient numbers to take care of the spiritual concerns of this great nation, as at present. There would be no adequate means for their support, much less for their present extensive charities; for it may be safely affirmed that there is no parish under our present Establishment, the poor of which do not receive some, and, in most instances, very important temporal, as well as spiritual assistance from the minister of their Established Church. And besides these local charities, there is no body of men who contribute to the general and public charitable institutions of this kingdom, in any thing like so large a proportion as the clergy. A minister too would have much less moral influence over his flock, when voluntarily supported by them, than when receiving an independent income, and himself volun-

tarily contributing to *their* support. In proof of this, without meaning the least offence, I might appeal to the state of those very dissenting congregations, whose ministers receive a scanty allowance from them while able to serve, and who have no settled provision for times of sickness, infirmity, and old age.

'But that is not all: were there no Established Church, there could be no *standard* of religion, if I may so express myself, by which even dissenting congregations might measure their own defects or proficiency; there would be no *nucleus*, round which Christians might be gathered; no cement, if I may so say, to hold religion together; no food to keep it alive, and no stimulus to excite its activity....Sure we may be, also, that no Established Church will be more apostolic in its doctrines, more moderate in its polity, more decent in its ceremonies, more holy in its liturgy, or more tolerant in its practical intercourse with mankind, than our own; and, by its faithful sons and ministers, it will not be deserted even in its fall. No, my Reverend Brethren, we may differ in our views of what is expedient or desirable for its preservation—of what we should, or what we should not, concede to its opponents; we may differ as to the extent to which reform or change may be necessary in the laws affecting its ministers or its property; but, in its episcopal constitution, in its Trinitarian and essential doctrines, we must all agree, and by these we must stand or fall. It seemed necessary to say so much respecting the Established Church, after the avowal of the three denominations of Dissenters at their London conference, which amounts to a virtual declaration that they seek its dissolution; which avowal has not yet been publicly contradicted, as far as I know, by any counter declaration. But I have the satisfaction to believe, that many Dissenters hold much more moderate opinions; and a protest from the Church of Scotland, already made, to that effect, is as honorable to the members of that body, as it is consolatory to ourselves.'

In p. 19 is an address to the king from the archdeacon and clergy 27 June 1834, expressing their 'heartfelt gratitude for your Majesty's recent and most seasonable declaration of your fixed purpose and resolution to maintain, in all its rights and privileges, the United Church of England and Ireland.'

Ibid. 'The whole body of the Established clergy have manifested a praiseworthy forbearance towards those who are opposed to them. It may fairly be said of them, as a body, that *they take joyfully the spoiling of their goods*, not opposing laws by which they must be severe losers, if only occasions of quarrel and discontent can thereby be taken away.'

In the *Cambr. Chron.* 31 Oct. 1834 p. 2, is a letter from Dr. Butler respecting Coleridge.

A charge delivered to the clergy of the archdeaconry of Derby, at the visitations at Derby and Chesterfield, June 25. and 26. 1835. By the Rev. S. Butler, D.D. F.R.S. &c. archdeacon of Derby, and head master of Shrewsbury school. London: printed for Longman, Rees, Orme, Brown, Green, and Longman, Paternoster-Row. 1835. 4to. pp. 20. After the story of the purchase of the site of Hannibal's camp for its full value at the time he occupied it (Liv. xxvi. 9), and that of Jeremiah's purchase of his uncle's field, when he was a prisoner in a besieged city (Jer. xxxii. 9).—Pp. 6, 7: 'That we, my

reverend brethren, are fallen upon evil times, that our enemies are many and united against us, and how much soever they may differ in their religious, or in some of their political views, have still one rallying point, in which their common hopes and common hatred are concentred, is too well known and too plainly manifested to require farther evidence or discussion. Yet at the very moment when we are threatened with such great and immediate peril,...at such a time, I say, a Society has been organised and is now actively in operation in each of the four Archdeaconries of this Diocese, for the purpose of promoting the enlargement of already existing churches and chapels, the erection of new ones, or the conversion of buildings suitable for the purpose into churches and chapels duly consecrated....The sum now subscribed amounts to about £12,500 in donations, and about £900 a year in annual subscriptions.' Pp. 7—15. Summary account of the state of church accommodation in the archdeaconry, so far as the imperfect returns allowed. Pp. 9, 10: 'In the newly built churches great attention has been paid to the providing of free sittings; in the old churches they are lamentably deficient, rarely amounting to a score, and in most cases being utterly unprovided. Great and laudable pains have been taken, of late years, by the incumbents and ministers of these churches to remedy this deficiency, by the erection of galleries and fitting up of vacant spaces in the body of the church....It has always struck me, that although the allotment of a considerable sum for the building of a church or chapel in a dense population may be important,...it is still more important to make the funds more generally and extensively useful, in assisting the exertions of these parishes in which there are at present no free sittings, and where they are much required....For instance, a gallery that will accommodate 250 persons may be built, we will say, for £300 or less....Now, a church to contain 1000 persons cannot, I fear, be built and completed for *less* than £2000.' P. 11: 'The Society should abstain from voting any grant till they are *satisfied* that the endowment is provided for....If grants for building without endowment were strenuously resisted, *churches*, instead of *chapels*, would spring up in our most populous towns, and endowments would be provided, where it is now considered a point of thrifty economy to avoid them.'

Pp. 14, 15: 'When we consider the activity with which some are engaged in proselyting to the Church of Rome those who, we might have hoped, had more enlightened views, and the hostility of those who are avowedly leagued against the Established Church for its destruction, we cannot but be deeply impressed with the duty of endeavouring to provide accommodation for the members of our own flocks . . . The population of the country having increased far beyond the church accommodation for its inhabitants, is unquestionably the most powerful and efficient cause of dissent. . . Again, the long continued depression of agricultural property has rendered parishes, formerly well able to supply their spiritual wants, unable now to effect this without extraneous assistance . . . The benefits which may arise from the Society are very great . . . This Diocese indeed has been among the first to set the example; but others are following . . . it, so that we may expect, by God's blessing, at no distant period, to see it generally adopted throughout the land. Such is the state of the yet Established Church, at a period when its enemies are combined for its destruction with a zeal and earnestness of purpose only to be paralleled by that period in our

history, when the overthrow of the Church was followed by the extinction of the House of Lords and the abolition of the monarchy.'

Pp. 16—20: 'To Church Reform, conducted with temperate investigation, and deliberate inquiry, and earnest sincerity, not only were we not averse, but we gave our willing and cheerful consent . . . We were ready to cooperate in the abolition of all pluralities, except where the amount was very moderate in value, and the value of the single living inadequate to the support of a clergyman: and in an attempt to raise the value of smaller livings, and to divide the larger, so as to render even those pluralities themselves by degrees less necessary. I say not only were we *ready* to do this, but in many cases it has been actually *done*, by bishops, by colleges, by deans and chapters, and even by individuals. We were not only *ready* but *desirous* to promote the residence of the clergy, and to give more ample and efficient powers to the bishops for restraining or removing any among us whose conduct might be reprehensible enough to require it; we were more than willing to consent to any thing like an equitable commutation of tithes, and I think that means might have been found to abolish church rates; above all, we were not only willing but anxious to effect a complete revision and reform of ecclesiastical law, in the present administration of which, though we as clergy have little or no active participation, the obloquy of its constitution falls principally upon us . . . But in these observations I should be truly sorry to think that there were to be found any traces of that detestable *odium theologicum*, which I not only disclaim, but have always laboured to subdue. I must be understood therefore, not as intending to upbraid the Dissenters, or to revile the Church of Rome; . . . but it is impossible that we should again submit to its domination; and when we see its principal advocate and representative in one of the Houses of Parliament, avowing his intention to apply the spoils of the Established Protestant Church in his own country, to other purposes than those of that Established Church, and interpreting the oath he has taken to do nothing to the prejudice of that Church, with a degree of latitude which no Protestant casuist could admit, silence would be a dereliction both of duty and principle; and it becomes every member of the Established Church openly to profess his sentiments, and to declare that he cannot consent to the application of any real or supposed surplus of Church revenues to any purposes, which are not both strictly ecclesiastical, and *strictly consistent with the principles and constitution of our Protestant Church Establishment* . . . Finally, let me remind you, that even though our adversaries may succeed so far as to plunder and despoil the Church, they cannot destroy it. No, my brethren, I may call to witness the spirits of Cranmer, of Ridley and Latimer, and of all those great and holy men whose bodies have been given to the executioner, and to the flames, in its defence . . . And can we think that similar times will not produce similar zeal and similar constancy . . . If therefore the hour of threatened evil overtake us, and this pure and apostolic Church be doomed to spoliation, and to suffer, as it once has suffered, the destruction of all its goodly and decent ornaments, and the deprivation of all its worldly means of support, still, be assured, it will not perish, but will remain, even in penury and affliction, nursed by the care of its faithful ministers and followers, watered by the dew of Divine grace, and directed by the influence

of that abiding Spirit, which was shed manifestly and abundantly on the infant Church of Christ.'

The famous 'fortunate youth', Cawston, was a pupil of Butler's (Gunning, II. 283 seq.).

EDWARD STANLEY, bp. of Norwich. Consecrated 1837.

Second son and youngest child of Sir John Tho. S. bart. of Alderley park and Marg. heiress of Hugh Owen esq. of Penrhos Angl.; born in London 1 Jan. 1779; educated under private tutors and in private schools, until, on his admission to St John's as pensioner on Catton's side 31 May 1798, 'he found that he had to begin his course of study almost from the very foundations. Of Greek he was entirely, of Latin almost entirely, ignorant; and of mathematics he knew only what he had acquired at one of the private schools where he had been placed when quite a child. ... He acquainted himself with the classical languages sufficiently for common purposes, and in mathematics he made such proficiency as to appear as [16th and last] wrangler in .. 1802. To Cambridge, in this respect, he always looked back with gratitude as the source to which he owed all the real education that he had enjoyed; and many years afterwards he sent a brief but spirited statement of his own experience of its benefits to a provincial journal, in reply to the well-known attack on that university by Mr. [R. M.] Beverley in 1834. *I can never be sufficiently grateful for the benefits I received within those college walls; and to the last hour of my life I shall feel a deep sense of thankfulness to those tutors and authorities for the effects of that discipline and invaluable course of study which rescued me from ignorance, and infused an abiding thirst for knowledge, the means of intellectual enjoyment, and those habits and principles which have not only been an enduring source of personal gratification, but tended much to qualify me ... for performing the duties of an extensive parish.*'

After taking his degree he travelled for a year in Switzerland, Italy, Spain and Portugal, and returned to command the Alderley Volunteers at the time of the expected invasion. He was afterwards curate of Windlesham in Surrey; in 1805 he was presented to the family living of Alderley; and in 1810 married Catherine, daughter of Oswald Leycester, rector of Stoke-upon-Tern, by whom he had five children.

The parish had been greatly neglected. 'The clerk used to go to the churchyard stile to see whether there were any more coming to church, for there were seldom enough to make a congregation.' Stanley was charged with Methodism 'for the discharge of duties which would now be deemed too common to deserve notice.' In his school gymnastic apparatus was seen suspended from the roof; at a lecture in Chester he exhibited a *hortus siccus* of plants found in his parish by a school-girl. He taught English history and geography in his school, and had half-yearly examinations on the model of the college examinations, in which the children brought up a chapter of the New Testament learnt by heart, and one or more books of the Bible of which the substance was to be acquired in answer to *Scriptural Questions* published for the purpose [*Series of Questions on the Bible.* 1815. 12mo.]. The rectory was the parish home, where blanketing, clothing etc. were sold below cost price; in the winter evenings he lent out books; he established weekly cottage lectures at different points of the parish.

Thus, whereas in 1806 the communicants seldom, if ever, exceeded 30 or 40; a few scholars only were irregularly taught in small rooms; no Sunday schools existed, and many homes had no Bible: in 1831 the average number of communicants was 100, and nearly 200 communicated in the course of the year; there were 4 or 5 day schools with above 250 children, rather more than $\frac{1}{8}$ of the population; the average attendance at the Sunday school was 200.

Stanley printed or lithographed addresses to his parishioners on the Observance of the Sabbath, on Prayer, on Sickness and on Confirmation. He set up placards in the public-houses, containing simple exhortations to a sober and religious life; and others on the walls, denouncing the vice of drunkenness. He personally interfered to separate prize-fighters, and put a stop to the practice.

His chief studies were church history, scripture, ornithology, entomology, mineralogy. In 1836 he published for the S. P. C. K. *A familiar history of birds, their nature, habits and instincts.* 2 vols. 12mo.

He supported infant schools, temperance societies, mechanics' institutes and statistical societies; wrote a history of Alderley; contributed to periodicals results of his studies or accounts of his summer excursions; was appointed V. P. of the British Association in 1836.

In 1829, just before the passing of the Roman Catholic Relief bill, he wrote *A few words in behalf of our Roman Catholic brethren.* In 1831 he was one of about 40 clergymen of the diocese who petitioned for the reform of pluralities, non-residence etc. After a tour in Ireland in 1835 he published *A few observations on religion and education in Ireland*, 1836, a pamphlet which passed through two editions.

In the early numbers of the *British Magazine* he refuted exaggerated reports of the wealth and inefficiency of the parochial clergy.

In 1837, after having refused the offer of the see of Manchester, he accepted from lord Melbourne that of Norwich and was consecrated at Lambeth 11 June (Stubbs 129). Touched by the grief of his parishioners at his loss, he undertook to pay them a yearly visit. He wrote in his journal respecting his preferment: 'I accepted it with a determination not to make it a source of profit to myself or patronage for others, it being my unshaken determination to expend not only the whole . . emoluments on the diocese, but the greater part of my private fortune also, saving little or nothing more than it was my wish to do at Alderley: that, with regard to patronage, no motives of private interest, or mere connexion or formal friendship, should sway me in giving preferments.'

Bp. Bathurst, his predecessor, died at the age of 93, and his conception of his duties found apt expression in the complaint: *I have served the Whigs all my life: and now they send me down a canon who doesn't know clubs from spades*[1]. Non-residence; pluralities; service once a week, sometimes only once a fortnight; careless admission to orders; imperfect administration of the rites of baptism and burial; these abuses and such as these had rendered the diocese of Norwich a byword for laxity.

[1] For this anecdote Dr. Stanley is not responsible; but I have it on good authority.

Bp. Stanley laid aside his scientific pursuits, continuing only a journal of meteorological and atmospheric phenomena; continued his studies in ecclesiastical history and systematic divinity; resumed Greek. His correspondence was systematically registered and preserved; 'all anonymous letters carefully closed as soon as opened, but kept unread to verify the handwritings of their respective authors.'

'By careful enforcement of the Plurality and Non-residence Acts, 100 additional parsonage houses were erected by the seventh year of his episcopate, and by the twelfth year 173. The performance of morning and evening prayer every Sunday he required from existing incumbents by circulars and individual remonstrances—from fresh incumbents by promises exacted at their institution; and thus conferred upon the parishes under his charge 347 additional services.'

'The thought of screening' vicious clergymen '*to avoid scandal to the church* was utterly unknown to him.' The cost and anxiety of some prosecutions of scandalous clerks was very heavy. Once his clergy collected a sum towards 'the costs incurred, which he accepted, but only to transfer it to the fund of the widows and orphans of clergy at Ipswich.' He found confirmations septennial, and made them annual, multiplying the stations, so that no children should be required to journey more than four miles. He addressed the workhouse children individually, and forwarded 'to each a bible and prayer-book, in which the name of the child, the date of the confirmation, with the words *Remember the day*, and the donor of the book, were written with his own hand.' The contrast between his earlier and later confirmations, as regards the appearance and demeanour of the children, was very striking.

Among the means for the improvement of his diocese are recorded, his care in examinations for orders, the solemnity of the occasion, the institution of 70 rural deans, who met annually at the palace, his visits to each parish in the diocese, and personal interest in the children and villagers who came in his way.

He found the palace dilapidated, but refused a country residence. 'A bishop should always be at his post in the chief city of the diocese.' He made himself master of the antiquities and statistics of Norwich; became patron of its institutions; entertained distinguished guests and societies. He decorated the interior of the cathedral by the relics of the coronation service or royal chapels, which he claimed as Clerk of the Closet. 'His gift of the central compartment of the eastern window was the first beginning of a systematic attempt to repair the destruction of the painted glass during the ravages of the civil wars . . . He always took much interest in the welfare of the little choristers. On the mornings of Sunday he filled his place in the cathedral. The afternoons he devoted to visiting in rotation the different churches in the city . . He seldom allowed business to interfere with his daily attendance at the morning service of the cathedral.'

'On the week-days he usually employed his afternoon walks for two principal objects, . . the schools and the poor. The schools, whether belonging to the establishment or to the dissenters, he visited in succession, examining the children, and noticing any defects or excellences that

struck him in their management . . . At the infant schools . . . the sugar-plums for the little ones were always brought; and when in their daily exercises and singing they marched round the school, he would sometimes himself take one of them by the hand, and join the little procession.' He procured volunteer teachers for the workhouse children, and himself took a class the first evening.

'His chief support [to the poor] was given through a large saving club, organised and conducted by his eldest daughter, by which 1500 of the poorest class were enabled both to receive assistance and to help themselves at the same time. To . . . the District Visiting Society, the Norfolk and Norwich Hospital, the Blind Asylum, he lent a powerful aid.'

His advocacy of the new poor-law, and opposition to Chartist demagogues subjected him to much insult. When a Chartist mob occupied the cathedral in 1839, 'he undertook, in place of the usual preacher, to expostulate with them strongly and severely.'

The poor 'often spoke of his being *a gentleman* and used to observe the way in which he acknowledged the bow of the poorest man who passed him in the streets, and of the attention which he shewed to their little wants and matters of business.' Curates 'never mentioned the name of any sick poor, but he visited or relieved them that very day, or as soon after as possible. He prayed and read with them, and,' they added, 'talked with them, just as if he was any poor man himself, he was so very humble.'

For three months in the year he resided in London, and this residence 'was perhaps the hardest portion of his annual labours.'

'In all the various questions where politics and theology cross one another, he took the side of free and comprehensive, instead of precise and exclusive views.'

'Nonconformity, as such, he never could regard as a sin. It was observable how marked a stress he always laid on the words of the cathedral bidding prayer which enjoins a supplication for *the* whole *congregation of Christian people dispersed* throughout *the world* . . . Bible Societies, City Missions, British and Foreign Schools, Irish National Education—anything which brought together the different sects of Christians on some general and neutral ground, . . . had an attraction for him from that point of view over and above their intrinsic merits. The opportunity . . which the Bible Society afforded of meeting with the dissenting ministers in Norwich, was one of which he gladly availed himself; and on that occasion he always received them at his table, and conversed with them as freely as with his own clergy. Such too were the chief occasions on which he came forward in debates in the house of lords ... The earliest and most successful of his speeches was in defence of the Irish national education in 1838; another in behalf of the government scheme of education in 1839; a third in 1840, on subscription; . . a fourth on the endowment of Maynooth, in 1842; a fifth on the Dissenters' Chapels Bill.' In the controversy which agitated the National Society in 1839 he opposed the unconditional enforcement of the catechism in all schools.

In his sermon at his installation, on behalf of the various church societies of Norwich, he advocated tolerance of dissent (as not involving of necessity

the guilt of schism) and the combination of secular with religious instruction. A general election was just over; and there was a cry that the Whigs intended to introduce a system of education without religion. A Conservative clergyman in proposing the bishop's health omitted to request the publication of his sermon; the Whig champion commented on the omission, and a general uproar ensued. Stanley 'himself sat unmoved throughout the clamour of the meeting, and afterwards wrote to one of the keenest of his advocates among the liberal journals, insisting on a retractation of a coarse invective against the clergyman chiefly concerned in opposition to his views.' The sermon was printed at the request of the civic authorities; the whole impression sold immediately; and for some time the London journals discussed 'the heretical sermon of a liberal bishop,' or the 'gross outrage upon the bishop of Norwich.'

In 1838 he and another bishop subscribed to a volume of sermons about to be published by an acquaintance, a unitarian minister of Newcastle upon Tyne, as a celebration of the 57th anniversary of his ministerial duties. Stanley's stipulation that his name should not be published was neglected, and the transaction was caught up as a new proof of his heterodoxy.

In 1844, when he preached the annual sermon before the S. P. G., he disavowed the doctrine of apostolical succession. At the civic banquet thanks were returned by the lord mayor 'for the boldest sermon that had ever been delivered in St Paul's'; but the committee broke through their rule of requesting its publication in the report for the year. It was published separately with notes and testimonies of Anglican divines.

Disputes about vestments, postures and the like, he dismissed summarily with contempt; but protected the high church clergy in their strict observance of the rubrics.

In May 1840 a petition was presented to the lords, set on foot by canon C. N. Wodehouse of Norwich, and signed by 60 members of the church of England, praying that '*the letter of the Prayer-Book and the subscription to the articles and liturgy might be rendered consistent with the practice of the clergy and the acknowledged meaning of the church*....The debate which followed was the first of the kind which had taken place in either house .. since 1772.' Bp. Kaye declared that Wodehouse's scruples (respecting the damnatory clauses of the Athanasian creed, the literal application of Jo. xx. 22, 23, in the ordination service, to the order of presbyters, and the absolution in the service for the Visitation of the Sick) were no bar to ordination. Abp. Howley and bp. Blomfield attacked the petition, which was defended by Stanley, who afterwards printed his speech 'with notes, to vindicate it from the strong language with which it had been assailed by those who, in the heat of debate, forgot that they had themselves expressed similar sentiments elsewhere.'

When in 1846 Stanley offered canon Wodehouse the archdeaconry of Norfolk, some clergymen petitioned him to cancel the appointment. 'He refused to take the memorial into consideration until the memorialists should explicitly declare in what sense each severally understood the passages in the liturgy to which the archdeacon elect had objected. This they declined to do, and the bishop persevered in his course,' but found

himself precluded by law from offering the archdeaconry to any incumbent in his diocese.

With the high church party he advocated open sittings and the artistic decoration of churches. After his death a high church clergyman exclaimed, *He was the only* real *Liberal I ever knew.*

He encouraged the mechanics' institutes at Norwich and Yarmouth, the museums of Norwich and Ipswich. In London he entertained the members of the Linnæan society, of which in 1838 he had been elected president.

He often presided at temperance meetings, advocated the improvement of lodging-houses, and was the first bishop who took an interest in Ragged Schools.

Arnold's name was still a byword of reproach with church parties, when Stanley nominated him to preach his consecration-sermon. Abp. Howley, the incarnation of that caution which often is more hurtful than any imprudence, intimated that the choice would be *so very ill received by the clergy in general*, that it could not be allowed. Stanley afterwards procured for Arnold from lord Melbourne the offer of the wardenship of Manchester; and followed his body to the grave at Rugby.

When Father Mathew came to Norwich in 1843, he was entertained at the palace, and the bishop shocked protestant prejudice by appearing with him on the platform.

When Jos. Jo. Gurney died suddenly, Stanley was in London, but he wrote a funeral sermon in the intervals of business, which he delivered the following Sunday in the crowded cathedral. 'So public a recognition of the worth of one who, with all his excellences, was still an unbaptised Quaker, was sufficiently marked to call down praise or censure, as the case might be, from various parties in the church; and it was asserted at the time, probably with truth, that no such testimony had been rendered by any prelate to any member of that sect since its first foundation.'

The neutral ground of art, science and genius, Stanley endeavoured to consecrate and purify. He sought an introduction to Macready on hearing of his reform of the Covent Garden theatre; and gave some offence by entertaining Jenny Lind as his guest in 1847 and 1848.

All his life he loved the sea and seemed a born sailor. He was in his element when speaking of the Yarmouth Life-boats, or of the heroism of Sir James Brooke; and wrote, after preaching to a crew of near 1000 men on board H. M. S. the Queen: *I spoke to them for about half an hour without book, and you might have heard a pin fall, they were so attentive, and many of them were much affected.*

The spring of 1849 he spent in London, in his usual avocations, nor could he be persuaded to decline engagements which were manifestly beyond his strength: *It is better*, he said, *to wear out than to rust out.*

In July he spent three weeks in Norwich, attending the meeting of the Agricultural Society, and holding an ordination. He then consented to take a short tour in Scotland, the third in which he indulged during the 18 years of his episcopate. At Brahan castle co. Ross, after he had examined a Highland school, a pain in the head made it necessary to delay his return. On 3 Sept. his mind began to wander; on the 4th he rose

apparently refreshed; he begged to have a passage of scripture read to him; and after having listened attentively to the words in 2 Cor., which describe the perishing of the outward man and the dissolution of the earthly tabernacle, he said, in his usual manner when in deep thought, *Let me hear them again.*' On attempting to cross the room he staggered and fell into a deep sleep: there was congestion of the brain. Among his wandering words were these, *Then I shall be within reach of Norwich, to return for the cholera;* and these, telling how he was engrossed by the concerns even of small parishes, *If there are but twenty, they ought to have their double service.* He died on the night of 6 Sept.

His remains were conveyed by sea to Yarmouth, and interred in his cathedral 21 Sept., under a black marble slab *amidst the mourning of the diocese which he had animated, the city which he had served, the poor whom had visited, the schools which he had fostered, and of all Christian people, with whom, howsoever divided, he had joined in whatsoever things were true and honest and just and pure and lovely and of good report* (Epitaph).

Of his funeral Prof. Sedgwick wrote at the time: 'It was the most touching and striking ceremonial I ever witnessed. The mayor and corporation in their civic dresses, covered with crape, led the way. Then followed the coffin and pall-bearers—then the family and mourners...About 400 clergymen, in full robes, followed. And lastly a great multitude of the respectable inhabitants in the city and neighbourhood...On each side of the central aisle of the nave 1100 children from the different schools of the city were arranged in triple rows. The members of the corporation descended through the nave to the choir, followed by the choristers in surplices and scarfs, chanting a psalm....We returned to the grave in the centre of the nave, keeping the same order as before, the organ pealing the solemn Dead March in Saul. At the grave side the choristers sang a solemn dirge, and then the concluding service was read by the dean. There were thousands in the cathedral. All parts of the triforium were filled. The organ gallery was covered with spectators; all were in mourning; many were deeply affected. Many thousand eyes were dim with tears, and you could hear the modest and half concealed sobs of the little children as you passed down the nave; for the bishop had visited all the schools again and again, and was loved by the children; and it was at his request, expressed in a written paper found in his study after his death, that they were all invited.' Another spectator noticed in the palace garden 'the perfect fusion . . of parties of all opinions, both in church principles and political differences. Some of all stations in society, not attending so much officially as individually, because (as I verily believe) they each felt that they had lost a personal friend.' Mr Edwin Sidney observed 'ministers of every denomination in the city.' At the grave 'all were unmanned. The poor chorister boys, often caressed by their dear bishop, could hardly utter the notes for sobbing. The girls of Miss Stanley's school, in deep mourning, stood behind me weeping.'

'Soon after entering upon his diocese, he preached a sermon, on national education, which gave considerable offence to his clergy; this he afterwards printed with notes and explanations. He also some time ago incurred censure for patronizing the work of a Socinian author; but justified himself on the score of personal acquaintance with the writer. He

appears to be very liberal in his politics, and a staunch supporter of the present (1840) administration; but to the best of my present knowledge, he is a courteous, agreeable man, and well liked in his diocese' (CHARLES YATE, 1840).

'The bishop seems to be anxious for the spiritual improvement of his diocese, in which a great improvement seems to have taken place in the regular performance of the church service. Whereas in 1805, out of 917 parishes, only 40 had double duty; in 1838 the number had increased to 200; and in 1842 the number had still further increased to near 400 (*Report of speech of bp. of Norwich at meeting of Church Pastoral Aid Society*) ... The bishop has revived the office of rural dean in his diocese; and in the spring of 1842 issued instructions for their guidance' (CHARLES YATE, 1842 or later).

The foregoing account is almost entirely taken from 'Addresses and charges of Edward Stanley, D.D. (late bishop of Norwich.) With a memoir. By his son, Arthur Penrhyn Stanley, M.A., fellow and tutor of University college, Oxford. London, Murray. 1851.' 8vo. pp. 6. *Memoir*, pp. 1—107. Addresses at Alderley: I. A country rector's address to his parishioners, at the close of the twenty-fifth year of his residence amongst them, with reference to the disturbed state of the times. 1832, 1*—23*. II. Farewell address, 1837, 25*—33*. III. Sermon on return to Alderley, 21 Jan. 1838, 35—46*. First charge to the clergy of Norwich diocese, July 1838, 47*—77*. Speech in the house of lords, 26 May 1840. With notes, 79*—122*. Second charge to the clergy, 1845, 123*—152*. Sermon in Norwich cathedral, 10 Jan. 1847, being the Sunday after the sudden death of Joseph John Gurney, member of the society of Friends, 153*—165*. Notes of a confirmation address, 1841, 167*—178*. Notes of an ordination address, Sept. 1837, 179*—190*. Notes of an address delivered on board H. M. S. 'Rattlesnake,' on 29 Nov. 1846, being the Sunday before the ship's departure for Australia and New Guinea, under the command of the late capt. Owen Stanley, R.N. 191*—199*. Posthumous addresses, written about a year before his consecration, and bearing a request that a copy of each might be sent after his death to every house in the parish and to each of his former schoolchildren. 1. To the parishioners of Alderley. 2. To the schoolchildren of Alderley parish. 201*—206*.

THOMAS CARR, bp. of Bombay. Consecrated 1837.

Born in Yorkshire, entered sizar on Wood's side 10 June 1809, æt. 21, B.A. 1813; D.D. Lambeth 12 Sept. 1832 (*Gent. Mag.* June 1864, 771, July 1864, 90).

'H. H. Hughes, rector of Layham, co. Suffolk, and formerly tutor of St. John's college, has supplied me with the following anecdote of bp. Carr, which is highly to his credit:

'The Rev. Fearon Fallows, fellow of St. John's college and afterwards astronomer royal at the Cape of Good Hope, was a common friend of Mr. Carr and Mr. Hughes. Fallows was of humble parentage and very poor, and at one time so straitened, as to be almost under the necessity of retiring from college. At this time he received an anonymous letter enclosing money, which enabled him to continue there; the writer stating, that if Fallows was successful in his college career, he would let him know who

sent the money, and require repayment. Fallows in time obtained a fellowship, and then Mr. Carr (who had been his unknown friend) demanded repayment. Mr. Hughes had the information from Mr. Fallows himself, so that there can be no doubt of the truth of the story' (CHARLES YATE. See a life of Fearon Fallows, privately printed by the Rev. E. Bushby).

Carr married on Thursday 19 May 1814 Elizabeth eldest daughter of Mr. Farish, surgeon in Cambridge (*Cambr. Chron.* 20 May 1814); she died on her passage homewards from Bombay on board the Marquis of Hastings, when he was E. I. C. chaplain at Bombay (*ibid.* 6 May 1825).

He was consecrated 19 Nov. 1837, at Lambeth (Stubbs); returned to England in 1849 (*Cambr. Chron.* 1 Dec. 1849), resigned his bishopric in 1851 in consequence of ill health, and was appointed in 1854 rector of St. Peter and St. Paul with St. James, Bath, by Simeon's trustees. He died at Bath on Monday 5 Sept. 1859, at his residence in Lansdown crescent (*Cambr. Indep. Press*, 10 Sept. 1859).

'During the five years he had resided there [at Bath], he...won and retained the esteem of all who came within the sphere of his ministry. Dr. Carr continued in his usual good health, and zealously discharged his onerous duties, until about three weeks ago, when he was seized with paralysis, which rendered him completely prostrate. Feeling that he had finished the work appointed for him to do on earth, his lordship immediately resigned his living, and though the hand of death lay heavily upon him, he waited his period of dissolution with that calmness and serenity which had ever marked his career through life. His lordship's high social position never withdrew him from a familiar personal intercourse with his parishioners; and it must now be recorded of him, that as he was universally beloved in this city, his loss is now universally regretted' (*Gent. Mag.* Oct. 1859, p. 427).

JAMES BOWSTEAD, bishop of Sodor and Man, and Lichfield. Consecrated 1838.

His uncle, John B., was of Peterhouse, B.D. 1791; born 24 Dec. 1754, died 1 Nov. 1841, 54 years master of Bampton School, rector of Musgrave, Westm., preb. of Bubbenhall in Lichfield cathedral, in which he was succeeded by his son Thos. Stanley B., 6 Apr. 1842, who erected a mural monument to his memory in Bampton church (*Cambr. Chron.* 13 Nov. 1841, 31 Aug. 1844, Hardy's *Le Neve*, I. 588, 589).

Tho. Stanley Bowstead, the bp.'s cousin, was educated at Bampton, admitted sizar of St. John's under Catton 25 Nov. 1807, B.A. 1813, M.A. 1816. Married on Tuesday 2 Oct. 1821, at Melbourne Derb., Caroline, daughter of the Rev. T. Fisher, Linacre Marsh, near Liverpool (*Cambr. Chron.* 5 Oct. 1821); appointed chapl. to bp. Bowstead (*ibid.* 4 Apr. 1838), presented by the bp. to Tarvin vicarage (*ibid.* 20 Aug. 1842); died 28 Febr. 1852, æt. 64, at Bampton, of lock-jaw, resulting from a lacerated wound of the elbow, caused by falling down-stairs (*ibid.* 13 and 20 Mar. 1852).

James, son of Joseph (*Gent. Mag.* Dec. 1843, p. 649) or William (CHARLES YATE) Bowstead, was born at Beckbank, Gt. Salkeld Cumb., 1 May 1801; he was educated first at Bampton under his uncle, and in 1819 was placed under the tuition of his cousin T. S. B., then incumbent

of St. Philip's, Liverpool. Entered sizar of St. John's on Hornbuckle's side 28 Apr. 1820, and appears in the Christmas examination lists of that year. In 1821 he removed to Corpus, was 2nd wrangler, and 2nd Smith's prizeman in 1824, fellow of C.C.C.C. 1824 (Lamb's *Hist. C. C. C. C.* 425), M.A. 1827, B.D. 1834, D.D. by mandate 1838; moderator 1829, 1831, 1832, examiner 1830. He became tutor of his college and curate of Grantchester. See his letter in Simeon's *Life*, 73, 74.

'Tho' a man of extreme party politics, he was, I believe, at the same time a man of strict integrity and religious principle. His character was generally respected in the university both for principle and ability. He warmly supported lord Palmerston and Mr. Cavendish (now earl of Burlington), who were ejected from the representation of the university at the general election in 1831, during the agitation of the reform bill; and it is generally supposed that the interest of the former, as a minister of the crown, procured him his advancement to a bishopric, as a reward for his uniform support of the Whig cause in the university' (CHARLES YATE).

He was examining chaplain to Joseph Allen as bp. of Bristol (*Cambr. Chron.* 2 Jan. 1835), and afterwards of Ely, who presented him to Rettendon rectory (*ibid.* 30 Sept. 1837). He was consecrated at Lambeth 22 July 1838 (*ibid.* 28 July 1838; Hardy's *Le Neve*, III. 329; Stubbs); the congratulatory address of his college and his reply may be seen in *Cambr. Chron.* 15 and 22 Dec. 1838.

'The Isle of Man was the scene of the bishop's most active labours, devoted as he was to the best interests of his diocese, and justly beloved by his clergy and laity' (*Gent. Mag.*).

He was nominated to Lichfield 28 Dec. 1840 and confirmed 23 Jan. 1840 (Hardy I. 560). 'At a meeting of the diocesan church building society, held at Shrewsbury soon after his translation to Lichfield, Dr. Bowstead liberally subscribed £500, at a time when he probably could ill afford it . . . Since his translation [he] has had so bad health, as to be almost incapacitated from discharging his episcopal duties. His health is now (Apr. 1843) said to be improving' (CHARLES YATE).

'He immediately entered upon the important duties of that extensive diocese with great zeal and activity, combined with such ability and unaffected kindness of manner as at once secured him the great regard of his numerous clergy.

'In the midst of his usefulness, it pleased God suddenly to visit him with severe bodily affliction, which for the last two years of his life prevented his taking any active part in the administration of his diocese. The closing scene of the bishop's life was attended by severe suffering, which was borne with the greatest patience and resignation to the Divine will. He died in the expressed hope of a joyful resurrection. . . .

'The late bp. . . . was a man of great intellectual powers, united with the most persevering industry. The leading features of his character were humbleness of mind, great simplicity of purpose, and genuine straightforwardness in all his actions. He was a sincere and attached friend of the church of England, and an ardent admirer and upholder of her great protestant

doctrines, as ratified and confirmed at the era of the reformation' (*Gent. Mag.*, partly from *Church and State Gazette*, Oct. 1843).

He died on the evening of 11 Oct. 1843 at Clifton Wells, where he had spent some weeks for the benefit of his health; his body was conveyed to Eccleshall for interment (*Camb. Chron.* 21 Oct. and 4 Nov. 1843). He left no will (*ibid.* 1 June 1844).

His brother Joseph, fellow of Pembroke, second wrangler in 1833, a barrister, survived him. He was married 11 Apr. 1839, at St. Mary's chapel in the castle Hastings, by bp. Bowstead, to Jane, 2nd surviving dau. of the late W. Park esq. of Anfield Lodge near Liverpool (*ibid.* 27 Apr. 1839).

HENRY PEPYS, bp. of Sodor and Man, and Worcester. Consecrated 1840.

Third son of Wm. Weller Pepys (B.A. coll. Trin. 1799, M.A. 1802) bart. master in chancery, and brother of lord chanc. Pepys (LL.B. coll. Trin. 1803) first earl of Cottenham. Born Apr. 1783; B.A. coll. Trin. 1804; bp. of Ely's fellow; M.A. coll. Jo. 1807, B.D. 1814; D.D. by mandate 1840.

He held the college rectory of Moreton Ess. 1822—1840, being presented to it 5 July 1822 (*Cambr. Chron.* 12 July 1822); and the rectory of Westmill Herts in lord Hardwicke's gift 1827—1840; he was also rector of Aspenden Herts; he was appointed to Ilton prebend Bath and Wells 3 Febr. 1826, which he resigned 1840 (*Cambr. Chron.* 17 Febr. 1826; Hardy's *Le Neve*, I. 181); consecrated bp. of Sodor and Man 1 Mar. 1840; confirmed bp. Worcester 18 May 1841 (*ibid.* III. 329, 69; Stubbs). He died at Hartlebury castle 13 Nov. 1860 æt. 78 (*Cambr. Ind. Press* 17 Nov. 1860; *Gent. Mag.* Dec. 1860, 674 a, 679 b).

'On his elevation to a bishoprick Dr. Pepys necessarily (under the late act) vacated his livings, and there was some doubt whether they lapsed to the crown (the patronage of the see of Sodor and Man having been bought by government in 1825). Counsel's opinion was taken by lady Mexborough, daughter of the late earl of Hardwicke, and a caveat lodged with the bp. of London. The college also had some such intention. But it was discovered that bps. Hildersley and Murray had held livings with this see *in commendam from the crown*. The right of the crown being thus considered to be manifest, the caveat was withdrawn; whereupon the college decided upon taking no farther steps towards securing the next presentation' (CHAS. YATE).

On Tuesday 27 Jan. 1824 he married at Marylebone church Maria, daughter of the rt. hon. John Sullivan (*Cambr. Chron.* 30 Jan. 1824). On Friday 11 June 1841 having repaired to his palace, to take possession, he found the gates closed against him, the palace being seized by a creditor of the late bishop's, who laid claim to some property within it (*ibid.* 19 June 1841, p. 4). A letter of his to the clergy of his diocese (*ibid.* 5 Febr. 1842, p. 4).

In 1838 he published *Remains of visc. Royston, with a memoir.* Lond. 8vo. For his other works, sermons and charges, see *Bodl. Catal.* IV. 718 a.

Add: *Religion the foundation of law. Assize sermon at Cambridge*

16 *Mar.* 1814. Cambridge. 1814. 8vo. He was then chaplain to the bp. of Chester. *Sermon for the S.P.C.K.* printed in the *Report* Lond. 1846, 8vo; *Visitation charge*, ibid. 1848, 8vo; *Visitation charge*, ibid. 1854, 8vo.

His eldest son Phil. Hen. (B.A. coll. Trin. 1846, M.A. 1849) was called to the bar at Linc. Inn, 1849; chanc. of Worcester 1855 (*Cambr. Chron.* 24 Febr. 1855; Walford's *County Families*, 1860, 704 a). His 2nd son, Herbert Geo. (B.A. coll. Trin. 1852, M.A. 1855) was domestic chaplain to his father, who appointed him to the vicarage of Grimley with Hallow in 1854.

GEORGE AUGUSTUS SELWYN, bp. of New Zealand, and Lichfield. Consecrated 1841.

GEORGE TOMLINSON, bp. of Gibraltar. Consecrated 1842.

Born in Lancashire, entered pensioner under Calvert and Tatham 16 Oct. 1818, B.A. 1823, M.A. 1826, D.D. 1842, at the d. of Northumberland's installation. Appointed a sec. S.P.C.K. in place of Dr. Burrow (*Cambr. Chron.* 15 July 1831). Appointed incumbent of St. Matthews, Spring Gardens, Westminster, in 1832. Soon after taking his B.A. degree he was appointed chaplain to the bp. of London, and afterwards tutor in Sir Rob. Peel's family (*ibid.* 28 May 1842). Consecrated at Westminster, 24 Aug. 1842 (Stubbs has 1843 by mistake) first bp. of Gibraltar. His voyage to Malta (*Cambr. Chron.* 1 Apr. 1843); arrival at Gibraltar 3 Aug. 1843 (*ib.* 26 Aug. 1843). Married at Eaglescarnie, 21 Nov. 1848, Louisa, eldest dau. of lieut. gen. hon. Sir Patrick Stuart G.C.M.G. (*ibid.* 25 Nov. 1848); she died at Edinburgh, 15 Sept. 1850, æt. 35 (*Gent. Mag.* Nov. 1850, p. 564 b; there is a life of her father in Walford's *Ann. Biogr.* 1856, p. 81). On 6 Jan. 1855 he married, at St. James' Piccadilly, Eleanor Jane dau. of col. Fraser of Castle Fraser N.B. (*Cambr. Chron.* 13 Jan. 1855). He died 7 Febr. 1863 (*MS. note by Mr. C.H. Cooper*). In *Original family sermons*, vols. I—IV. 8vo. Lond. 1832—34 is one by Tomlinson: *The well of living water*; on Jo. iv. 14 (vol. II. p. 373).

At the general meeting of the S.P.C.K. 3 Mar. 1863, bp. Tomlinson's death was spoken of 'by the Rev. R. Harvey, an early friend of the bishop's, as a brother curate in a densely peopled London parish. Mr. Harvey referred to the able and zealous manner in which, for a period of eleven years, viz. from 1831 to 1842, the late bp. discharged the duties of secretary of the society . . . and concluded by moving—*That this board do record with deep regret the loss of one who for many years rendered faithful and devoted service to the society; and they desire this resolution to stand on their minutes as a tribute of respect to his memory, and of grateful acknowledgement of his services.* This motion, being seconded by the Rev. T. Ainger, another friend, and a contemporary of the bishop's at college, was carried unanimously; and it was ordered that a copy of the above minute be sent to the members of the late bishop's family' (*S.P.C.K. report*, 1863, p. 99).

WILLIAM TYRRELL, bp. of Newcastle. Consecrated 1847.

OWEN EMERIO VIDAL, bp. of Sierra Leone. Consecrated 1852.

Eldest son of Emeric Essex Vidal, purser and paymaster R.N., by a dau. of Jas. Capper, late vic. of Wilmington Sussex. He was born at Easthamp-

stead Berks in 1819, was educated at St. Paul's school, Southsea, was elected a lady Margaret's scholar in Nov. 1841, B.A. (double second class) 1842, M.A. 1845, D.D. by mandate 1852. He was appointed by the bp. of Chichester to the perpetual curacy of Trin. church, Dicker-common, Arlington (*Cambr. Chron.* 20 Jan. 1843), where he remained until his nomination as first bishop of Sierra Leone (*ibid.* 30 Aug. 1851,. 17 Apr. 1852, p. 6 col. 1), which see comprises all British possessions on the W. coast of Africa, between 20° N. lat. and 20° S. lat., especially the colonies of Sierra Leone, the Gambia and the Gold Coast. He was consecrated at Lambeth on Whitsunday, 30 May 1852 (*ibid.* 5 June 1852; Stubbs); and on the 28 Oct. 1852 married at Framfield Suss. Anne Adelaide 4th dau. of Henry Hoare, vic. of Framfield (*ibid.* 6 Nov. 1852; the *Gent. Mag.* Mar. 1855 p. 314 says on the 27th). He died 23rd Dec. 1854 (Stubbs).

'Dr. Vidal had spent little more than a year in his see, when the illness of his wife obliged him to return to England. Anxious to be again at his post, he quitted this country in the autumn for Africa. An equally qualified man for that arduous duty will not easily be found. At the time of his death he was on a voyage back from visiting the churches in the Yoruba district, and at 48 hours' distance from his residence at [the Church Institution] Fouray Bay, near Free-town, Sierra Leone, where his body was interred on the 27 Dec.' (*Gent. Mag.*)

'His death is greatly deplored, and his loss will be severely felt by the church at Sierra Leone, which is only now in its infancy. It is said, in a letter before us, that thousands of all classes attended his funeral, demonstrating at once that he had been a highly revered and popular man in Sierra Leone' (*Newspaper cutting*, given by CHARLES YATE). See other notices of him in the *Christ. Obs.* Mar. 1855, pp. 211 seq., and in the *Biograph. Mag.* VII. (1855), p. 330.

He published:

Parish sermons preached at Upper Dicker, Sussex. Lond. 1852. post 8vo. 6s.

and with S. Crowther:

Grammar and vocabulary of the Yoruba language. Lond. 1852. 8vo.

His brother, James Henry, was of the same year in St. John's. They lived in the same rooms (G 2nd court, 3rd door), were so like to one another that you could hardly distinguish them, and were always together, in their walks, and in college and university examinations. J. H. V. was appointed to Chiddingley vicarage, Suss. (*Cambr. Chron.* 9 Oct. 1847). He married, 6 Apr. 1853, at Christ Church Bristol, Emma youngest dau. of the late Geo. Strickland Esq. of Bristol (*ibid.* 16 Apr. 1853).

He has published:

Jesus God and Man; an exposition of psalms 111 *and* 112. London, Hunt. 1863. fc. 8vo. pp. xiii, 171. 3*s.* 6*d.*

JOHN WILLIAM COLENSO, bp. of Natal. Consecrated 1853.

HORATIO POWYS, bp. of Sodor and Man. Consecrated 1854.

HENRY COTTERILL, bp. of Grahamstown. Consecrated 1856.

CHARLES FREDERICK MACKENZIE, missionary bishop. Consecrated 1 Jan. 1861.

Youngest child of the late Colin M. esq. of Harcus cottage, Portmore, Peebleshire; born 10 April, 1825; educated by his eldest sister, then at Edinburgh, first at a private school, afterwards at the Academy; in 1840 he was sent to the Grange school near Sunderland, under Dr. Cowan. In October 1844 he came into residence at St. John's, but finding that he was not eligible to a fellowship, migrated to Caius in the Easter term of 1845. Second wrangler (Mr. Todhunter being first) in 1848, when Caius college had nine wranglers and celebrated its 500th anniversary. While he resided as lecturer of his college, he undertook the management of a Sunday school, took an active part in the working of a mendicity society and of the Cambridge industrial school, and served as secretary to the Cambridge board of education (4 May 1854 till his departure for Africa). He was ordained deacon on Trinity Sunday 1851, and in the October term of that year took a curacy at Haslingfield, which he continued to hold with his lectureship; ordained priest 19 Sept. 1852: examiner 1852, senior moderator 1853 and 1854.

On the 23 Apr. 1853 he wrote to a sister, stating the origin of his purpose to devote himself to mission work. 'A friend of mine, called Jackson [John Stuart Jackson, Cai., B.A. 1851, 5th wrangler], my junior by three years, has been induced to undertake the position of chief of a new mission at Delhi.....When Jackson came to Cambridge a month or two ago, to try and find a colleague, I thought once or twice, why should not *I* go, but said nothing to him, as I thought that would be unfair before I was more definite myself.....

'But on Thursday Jackson came again and we chatted quietly about his prospects, and the opening there was, and how he wished he could find some one; and after he left me I read a bit of Henry Martyn's life before *he* left England; and I determined for the first time, and prayed God to help me, to think what was best to be done, and *to do it*. I thought chiefly of the command, *Go and baptize all nations*, and how some one ought to go: and I thought how in another world one would look back and rejoice at having seized this opportunity of taking the good news of the Gospel to those who had never heard it, but for whom as well as for us Christ died. I thought of the Saviour sitting in heaven and looking down upon this world, and seeing us who have heard the news, selfishly keeping it to ourselves, and only one or two, or eight or ten, going out in the year to preach to His other sheep, who must be brought, that there may be *one fold and one shepherd:* and I thought if other men would go abroad, then I might stay at home; but as no one, or so few, would go out, then it was the duty of every one that could go to go. You see I thought of the pleasure and the duty, and I think they were both cogent reasons.....

'I thought too of Jackson, and how disheartening it was for him, his first friend leaving him, and every one else saying, *I wish I could find some one to go with you*, but no one thinking of going; and I thought, what right have I to say to young men here, *you had better go out to India*, when I am hugging myself in my comfortable place at home.....

'I took a long walk that day, and thought it well over, and made up my

mind that God would approve of the change, that Christ would approve, and that the Holy Spirit would help me in it. I thought my dear mother would have smiled through her tears at the plan, if she had still lived, and that she would now rejoice without grief....I thought too of my work here as lecturer, and arranged in my mind who there was that would take my place. If there had been no one, there is a kind of college spirit that would have urged me to stay here.

'I thought of my future prospects, and saw that by keeping my fellowship I should have nearly £200 a year besides the salary of the society, which would be I suppose between £100 and £200; this would be more than enough for me there; and I should either stay there for the rest of my life, or, if compelled to return, should have my offer of a college living to fall back upon.....And all that I have had to think of these last few days has been, whether there was anything peculiar in my own case that should prevent me from going. And I freely confess I can see nothing except my own unfitness. I am rather afraid of my own instability and want of method and perseverance, habits which have been increasing with me of late. I am rather afraid of their injuring the cause I am going to undertake. But at the same time I hope that the having one main object in life may assist in steadying me: at present I have scores of interests all claiming attention. And I do trust that if I go forth boldly trusting in God, He will not fail to help me.'

Again, to the same sister, 25 Apr. 1852: 'The only thing that seems deficient is my own religion, which I know is very weak: in that I seriously think I am far inferior to many others who might go out. But all I can say is, if no one else will go, I shall be better than nothing....I heard a sermon last night upon the text, *If any man will come after me, let him deny himself and take up his cross daily and follow me.*'

By the advice of Mr. Harvey Goodwin and Mr. W. Hopkins he ultimately declined the Delhi mission.

In the spring of 1854 bishops Colenso and Selwyn arrived in England. Bp. Colenso, who had published *Ten weeks in Natal*, proposed to Mackenzie to go out to Natal as archdeacon; and in November bp. Selwyn preached 4 sermons in the university pulpit, afterwards printed: *The Work of Christ in the World.*

Mackenzie wrote to his sister: 'My *positive* reasons are simply that there is difficulty in getting men to go out; and I have no reason to give against going; therefore I ought to go. Like labourers in a field, each should go where he is most wanted. I look upon Goodwin's approval as most important. He was so strong against the other, that his sincerity and disinterestedness are proved.'

On 11 Dec. Mackenzie wrote once more to his sister: 'I have reconsidered my decision about Natal. I have offered to go with the bp. in the capacity he proposed before, and have been accepted. So now the whole thing is fixed, and I shall sail with him in February. Soon after coming to the determination of staying here, I began to doubt the rightness of that conclusion, and then bp. Selwyn, of New Zealand, preached in the university pulpit in November, and he revived in my mind the conviction, that a man's going from home is like a branch being cut from a tree to be planted some-

where else, and that the other branches will spread, and very soon no gap will be seen.'

Same day, to another sister: 'It is only proposed that I should go out for five years, but though of course I may come home before that time, or after it, yet I have at present no intention of coming back, except perhaps for a short visit.'

It was arranged that an invalid sister should accompany him. The party set out in the barque Jane Morice, from Liverpool, 7 March 1854; the bp. and his family, the archdeacon and his sister, two clergymen, a German professor of languages [Dr. Bleek], several missionary ladies, two catechists, a farmer and his wife, a few labourers and mechanics and several boys, including one from the industrial school, who when asked whether he would be willing to go, replied at once, *O, I would go anywhere with Mr. Mackenzie.* 'The last thing,' says dean Goodwin, 'which caught my eye was the happy countenance of the boy from the Cambridge industrial school, who was eating an orange with all the appearance of entire absence of care.' The admirable master of the industrial school speaks with enthusiasm of Mackenzie, and shews letters received from this boy.

The Jane Morice arrived at Durban harbour 20 May 1855, and Mackenzie took that town as his first charge. There he remained nearly 18 months. An attempt to introduce the offertory led to a schism. On 3 May 1856 he writes: 'I am holding service in a large building hired and licensed for the purpose, while one of the churchwardens encourages a service read, by his directions, by a layman in S. Paul's church.'

During the time that Durban was his head-quarters, he spent much time abroad, at the Umlazi mission station; in journeys to Pietermaritzburg and to the outlying parts of the colony, where there was no resident clergyman.

At the end of 1856 he gave up the cure of Durban into other hands; and in April 1857 settled with two sisters at the Umhlali, about 40 miles N. of Durban. There he had five services on Sunday, one of them 18 m. from another. English soldiers and white children, as well as Kafirs, were under his charge.

In a church synod 20 Apr. 1858 he with some others upheld the right of native congregations to equal representation with the whites. On 3 June 1858 he wrote to a college friend on the appointment of a chaplain to the college servants (*Memoir* p. 187).

On 4 Dec. 1857 Dr. Livingstone delivered a lecture in the senate-house on his African travels, and ended with the words: 'Do you carry out the work which I have begun. I leave it with you.' The hint was acted on, and the 'Oxford and Cambridge mission to Central Africa[1]' planned. Mackenzie left Natal in June 1859, at a time when bp. Colenso intended to resign his post in Natal, and to go as a missionary bp. to the Zulus.

Mackenzie was present in the senate house at the 'Great Zambesi meeting,' which was addressed by the bp. of Oxford, Sir Geo. Grey and Mr. Glad-

[1] A. V. Hadley, senior wrangler in 1856, afterwards tutor of St. John's, and commemorated by a window in the new chapel, laboured with characteristic ardour as secretary to this mission.

stone, 1 Nov. 1859. On the 2nd of November he was invited to head the mission, in the support of which the universities of Dublin and Durham joined.

During the remainder of 1859 and 1860 Mackenzie was engaged in travelling for the S.P.G. and for his own mission. Lord Brougham spoke on behalf of the new effort for African emancipation at three public meetings, at Manchester, Liverpool and Leeds, 23, 24 and 25 May 1860.

Mackenzie left Plymouth with a mission party 6 Oct. 1860, and was consecrated by the bishops of Cape Town, Natal and St. Helena on Newyear's day 1861. After an eventful year of mission work on the Shire he died 31 Jan. 1862.

See *Memoir of bishop Mackenzie. By Harvey Goodwin, D.D. dean of Ely.* Cambridge: Deighton, Bell, and co. London: Bell and Daldy. 1864. 8vo. pp. xii and 439. From this memoir almost every particular in the above account has been taken. From the little that I saw of Mackenzie, who was of the same year (1848), and from all that I have heard, I believe that Dr. Goodwin has drawn the character of his friend with sober truthfulness.

The story of the universities' mission to central Africa, from its commencement under bishop Mackenzie, to its withdrawal from the Zambesi. By the Rev. Henry Rowley, one of the two survivors of bishop Mackenzie's clerical staff. With portraits, maps, and illustrations. Second edition. London: Saunders, Otley, and co. 66, Brook street, W. 1867. 8vo. pp. x and 424.

One of the sisters who was in Africa with the bishop, edits a little missionary periodical, and labours in other ways for the mission cause in England.

Mission life among the Zulu-Kafirs. Memorials of Henrietta Robertson wife of the Rev. R. Robertson. Compiled chiefly from letters and journals written to the late bishop Mackenzie and his sisters. Edited by Anne Mackenzie. Cambridge: Deighton, Bell, and co. London: Bell and Daldy. 1866. 8vo. pp. xvi and 380.

In March 1865 a portrait of Mackenzie, by G. Richmond, was hung in Caius college hall (*Cambr. Chron.* 25 Mar. 1865).

'The Mackenzie fund, for endowing a missionary bishopric in Zululand, as a memorial to the late bishop Mackenzie. £1,800 invested up to the end of 1868' (advertisement in *Mission Life*, 1 May 1869, where the lord chancellor [W. Page Wood, lord Hatherley] and Mr. W. E. Gladstone appear as donors). On the 1st S. in Advent, 1868, the dean of Ely, Harvey Goodwin, preached in St. Mary's Oxford on behalf of this fund (see *ibid.* 1 Febr. 1869, pp. 104—107).

In 1869 a memorial window was placed in Haslingfield church, E. end of S. aisle.

CHARLES JOHN ELLICOTT, bp. of Gloucester and Bristol. Consecrated 1863.

JAMES ATLAY, bp. of Hereford. Consecrated 1868.

NOTES ON THE LIST OF FELLOWS.

P. 283 l. 14. *Wm. Derenish.* Recommended to Fisher for the fellowship by Cranmer (*Works*, Parker Soc., II. 279).

„ l. 28 and n. 12. *Rd. Faudinge.* Thomas Fawden in *Athen. Cant.* I. 320.

P. 286 l. 19. *Thos. Crost.* In his signature (*Register* p. 200) on his admission as Lupton scholar, co. Lanc., 6 Nov. 1550, the name appears to be *Crofte.*

„ l. 22. *Educ.* Pollard. Read *Leonard* (*Lenardus*).

P. 288 l. 17. *Bredham alias Lacy.* Calls himself Lacye, when admitted foundation scholar, co. Norf., 11 Nov. 1563.

„ l. 22. *Hiccroste.* Read *Hiccrofte.* As foundation scholar, 8 Nov. 1565, he signs his name *Heycroftus.*

„ l. 26. *Morril.* Read *Morrice.* See his admission as Fell scholar, 11 Nov. 1563.

P. 289 l. 14. *Heref.* Read *Herts.* See his admission as foundation scholar 9 Nov. 1568.

P. 291 l. 25. *Wm. Crashawe.* See his marriage in *Notes and Queries*, 3 Ser. II. 424, 425.

„ l. 29. *Wm. Bourne.* See Heywood and Wright, *Cambr. Univ. Trans.* II. 78.

P. 292 l. 5. *Rob. Allott.* See *Append. B. to fifth Educ. Rep.* p. 471. Buried 30 Sept. 1642 (*All Saints' register*).

„ l. 7. *Tho. Cecill.* Tho. Cicill B.D. and Fraunces Killingworth were married at Pampisford 2 Nov. 1616 (*Register*).

„ l. 19. *Thos. Spell.* B.D. president of St. John's, buried in their chapel 13 Dec. 1640 (*All Saints' register*).

„ l. 24. *Thos. Smith.* Tho. Smyth, fellow of St. John's, was buried in the chapel 24 Febr. $16\frac{39}{40}$ (*ibid.*).

„ l. 27. *Ste. Harbye.* Resigns Coppinhall rectory 4 Oct. 1627 (MS. Baker XXXI. 263).

P. 293 l. 16. *Rd. Hinde.* Resigns Higham vicarage 3 Dec. 1628 (MS. Baker XXXI. 263).

„ l. 18. *Jo. Thompson.* Letter of Jos. Mede's, 28 Jan. $162\frac{5}{6}$ (MS. Baker XXXII. 373): 'He is Mr. Thompson's son of Berdon priory, and my lord keeper's lady is his aunt.'

„ l. 22. *Edward Lloyd.* Calls himself Flood, when admitted Gwynne scholar 1615.

„ l. 30. *Pet. Senhouse.* Lupton scholar 6 Nov. 1616. No doubt the Mr. 'Sinnews,' fellow of St. John's, buried in their chapel 7 Dec. 1635 (*All Saints' register*).

„ l. 36. *Thos. Displin.* Vacated his fellowship by marriage 1632 (MS. Baker XXVII. 98).

„ l. 37. *Rob. Marshall.* Remained a fellow to his death. Buried 23 Mar. $163\frac{8}{9}$ (*All Saints' register*).

P. 294 l. 2. *Wm. Mostyn.* See *Calendar of State Papers,* 5 Jul. 1633.

„ l. 7. *Rob. Nicholson.* Died fellow. Buried 25 Febr. $164\frac{2}{3}$ (*All Saints' register*).

„ l. 10. *Arth. Herne.* The volume marked O 5 15 in the college library was the gift of Arthur Heron B.D.

„ l. 26. *Hen. Fallowfeild.* See MS. Baker XXVII. 98, 99. *Pet. Lane.* See *Append. B. to Fifth Educ. Rep.*, pp. 463, 494.

„ l. 34. *Jo. Jude.* Buried 14 Mar. $164\frac{3}{4}$ (*All Saints' register*).

„ l. 35. *Hugh Pryse.* Buried 17 Jan. $164\frac{2}{3}$ (*ibid.*).

P. 295 l. 4. *Thos. Choune.* Mr. Chune, fellow of St. John's, buried in All Saints' chancel 15 July 1637 (*ibid.*).

„ l. 5. *Rob. Clarke.* Left £200 towards the maintenance of a scholar (*App. B.*, as above, p. 494).

„ l. 11. *Ant. Woods.* Buried 21 Sept. 1640 (*All Saints' register*). *Wm. Winterburne.* Buried in the chapel 17 Oct. 1652 (*ibid.*).

„ l. 32. *Isaac Worrall.* See *App. B.*, as above, pp. 472, 473.

„ l. 36. *Jas. Creswick.* B.D. presented to Houghton cum Marston rectory Lincoln by virtue of an act of parliament 17 Nov. 1653 (MS. Baker XXXI. 269).

P. 296 l. 15. *Wm. Beecher.* One Beecher buried at All Saints' 28 Sept. 1647. Cole refers to his MS. XLIX. 393 for 'a horrid character of him.'

„ l. 23. *Hen. Eyre.* See *App. B.*, as above, p. 471.

P. 297 l. 40. *Brian Turner.* See Wood's *Fasti* II. 313. Went with the earl of Carlisle to Russia (*Register of letters,* p. 430). *Jas.*

Chamberlaine. Left £100 to the college, A. D. 1684 (*App. B.*, as before, p. 494).

P. 297 l. 43. *Pierce Brackenbury.* See his will in MS. Baker XXVI. 279.

P. 298 l. 2. *Jo. Armstrong.* Curate at Cartmell, his birth-place, 1665 (MS. Baker XXXV. 214).

„ l. 12. *Jo. Boughton.* See his will in MS. Baker XXVI. 290, 291; cf. XII. 206. Buried in the chapel 14 Nov. 1693 (*All Saints' register*, where he is called Bolton; but see here, p. 301 l. 13).

„ l. 23. *Rob. Clerke.* See his will in MS. Baker XXVI. 232.

„ l. 32. *Ra. Wetherley.* Buried in the chapel 16 Febr. $166\frac{2}{3}$ (*All Saints' register*).

„ l. 34. *Thos. Broughton.* Senior fellow, buried in the chapel 30 Sept. 1708 (*ibid.*).

P. 299 l. 16. *Wm. Gould.* See his will in MS. Baker XXVI. 277—279.

„ l. 20. *Arth. Orchard.* Senior fellow, buried 11 Aug. 1706 (*All Saints' register*).

„ l. 22. *Wm. Nichols.* Buried in All Saints' 30 Dec. 1669 (*ibid.*).

„ l. 23. *Thos. Leche.* Buried in the chapel 30 Dec. 1716 (*ibid.*).

„ l. 33. *Rd. Oldham.* Buried in the chapel 28 Sept. 1695 (*ibid.*).

„ l. 37. *Phil. Turner.* Buried in the chapel 30 Jan. $168\frac{4}{5}$ (*ibid.*).

„ l. 39. *Jas. Stretton.* Buried in the chapel 21 Dec. 1694 (*All Saints' register*).

„ l. 42. *Humfr. Sandforde.* See *App. B.*, as before, p. 494.

„ l. 48. *Thos. Thomkinson.* One Rev. Mr. Tomkinson buried in the chapel 11 May 1724 (*All Saints' register*).

P. 300 l. 2. *Jo. Naylor.* See his will in MS. Baker XXVI. 296. Buried 7 Nov. 1701 (*All Saints' register*).

„ l. 37. *Jo. Harris.* Died fellow. Buried 10 Aug. 1701 (*ibid.*).

„ l. 38. *Fras. Robbins.* See his will in MS. Baker XXVII. 329—335.

P. 301 l. 10. *Geo. Barne.* Buried in the chapel 18 Jan. $169\frac{5}{6}$ (*All Saints' register*, where he is called *Barnes*).

„ l. 43. *Appleton.* Read *Appleford.*

„ l. 45. *Pet. Clark.* Buried 4 Jul. 1735 (*ibid.*).

P. 302 l. 1. *Wm. Baker.* Will in MS. Baker XXXVI. 85.

„ l. 14. *Rob. Turner.* Vicar of St. Peter's, Colchester, author (See Q 8 20 in St. John's library).

P. 303 l. 31. *Rd. Cayley.* Died fellow. Buried 15 Jul. 174[illegible] (*All Saints' register*).

P. 307 l. 17. *Salusbury Jones.* Buried in All Saints'. Died 31 May 1763 æt. 28 (See his monument).

P. 311 l. 36. *Barker.* Read *Barber.*

P. 312 l. 16. *Wm. Longley.* Vacated his fellowship (p. 313 l. 9) by not proceeding B.D.

P. 314 l. 46. *Bromley.* Read *Bromby*, as in p. 315 l. 17.

P. 316 l. 8, 17, 18. *Rob. Inchbald.* He inadvertently neglected to proceed M. A. in due course (B. A. 1841, M. A. 1845), lost his fellowship, but was reelected.

P. 317 l. 27. *Beesley.* Read *Beasley.*

P. 318. In this 7th register the form is *rite admissus sum*, and not, as before, *iuratus et a. s.*

„ l. 3. *Arthur Holmes.* Admitted fellow of Clare 22 Apr. 1864.

ADD TO LIST OF FELLOWS:

Elected 4, admitted 5 Nov. 1867. Wm. Allen Whitworth, Chesh., *Lupton, dec.* H. R. Bailey; Eric Jo. Sutherland Rudd, 'Indus,' *Dce, dec.* Walton; Edwin Hill, Leic., *F., dec.* J. S. Hoare; Jo. Bailey Haslam, 'in insula Taprobane (Ceylon) natus,' *F., dec.* Bushell; Wm. Fras. Smith, Northants, *F., dec.* Nicholas; Hen. Geo. Hart, 'Indus,' *Keyton, dec.* Richardson; Jo. Edwin Sandys, Leic., *F., dec.* T. Gwatkin; Edward Henr. Palmer, Cambr., *F, dec.* H. W. Moss.

Elected 2, admitted 3 Nov. 1868. Alfr. Jas. Stevens, 'in insula Cæsariensi (Jersey) natus,' *F., dec.* Churchill Babington; Henr. Melvill Gwatkin, Leic., *F., dec.* Merriman; Wm. Albert Cox, Warw. *Ashton, dec.* Hiern; Thos. Moss, Linc., *F., dec.* Laing.

P. 323. On the masters see MS. Cole LVII. 362—376.

Cole's MS. Mus. Brit. Vol. XLIX. (Add. 5850) pag. 205.

CONTINUATION OF MR. BAKER'S HISTORY OF ST. JOHN'S COLLEGE IN CAMBRIDGE.

FRANCIS TURNER, TWENTY-THIRD MASTER,

ADMITTED APR. 11, 1670.

Francis Turner[1] was the eldest son of Dr. Thomas Turner, dean of Canterbury and residentiary of St. Paul's: received his schole learning at Winchester, and from thence came off to New college, where he became fellow: took his B.A. Degree on Apr. 14, 1659, and M.A. in $166\frac{2}{3}$: in which last he was incorporated at Cambridge Febr. 16, 1664: about which time he removed to St. John's college, where he was admitted fellow commoner May 8, 1666, being attracted hither by the friendship of Dr. Gunning; and probably with the hopes of succeeding him in the mastership. On July 6, 1669, he commenced B.D. and D.D. and in the following December[2] was collated to the prebend of Sneating in St. Paul's cathedral. On the promotion of Dr. Gunning to the see of Chichester, he succeeded him in the mastership of this college, to which he was elected and admitted Apr. 11, 1670. which was the more agreable to him, as he had been admitted to the rectory of Therfield in Hartfordshire on Dec. 20, 1664: and being in the neighbourhood of Cambridge, the division of his time, between the studies of the university and the retirement of the country, made them both the more amusing. In 1683[3], he was made dean of Windsor, and the same year was promoted to the see of Rochester, being consecrated on Nov. 11[4], and the next year, Aug. 23, on the death of bp. Gunning, was translated to Ely[5]. He had

[1] Arms, Argent, a Lion rampant between three crosses moline Gules. v. my vol. 57. p. 374.

[2] [7 Dec. Newcourt, I. 212; Hardy's *Le Neve*, II. 438].

[3] [By patent dated 27 June 1683. Hardy's *Le Neve*, III. 376].

[4] [Hardy's *Le Neve*, II. 574].

[5] I make the freer with extracts from Mr. Bentham's *Book of Ely*, as I

served the office of vice-chancellor of the university in 1678[1]: some time before which he had[2] been engaged in a controversy about bp. Herbert Croft's *Naked Truth*, against which he had written, and by that means fell under the lash of that bitter republican, Andrew Marvell, who published this book against him:

Mr. Smirke: or the Divine in Mode: being certain Annotations upon the Animadversions on The naked Truth. Together with a short historical Essay, concerning General Councils, Creeds, and Impositions in matters of Religion. 1676. 4to.

In 1684, Dec. 4, he preached the sermon before the Sons of the Clergy, on Gen. 18, v. 19, which he printed in 4to. next year at London.

On the accession of his great patron, king James II. to the throne, he was pitched upon to preach the coronation sermon at Westminster, Apr. 23, 1685, before their majesties, on 1 Chron. 29, v. 23, and printed in 4to. at London the same year. The following year he printed at Cambridge in 4to. what is well worth perusing,

A Letter to the Clergy of the Diocese of Ely, from the Bp. of Ely, before and preparatory to his Visitation. Cambridge, 4to. 1686.

In order to blacken a worthy character, the trade of malevolence, the vile author of the *History of Stuarts*, p. 337, Oldmixon, says, That Dr. Turner took not only a degree, but the covenant, during the usurpation; as did bps. Sprat, Cumberland, &c. In this &c. he does not mean to involve bps. Wilkins and Tillotson, with many others of his favorites: who not only took the covenant, and other men's property, but were allied to and connected with the usurper. It is dubious with me, whether Dr. Turner ever took the covenant: if he did, the more shame for those that imposed it.

Tho' he was indebted to the duke of York for most of his preferments, yet on the accession of that prince to the throne, he was too true to the church of which he was one of the pillars, to[3] betray its interests: and was one of the seven bishops with archbishop Sandcroft, who on May 18, 1688, petitioned his majesty not to be obliged to cause their clergy to read in their churches the declaration for liberty of conscience[4]. This petition, being stiled a libel, the bps. were sent to the Tower on June 8: but were publicly acquitted on trial on the 30 of the same month. However, at the revolution, he, with many others of his brethren the bps. and clergy, out of a conscientious regard to their allegiance, oaths and constitution, refused to own the new government: and refusing to

apprehend, I sent him no small share of the materials for that history. [See Hardy's *Le Neve*, I. 345].

[1] [Hardy's *Le Neve*, III. 607].

[2] [has MS.]

[3] [as to MS.]

[4] [See Anderdon's *Life of Ken*; Cardwell's *Documentary Annals*].

take the oaths required by an act of parliament made Apr. 24, 1689, he was by virtue of that act suspended from his office; and about the beginning of 1690 deprived of his bishoprick. The last acts in bp. Turner's time, as bp. of Ely, were performed by commissioners who were Compton, bp. of London, and Lloyd then of St. Asaph.

About the end of January 1690[1], a proclamation was issued by qu. Mary, own daughter to king James, for discovering and apprehending Francis, late lord bp. of Ely, Wm. Penn, and James Graham esq^rs. for conspiring with divers enemies and traitors, and particularly with the lord Preston and Mr. Ashton, lately attainted of high treason. This is recorded by Kennet, who further adds in a note, that the bp. was author of a state pamphlet. There seems, at this time of day, near an hundred years after the fact, to be little reason to deny or conceal a circumstance that must at the long run turn out to his credit, tho' when it was acted [it] was penal, and even at this distance hardly safe to applaud it: I mean loyalty and gratitude to his prince and patron, and zeal for the church of which he was a bishop, and which at that crisis was in the utmost danger from the party who brought about the revolution. Tho', *à l'ordinaire*, Sir John Dalrymple[2] has got most plentifully abused in all the public prints since his book came out, for telling a few truths about some republican saints, whose characters were too sacred to be violated, yet not a soul controverted what he asserts in relation to our bishop: nay, rather let all the bps. in Christendome be sent off to America than that the ashes of Sidney and Russel should be disturbed. Sir John says positively, what no one ever disbelieved, that bp. Turner was in correspondence with king James at St. Germains in 1691; and in a letter to that monarch, dated Dec. 21, the bishop, under the feigned name of Mr. Redding, has these words, which plainly imported that the rest of the deprived bishops were his associates. "I speak in the plural, because I write my elder brother's sentiments, as well as my own; and the rest of the family's; though "lessened in number, yet, if we are not mightily mistaken, we are "growing in our interest: that is yours." But if this wanted confirmation, we have plenty of it: for since the publication of the aforesaid memoirs, Mr. Macpherson[3] has favoured the world with papers of the same sort: among which is one, containing proposals from King James's friends, in 1694, with his majesty's answers: among the rest is this.

"12. They desire, that, if your majesty thinks fit to call any of the bishops [to St. Germains], that it may be the bp. of Ely. They think it would be for your service; and he is in a condition to live without being burthensome to your majesty.

[1] Kennet's *Hist. of Eng.* vol. 3. p. 614, 615.
[2] *Memoirs of Gr. Brit. & Ireland.* p. 465. 2d Edit. Lond. 4to. 1771.
[3] *Original Papers*, vol. 1. p. 491.

Additions to Cole's Life of Turner.

His mother died 25 Jul. 1692 aet. 84. (Peshall's *Oxf.* app. 21.)

His daughter Margaret, wife of Rd. Goulston, esq. of Widihall, Herts, died 25 Dec. 1724 (*Historical Reg.* 1725. *Chronol. Diary*, p. 4).

There are many letters of Turner's in the Tanner MSS. See also M. Walcott's *Wykeham*, 379, 380; Burnet's *Own Times;* Anderdon's *Life of Ken;* Lathbury's *Nonjurors;* Blomefield's *Norf.* 8vo. III. 655; Lipscomb's *Bucks*, I. 17; Hasted's *Kent*, II. 45, IV. 595; Dallaway's *W. Sussex*, I. (city of Chichester) p. 15. Dr. Rawlinson arranged his papers (Nichols, *Lit. Anecd.* V. 495).

Turner subscribes 20 Dec. 1664 on his admission to Therfeilde rectory (MS. Baker XXXVIII. 231).

'Conceditur 17 Febr. 1664 [$166\frac{4}{5}$] ut Franciscus Turner artium magister in acad. Oxon. sit hic apud nos Cantabrigienses eisdem anno, ordine et gradu, quibus est apud suos Oxonienses' (Grace, *ibid.* XXV. 243).

Paul Colomies (*Opuscula*, 682) dedicates to him his *Paralipomena de scriptoribus ecclesiasticis.*

He prepared the d. of Monmouth for his execution (*Gent. Mag.* June 1850, p. 588).

Dean Granville's *Remains*, Surtees Soc. 1865, pp. 124, 125: '10 April [1684]. I arrived at Windsor, and the first day of my attendance I waited on the bp. of Rochester. He thanked me for the letter I sent him about the revivall of the weekly sacrament in this cathedrall. He excused himselfe for not answering it, but declares that when hee comes to Rochester, hee will set it up, telling mee also that hee intends to do the same at Windsor, and that hee had set up prayers at 7 a clock in the morning and 8 a clock at night, to bee read for servants and the souldiers. Moreover the bp. inquired whether the weekly sacrament was begun at Yorke, wondring very much that it was not done yet, when the cathedralls in the province of Canterbury advanced on apace, informing mee of one cathedrall more that had begun this good order, which I had not heard of before, namely Gloster.

'8th May. On Holy Thursday I waited on the bp. of Rochester, who shewed much forwardnesse and zeale for the promoting of weekly sacraments in cathedralls, and after my presenting unto him the state of my parishes, as to the monethly celebration of the communion in each of them, and declaring unto him the number of people to bee soe considerable, that it became burthensome to my curates to discharge their duty in that particular without the assistance of more than one person, hee advised to celebrate the communion oftner, and weekly if there were occasion. And when I replied to him, I was afraid to reproach the cathedrall and the metropoliticall church, his lordship answered that was noe matter provided my parishes would bear it.'

In Prior's poems, beside the verses to Turner 'who had advised a translation of Prudentius' and 'A pastoral to the bp. of Ely on his departure from Cambridge,' is a copy of Latin elegiacs with an epistle 'ad Franc. episc. Eliensem' (pp. 130, 131, 253, ed. Chalmers).

Answer. The king approves of their opinion; and when he calls any, it shall be him."

How such activity can be called retirement, I cannot reconcile with my ideas: yet Mr. Bentham[1] says, that after his deprivation, he "lived the rest of his days in retirement." It was while he was master, or soon after, that he and Dr. Gower prepared new statutes for the university, to be ratified by king James[2]. He was a good benefactor to the college; and meant to have been more so; but dying at London, without a will, Nov. 2[3], 1700, all his effects fell to his daughter, otherwise very amply provided for; and by this means frustrated the college of what they had reason to expect. His body was conveyed to Therfeild and buried Nov. 5, in the same vault with his wife, for whom he prepared it many years before, with a splendid epitaph; but whether the daughter has done as much for her father, who well deserved it, Mr. Baker makes a question; which seems to be resolved by Mr. Bentham's observing, that, altho' he had been at so great expense in ornamenting the chancel of Therfield, yet the only memorial of him is this single word, engraved on the stone which covers the vault,

EXPERGISCAR.

I shall conclude what I have further to say of him, tho' I have a great plenty of other materials[4], with these words of dean Hickes, who thus mentions him in 1705[5], omitting what such writers as Burnet have said of him. He thus cordially remembers him. "Cuius "amicitiae recordatione sic superstes fruor, ut beate vixisse videar, "qui cum illo coniunctissime vixerim."

In a letter from Mr. Baker to Tho. Hearne, partly printed in the preface of Peter Langtoft's Chronicle, p. XLIV. says, that Nicholas Farrer, the noted founder of the Protestant Nunnery at Gidding in Huntingdonshire, "was so great and good a man, that the late bp. of "Ely, (bp. Turner) had a design to write his life: but what collec- "tions he had made, or where lodged, I do not know. His library "was sold." W. C. Oct. 9, 1777.

Yet this great and good man, as he was abused by the fanatics of his own time, so the same spirit which actuated them has raised up another gentleman to abuse him in ours. *v. Top. Anecd.*[6]

[1] *Hist. of Ely*, p. 205.
[2] Mr. Baker's *MSS.* Vol. 17. No. 3.
[3] [Narcissus Luttrell, *State Affairs*, IV. 703].
[4] v. my Vol. T. p. 9. *Art.* Fr. Turner.
[5] *Linguar. veterum Thesaurus.* Pref. p. 46.
[6] [See Gough's *Brit. Topogr.* II. p. 291*; *Two Lives of N. Ferrar*, Cambr. 1855, p. 290 seq.; *Notes and Queries*, 1st ser. VII. 287.]

Letter to Sancroft, 14 Oct. 1676, declaring his intention of marrying Anna Horton (Agn. Strickland, *Lives of the seven bishops*, 155, 156).

Letter to the same, 2 June 1681, from Edinburgh; 'And uppon all occasions I find that he [the duke of York] places his hopes altogether uppon that interest wee call the church of England, uppon the episcopal party, and mainly upon the bishops themselves, your grace speciallie' (*A collection of letters addressed by prelates and individuals of high rank in Scotland.....to Sancroft. Edited by Wm. Nelson Clarke, D.C.L.* Edinb. 1848, pp. 27—30.)

Letter to Turner from abp. Alex. Burnet, 9 Febr. $168\frac{2}{3}$ (*ibid.* 49, 50).

Letter from Turner to Sancroft Febr. $168\frac{2}{3}$ (*ibid.* 53). Cf. pp. 59, 66, 68, 69, 83, 100.

Letter from Turner to Sancroft, 19 Aug. 1681, on Gordon, a New York chaplain (Miss Strickland, *ibid.* 163).

Letter to Is. Basire, in Basire's *Corresp.*, by Darnell, 305 seq.

Letter written in 1688, printed in Gutch, *Collectan. Cur.* and in the suppl. to Bentham's *Ely*, p. 131 (Nichols, *Lit. Anecd.* IV. 68).

Letter to Mr. Reading, read at lord Preston's trial 1691 (Brit. Mus. Add. MS. 5540 f. 53).

Turner, Lloyd and White consecrated Tho. Wagstaffe bp. of Thetford 23 Febr. 1693 (Nichols, *Lit. Anecd.* I. 35).

15 Dec. 1696. 'Dr. Turner, late bp. of Ely, being taken last week by Mr. Wilcox the messenger, is discharged, on condition he will transport himself beyond sea' (Narcissus Luttrell, *State Affairs*, IV. 154).

26 Dec. 1696. 'Dr. Turner....is again taken into custody' (*ibid.* 160).

Letter dated 23 June 1700 (Birch MS. 4274 art. 58, Ayscough's *Catal.* p. 791).

I have given several other references in *Notes and Queries*, 2nd Ser. IV. 337.

HUMPHREY GOWER, TWENTY-FOURTH MASTER.

Admitted Dec. 3, 1679.

I have nothing to do here but to transcribe my account of him, which I drew up about two years ago, among the rectors of Ditton near Cambridge, and is as follows.

Humphrey Gower[1], S.T.P. was collated to the rectory of Ditton in 1677, by bp. Gunning: but the exact day is omitted in my extract[2].

He was born[3] at Dorchester, the capital of Dorsetshire, where his father, Mr. Stanley Gower, was minister during the usurpation and rebellion and one of the assembly of divines at Westminster, employed by the long parliament in 1643 to new-model a mongrel kind of church after their own fancies: and was a man of some eminence amongst them, preaching before the parliament on 5 Nov. of that year: at which time he was desired to[4] print his sermon. Whether he complied with their request I know not, having never met with it. However, he has two or three other things in print: one of which is, the *Life of Mr. Ric. Rothwell*, a puritan minister, who died in 1627, and is published by Mr. Sam. Clarke[5], among his Lives.

It is probable that his mother's name was Hyde: as the doctor quartered the arms of that name and family: viz. Azure, a Cheveron between three Lozenges, Or, with those of his own, viz. Azure, a Cheveron between three Wolves Heads, erased, Or. This appears from his atchievement[6], still hanging in Thriplow church, and probably taken from the front of the country house, which the masters of this college enjoy by his bounty in that village.

He was first placed by his father in the schole at Dorchester, and from thence removed to that of St. Paul's[7], under the care of Mr. Samuel Cromleholme, who before had been his master at Dorchester schole.

[1] Arms 1 and 4. Azure a cheveron between 3 Griffins [*mistake for* wolves'; see the text, l. 21] heads erased or. 2 and 3. Azure a cheveron bet. 3 Lozenges or, for Hyde. v. my vol. 57. p. 374.

[2] *Regr. Elien. D.* p. 105.

[3] Hutchins's *Hist. of Dors.* p. 373.

[4] *Journals of the House of Commons.* Vol. 3. p. 297.

[5] Clarke's *Lives.* p. 67.

[6] My vol. 2. p. 32.

[7] [Knight's *Life of Colet*, p. 419; Strype's *Stow*, App. 2, p. 22 b].

From St. Paul's schole he was sent to St. John's college, where he regularly took his degrees, and was chosen fellow of the foundation 23 Mar. 1658, where he is stiled[1] Herefordensis. In 1663, he was instituted on 10 Apr. to the rectory of Hamoon, in his native county of Dorset[2], if it was so[3], at the presentation of the Trenchard family: which he quitted in 1667, on his being collated by his namesake, bp. Henchman, 3 Jul. of that year, to the rectory of Paklesham[4] in Essex; being at that time M.A. and senior taxor[5] of the university. In 1675 he resigned his living of Paklesham, on being collated 20 Nov. of that year, by bp. Gunning, to the rectory of Newton[6] in the Isle, with the chapel or hospital annexed to it, being then B.D. but resigned it two years after for that of Fen-Ditton[7], to which he was instituted on July 4, in 1677. On 11 July 1679, being then S.T.B.[8] he was by his patron, bp. Gunning, made master of Jesus college: Mr. Bentham[9] says, Jul. 7. Perhaps he was nominated then by the bishop, and admitted by the society on 11 of July. At this juncture it is probable that he took his Dr. of Divinity's degree[10]: for on 3 Dec. of the same year, he was translated from the mastership of Jesus to that of this college[11], at which time he is styled D.D. having been appointed canon of Ely on 25 Oct. preceding, and installed[12] Nov. 1. In 1680 he was vice chancellor[13] of the university: during which office, in a time of great combustion and faction, in the very heat of the fanatic Popish Plot, but when it began to lose its credit with many of its supporters, by the imprisonment of that arch-faction-monger of those times, the infamous earl of Shaftsbury, he was commissioned by the university to wait upon his majesty at Newmarket, on Sept. 18, 1681: at which time he made a most loyal and dutiful speech to the king, expressive of the university's thorough detestation of the late rebellious and factious practices, and their well-instructed zeal for the church established, "the envy and

[1] *Hist. of St. Jo. Coll.* p. 391. in Coll. [above p. 289, l. 17].

[2] Hutchins's *Hist. of Dorsetsh.* Vol. 1. p. 93.

[3] "His father had been Rector of Brompton Bryan in Herefordsh. v. his serm. July 31, 1644. Patron Sir Rob. Harley." W. C. [*A fast sermon on Dan.* xii. 10. Lond. 1644. 4to. is in the Bodl. See MS. Harl. 3778. art. 34-35. Letters from Thos. Baker to Humphr. Wanley. 'Death of Dr. Gower at Brampton Brian'].

[4] Newcourt's *Repertorium.* Vol. 2. p. 459.

[5] *Le Neve,* p. 418. [ed. Hardy, III. 639].

[6] *Regr. Elien. D.* p. 67, 105

[7] [MS. Cole, XIX. 102 a; MS. Tanner, CCCV. f. 134, the nomination of Tho. Wright to the curacy of Fen Ditton].

[8] *Le Neve,* p. 431. [ed. Hardy, III. 689].

[9] *Hist. of Ely,* p. 255.

[10] [M.A. 1662, B.D. 1669, D.D. 1676].

[11] Elected Master *per maiorem partem sociorum.*

[12] Mr. Br. Willis. Vol. 2. p. 385. [Hardy's *Le Neve,* I. 359].

[13] Le Neve's *Fasti,* p. 406. [ed. Hardy, III. 607].

terror of her adversaries, as well as the beauty and strength of the reformation." I am afraid that he hardly came up afterwards to the honest professions he now made. But he lived in cruel times: and it is hazardous to say what a man will either acquiesce in or suffer, when it comes to the trial. These however were his sentiments, his professions at least, at this period[1]. "But noe earthly "power, wee hope: noe menacys or miseryes shall ever be able to "make us renounce or forgett our dutye. Wee will still believe and "mainteine, That our kings derive not their titles from the people, "but from God: that to him only they are accountable; that itt be- "longs not to subjects, either to create, or censure, but to honour "and obey their sovereigne; who comes to bee soe, by a ffunda- "mental, hereditary right of succession, which noe religion, noe "law, noe fault or fforfeiture can alter, or diminish." We have had very different doctrine preached to us within these two years, from St. Mary's pulpit, by a professor of divinity also. Both cannot be true. A medium, perhaps, would be the wiser, as well as more safe doctrine: for if one may contribute to make us dastardly slaves, and peaceable, passive subjects; the other, I am convinced, is more apt to rouse and irritate the angry passions; make us discontented and dissatisfied with every government; and never quiet or easy under any.

In 1688, a year of trial, he was chosen Lady Margaret's professor of divinity, "being noted," says Mr. Baker[2], (who styles him the learned and worthy professor,) "for his firmness, integrity and "prudent conduct in the government of his college, as he has since "been for his extraordinary abilities in the chair."

Mr. Baker was a most worthy and candid man: he published, without his name, the funeral sermon by bp. Fisher on the excellent foundress of this and Christ's colleges, in 1708, whilst Dr. Gower was master of this house, out of which, with many more worthy and conscientious men, Mr. Baker had been ejected for not taking the oaths to the new government, at the same time[3], as I have heard it related, that the master himself had engaged with them, to act as they did, and even encouraged them to persevere in their refusal, while he, upon other and more mature considerations, privately, before the time elapsed, went and took them. This trimming part I have often heard laid to his charge. But he had been educated a presbyterian, and had a mastership, a canonry, a rectory and professorship to lose, and nothing to gain in the room of them, but the

[1] v. my vol. 46. p. 347.

[2] Pref. to Bp. Fisher's Sermon, p. LXXI. [Hardy's *Le Neve*, III. 655; Narcissus Luttrell, I. 446].

[3] "This reflexion ought not to have been made. Mr. Baker was ejected in the mastership of Dr. Jenkin for refusing to take the oaths to K. Geo. I. in 1715. the master had indulged his scruples till that time: but probably was obliged to call on him and others then. v. p. 218, where is the list of them. W. C. Oct. 6. 1777."

left as a retreat to the future masters[1], and whither the late Dr. Newcome used much to reside in vacation time, till he was made dean of Rochester. It is called in a book of no great authority[2], an estate of £80. per an. which he left to the mastership: if so, he may be ranked as one of their most considerable benefactors.

He has the appearance of a well-looking, gentleman-like man, in his good print by Mr. Vertue: he is drawn in a wig and in his convocation ermine robes: so that he has much the semblance of a cardinal in that becoming habit: which, as it is very handsome and of great dignity, it is much to be wondred at, that none are drawn in it. His is the singular instance in a print: except some old ones, of an ordinary form, with hoods over their shoulders, and which look as much like anything else, may be said to be so depicted. Dr. John Smith, the present master of Caius college, is so painted in a good picture of him by Sir Joshua Reynolds at his lodge.

He died at the age of 74 years, in his own lodge in this college, on 27 March, 1711, at 2 o'clock in the afternoon, and was buried in the chapel there, on 7[3] Apr. following, under a marble with this inscription, printed by Dr. Knight and Mr Bentham[4], after having been at the head of the college for 32 years.

M. S.
Depositum
Viri admodum Reverendi
Humfredi Gower,
S. T. P.
Coll. Div. Johannis
Præfecti,
S. Theol. pro Dna Margareta
Professoris,
Ecclesiæ Eliensis
Canonici:
Qui Collegium per Annos
Triginta et amplius
strenue ac feliciter
Rexerat.
Obiit xxvii. Martij, Annoq.
Dom. M.DCCXI.
Æt. suæ 74.

I am sensible that many defects and omissions in this account might have been supplied and amended by looking into Mr. Baker's MSS., especially into the *History of St John's College* by that worthy

[1] I was told by the present master in 1781, that the house is quite dilapidated, and unfit for any one but a farmer. W. C.

[2] Carter's *Hist. of Cambridge*, p. 250.

[3] Regr. Paroch. Ecclesiæ Omn. Sanctorum Cantabr. in my Vol. 3. p. 141.

[4] [Also by Le Neve, *Monum. Angl.* 1700—15, p. 210, and F. Blomefield *Collectan. Cantabr.* 122.]

paltry satisfaction and empty honour of having acted according to his conscience. However, with all these emoluments and conveniences, it required more than common self-denial to quit, at the latter end of life, advantages and comforts of every sort, and embrace beggary and starving in the room of them. Dr. Gower, I have been told, was a very worthy man, and an excellent governor of his college: yet was liable to the infirmities of humanity. I suppose, it is in allusion to his shiftings in politics, that honest Anthony Wood, who was above and scorned all subterfuges of any sort, makes this entry in the Diary of his Life[1] relating to him.

"Aug. 24, 1693. It is said, Dr. Gower, master of St. John's college, Cambridge, excuses his disobedience to the mandamus, by pretending that, by the laws of the college, no man can be displaced for scruples of conscience, papists only excepted."

I suppose it was under Dr. Turner's mastership, or early in his own, that Dr. Turner and Dr. Gower prepared new statutes for the university, which were to be ratified by King James 2d.[2] so conclude it was in his reign, and under Dr. Gower's prefecture.

Altho' Dr. Gower was a very learned man, yet he has left us nothing in print, but the following discourse, in honour of and gratitude to the memory of his good patron, the most worthy and excellent Dr. Gunning, bp. of Ely.

A Discourse delivered in two Sermons in the Cathedral of Ely, in September, 1684. Cambridge. 4to. 1685.

In which discourse is a very large and ample character of bp. Gunning.

In Mr. Thoresby's *History of the Church of Leeds*[3], is a letter from Dr. Gower to the author, giving some account of Mr. John Milner, who died in St. John's college A°. 1702, after having quitted the vicarage of that town, for not taking the oaths at the revolution in 1688.

As he was an unmarried man, he was a good benefactor to the public[4], in leaving £500. towards purchasing livings for the college, by will dated June 10, 1708: as also a considerable estate at Thriplow, about 8 miles from Cambridge, where he also built a very good house, and appropriated them both to the mastership for ever. He also left a rent charge of £20. out of this estate[5], after the death of his executor, for exhibitions towards the maintenance of two indigent scholars, who were to be sons of clergymen, and were to have been educated in one or both of his before mentioned scholes of St. Paul's or Dorchester. To his house at Thriplow aforesaid he used to retire from college business and enjoy himself with his friends: which he

[1] *Life of Ant. Wood*, p. 377. Edit. 1772.
[2] Mr. Baker's MSS. Vol. 17. No. 3.
[3] *Vicaria Leodensis*, p. 118.
[4] Mr. Bentham's *Hist. of Ely*, p. 256.
[5] Knight's *Life of Dean Colet*, p. 419, 420.

person, who has written memoirs of all the masters of that house. But my dislike of begging admission into the libraries either of the university or private colleges, where few people, I have observed, love to attend to such researches[1], makes this precision not to be expected here: where all must come from my own books and collections.

From this last paragraph it may easily be perceived that the above account of Dr. Gower was written before I had the advantage of Mr. Baker's history, which I had then never seen, and ignorantly supposed that he had drawn up an account of the lives of all the masters of his college, down to his latter time: whereas the book shews, that he finishes with Dr. Gunning. Wm. Cole, Aug. 8, 1777.

In the catalogue of Dr. James, master of Queens' college, his mourning rings, in his book of accounts, there appears one for Dr. Gower, with this on it.

H. Gower, Mar. 27, 1711. Ætat. 74.

ADDITIONS TO COLE'S LIFE OF HUMPHREY GOWER.

The substance of this life is printed in Nichols, *Liter. Anecd.* IV. 245.

Stanley Gower supplied Sam. Clarke (*Lives*, 1677, p. 294) with some particulars of abp. Ussher.

He says of Ri. Rothwell (*ibid.* 70): 'He desired to have me with him, and with much ado prevailed; and so (I blesse God) he not only fitted me for the university, but was a means to bring me to the first saving knowledge of *Christ;* I remember, and shall do ever, the first sermon and point which God blessed to my soul for that purpose. I was about eight years his bed-fellow and eye witnesse of the great success he had in his ministry there, and over all the countrey, where he was worthily called, *The Apostle of the North*. . . . .

'Not long after...I went to the university, and after eight years continuance there, came over into *England*(?) upon some opportunities, and

[1] 'I have further authority for this censure; for having sent Oct. 29, 1711, to Mr. Whisson of Trin. col. (tho' lately extolled by a Mr. or Major Raspe for liberality and communicativeness) to borrow a MS. from the college library, it was politely refused me. Mr. Whisson had rather probably gratify a man stigmatized by his sovereign, than one who had spent 20 years in the university, and whose whole employment through life has been to advance, as far as his poor abilities will allow him, the honour and credit of the university. Dr Caryl refused me two years ago a sight of the History of Jesus college. Such are the encouragements a man may expect to meet if he applies for materials to any accounts of particular foundations. Indeed I saw the same illiberality at King's college, where Mr. John Smith otherwise a good and virtuous man, made everything a mystery.' W. C. [Cole inserts a letter from Whisson, Oct. 29, 1781, where he merely says, that an express order of the master and seniors would be required in order to send a MS. to Milton.]

stayed about halfe a year, ere I returned. When I came to *Mansfield* in *Nottingham-shire*, I found him there their minister, and sick unto the death; at my coming he revived, and in the strength of that joy so far recovered, that within a week he went about the town with me to divers places; but relapsed, and engaged me to preach for him once the next *Sabbath* following, and in the afternoon at *Mansfield Wood-house*, within half a mile of *Mansfield*.' See more *ibid.* 70, 71.

Ibid. p. 74: 'I had a book written with his own hand, of the temptations the *Devil* haunted him with afterwards, and the answers divers godly and reverend ministers gave to those temptations: But the cavaliers got them, and all my books and writings.'

The notice of Gower by Kennett in MS. Lansd. 987 f. 330 (printed in Brydges, *Restituta*, I. 154) is merely the extract from Baker's preface to Fisher's *Fun. Serm.* given above p. 993 l. 24. J. H. in Nichols, *Lit. Anecd.* VIII. 503: 'In the memoir of Dr. Humphry Gower ... it is stated that he was born at Dorchester. I have some reason to doubt this. The connexion of his father Stanley Gower with that town did not commence till 1650, when he was presented to the rectory of the Holy Trinity, as appears in Hutchins's *Dorset*. Now Dr. Humphry Gower was born about 1638. At that time his father was rector of Brampton-Bryan in Herefordshire, and resident on his living. He came up to London on being appointed one of the Assembly of Divines. Some account of Mr. Stanley Gower may be found in a MS. life of Mr. Thomas Pierson, who was his predecessor in the rectory of Brampton-Bryan (MS. Lansd. 761 f. 147). I have many other particulars of the life of this divine. He wrote the very singular memoir of Richard Rothwell...; one whom Mr. Gower seems to have made a model for himself. There is also in print a sermon or two of this Mr. Gower's, in the worst taste of the age.' The point is settled by Gower's admission: H. G., of Brampton Brian Heref., son of Rev. Stanley G., educated for three years at Dorchester school under Mr. Crumlum, adm. pensioner 21 May, 1655 aet. 17. Admitted Spalding scholar 7 Nov. 1655.

On his undergraduate career see Is. Milles, as cited above, pp. 646, 647.

'On the 18th [Sept. 1681] Dr. Gower, vicechancellour of the university of Cambridge, with the heads of the houses, doctors &c., were [went?] to wait on his majestie at Newmarkett, where the vicechancellour did in a solemn speech in the name of the said university return his majestie their hearty thanks for his resolution to maintain the government as established by law, both in church and state, &c.; which mett with a gracious receptance from his majestie' (Narcissus Luttrell, *State Affairs*, I. 127, 128).

'We are advised from Cambridge that their majesties and the court sett forward from Newmarkett the 27th [Sept. 1681], and dined at the university of Cambridge, in the colledge of St. Johns, where they were joyfully received by the high sheriff of Cambridgeshire, the vicechanceller and heads of the severall colledges, and by the mayor and aldermen &c. in their formalities, the bells ringing, conduits running with wine, and such other publick demonstrations of joy. Their majesties were pleased to view severall of the colledges and the schools, where were severall speeches made to them; the orator of the university [John Billers, B.D. of St. John's] in Latin to the king, and after in English to the queen, in the Regent walk; and the vicechanceller also to the king in Latin, and presented him with

a large folio English bible, and in English to the queen, presenting her with a book [by Sir Wm. Dugdale] entituled *A View of the late troubles in England.* At King's colledge Dr. [John] Copleston, the provost, made two speeches to their majesties; at Trinity colledge Dr. Linnett made a speech in Latin, and Mr. Duke another in English verse; at St. Johns colledge Dr. Gower, vicechanceller, made two speeches in Latin and English, as master of that society, where his majestie and the court were most splendidly entertained at dinner, and were very well pleased with their reception, and so returned again that afternoon to Newmarkett' (*ibid.* 130, 131. See Cooper's *Annals*, III. 588—592, chiefly from Echard, III. 638).

He was suspected of favoring the nonjurors, and gave an engagement, 12 May 1692, to have his horses forthcoming, if at any time called for (MS. Tanner XXV. f. 340).

25 July 1693. 'A mandamus is sealed and sent to Dr. Gower, master of St. Johns colledge in Cambridge, to turn out 20 fellows of that colledge refusing to take the oathes' (Luttrell, III. 144).

10 Aug. 1693. 'There was a bill of indictment preferred at the assizes of Cambridge against Dr. Gower, master of St. Johns colledge, for suffering severall of the fellows to enjoy their fellowships, tho' they had not taken the oathes according to the act of parliament; yet the grand jury refused to find the bill, to the wonder of the court' (*ibid.* 158, 159. See the law reports cited in Cooper's *Annals*, IV. 25, 26. MS. Tanner XXV. f. 61).

23 Sept. 1693. 'Kings councill are drawing up a prosecution against Dr. Gower in the Kings and the fellows in St. John's colledge who continued in their fellowships without taking the oathes' (Luttrell, *ibid.* 191).

'Yesterday [*i. e.* 25 Oct. 1693] the court of kings bench granted a second mandamus to Dr. Gower, master of St. Johns colledge in Cambridge, to turn out the non juring fellowes thereof' (*ibid.* 213).

Ambrose Bonwicke, who was admitted to St. John's 24 Aug. 1710, gives some account of the state of the college under Gower (*Life*, Lond. 1729, 12°, p. 19): 'The greatest happiness of all, and what he valued above the honours and profits he lost with his election to the other St. *John's* [Oxford], was the frequent returns of the holy sacrament, which he would have miss'd of there, and could not, I think, have enjoyed at any other house in either of the universities, except *Christ-Church* in *Oxford*, which being a cathedral as well as a college, is under a double obligation of conforming it self to the fourth rubric after the communion service.'

Pp. 20, 21: 'And as soon as his books were arrived, he betook himself heartily to his studies, and pursued them in spight of *Sturbridge* fair, which made most of the other students idle, and by that means deprived him (for want of auditors) of those lectures and instructions of his tutor [Fras. Roper], which would have been more grateful to him than any diversions of that season.' Pp. 21—25, give a detailed account of Bonwicke's studies: 'he was an excellent husband of his time, rising often at four o' th' clock, and sometimes earlier, very rarely exceeding six, and that only when the college prayers were later than ordinary; and never, if he was well, going to bed till near ten.' P. 25: 'Within less than a quarter of a year[1] after his coming

[1] [Elected 6, admitted 8 Nov. 1710 foundation scholar 'ad officium Custodis Horologii'].

he was chosen scholar of the house, and the very worthy master, Doctor *Gower*, told him, 'twas his regular and good behaviour that got him that preferment, and was the likeliest means to get him more.' The value of the scholarship, when corn was high, was more than £10 (p. 26).

Bonwicke to his father (pp. 34—39):

'*St. John's Cambr.*
March 28, 1711.

'Hon^d. Sir,

'Yours of the 26^th^ I received this evening, and agree with you in your opinion of our *late* excellent master, for alas our good friend and benefactor, and the honour of this college and university, died yesterday about two in the afternoon. He was last week thought to be in a fair way of recovery from the illness I mentioned in my last; but being on *Monday* in the afternoon taken with an aguish shivering, he thought (they said) himself that he should die. He lay speechless, and I think senseless too, from four the next morning: And upon his death you might see in all faces deep sorrow for the loss of so good a governor, except in those loose youths, who thought he held the reins too tight, and hope now to be no more punish'd for their irregularities. The president [Tho. Thurlin was admitted president 6 Mar. 171$\frac{0}{1}$, as he had been without a break from 26 Mar. 1683] went the *Friday* before to his living at *Lynn*, to administer the sacrament there at *Easter*, but is sent for back to college; and a schedule is this day affixed to the chapel-door to give notice of the vacancy, and that according to statute. 13 days hence, *viz.* on the ninth of *April*, a new master will be chosen, and Doctor *Jenkin* (they say) will, without opposition, be the man. Thus has it pleased God to take to himself from us, a man indeed too good for us, as he had a little before a better. For to night being in Mr. *R*'s [Roper's] chamber, *Before we begin to read*, says he, *you shall hear a letter, in which I have an account of the death of bishop* Ken....We are order'd to make verses upon the melancholy occasion against *Saturday*, with which I must necessarily be busied to morrow [Thursday in Holy Week], tho' against my inclination. For tho' such sorrowful subjects may be proper, yet I could have wish'd the puzzling our heads with verses might have been let alone till another time, because they will be apt to discompose our minds, and keep them out of better thoughts and fitter for this holy week, especially this latter part of it. To direct us in the observance of which, Mr. *Anstey* sent to all or most of his pupils on *Monday*, (as Mr. *Edmondson* had done to his the week before) a book entitled, *The use, measures and manner of Christian fasting;* especially with regard to the most holy Passion-Week; by Mr. *Brome* one of our senior fellows, a particular friend to the master, and who always lived in the lodge with him. Tho' I have most of it that's useful in short in Mr. *Nelson*, and should have liked Mr. *Seller*'s book [Abednego S. *The devout communicant assisted with rules for the worthy receiving of the blessed eucharist.* Lond. 1686. 8vo] much better to employ my time on this great week, yet I thought it very improper to refuse it, and that it were better to be at a small, tho' unnecessary charge, than seem to put an affront on Mr. *Anstey* and the author, if not the master also to whom the book's dedicated.'

Bonwicke to his father 5 Apr. 1711 (pp. 39, 40): 'The body of our late excellent master was interr'd on *Thursday* night; but the funeral is not to be

performed till next *Saturday*. He has been a noble benefactor, having left by his will two exhibitions of 10*l*. each; all his books to the library; his country-seat at *Thriploe*, valued at 120*l*. *per annum*, to the master, after the death of Mr. *West*, his nephew and heir, and 500*l*. to buy a living for the college. Besides private legacies, as 100*l*. to Mr. *Brome*, who is also to have the use of his books as long as he stays here; to his sizer, and to another who had been his sizer, whom (being a relation of bishop *Gunning*) he had just made fellow tho' but middle batchelor, 10*l*. each for mourning; and five pounds to him who is to make his funeral oration.'

He also gave a copy of Baker's edition of Fisher's *Funeral sermon*, kept among the MSS. (I 42. See also K 17 and L 21).

To Gower is dedicated:

The Use, Measures, *and* Manner
Of *Christian Fasting*:
(Especially with Regard to the most Holy
Passion-Week:)

Shewn
In Two DISCOURSES
On the SUBJECT.

To which is added
A SERMON on ACTS xvij. 34.
Lately preach'd at THRIPLOE, near
CAMBRIDGE.

By EDMUND BROME, B.D.
and Fellow of St. John's *College*,
in CAMBRIDGE.

Omnis qui se ad Ecclesiam pertinere gloriatur, Legibus vivat Ecclesiæ; Maximè his quas Antiquitas roboravit. Fulg. Ferrard. Diac. in Paræn.

CAMBRIDGE:
Printed at the UNIVERSITY-PRESS, *for* Ri. Thirlbourne, *Bookseller in* Cambridge. MDCCXI.

8vo. pp. 16 and 242.

VIRO *admodum* REVERENDO

DOCTISSIMOQUE,

HUMFREDO GOWER, S.T.P.

Coll. Sti JOHAN. in Acad. CANTAB.

PRÆFECTO Dignissimo;

SS. Theol. pro Dnâ MARGARETA

PROFESSORI Eximio;

Jejuniorum Ecclesiasticorum

CULTORI Assiduo;

PATRONO, denique, Suo in Æter-

-num Colendo;

Hanc *Jejuniorum Ecclesiasticorum*

Ἀπόδειξιν ἅμα καὶ Ἀποδοχήν,

In Animi Gratissimi,

Summæque, quâ par est, Observantiæ

Testimonium,

Humillimè Dicat, Consecratque,

Omni Cultu & Obsequio

Devotissimus,

ED. BROME.

See further Blomefield's *Hist. Norf.* IX. 96.

Gower's will is in MS. Baker XII. 190, and particulars of him *ibid.* 195. His accounts as vice-chancellor *ibid.* XL. 69, partly printed by Cooper, *Annals*, III. 592.

In $16\frac{79}{80}$ Gower gave a certificate to the astounding precocity of William Wotton, who graduated B.A. in that year (Nichols, *Lit. Anecd.* IV. 259).

His arms are on the flag-stone, above the inscription given in the text, and there was also in the old antechapel a funeral escutcheon bearing the same arms, impaled with the college arms (CHARLES YATE).

He published: *A sermon preached before the king at Christmas*, 168_4, *from Gen.* III. 21, 22. Lond. 1685. 4to. (Nichols, *Liter. Illustr.* VIII. 532; in the Bodl., and in St John's library).

His funeral sermons on Gunning are dedicated to bp. Fras. Turner.

Letter to Dr. Geo. Thorp; begs Sancroft's interposition against a mandamus for a fellowship for Hen. Felton, 7 Jan. $16\frac{78}{79}$ (MS. Tanner clv. f. 132).

To Dr. Hen. Paman, in behalf of Wm. Stanley for some place in Sancroft's household, 31 May, 1681 (*ibid.* xxxvi. f. 30).

To Dr. Fras. Turner; proposed commencement at Cambridge in honour of the chancellor, Chr. Monk, d. of Albemarle, 30 May, 1682 (*ibid.* clviii. f. 58).

Letter dated 29 Dec. 1683 (Birch MS. 4275 art. 102, Ayscough's *Catal.* p. 796). To Sam. Hutton; dispute about the appointment of a minor canon at Ely, 12 Dec. ([1685?] MS. Tanner xx. f. 29).

John Nichols had letters of his (*Lit. Anecd.* II. 534).

A letter from bp. Fras. Turner to Dr. Gower (Ely House, 25 Febr. 168$\frac{8}{9}$) is transcribed in MS. Baker VI. 359 v°. (transcript in B or Mm. 2 24 in Cambr. library, p. 307) and printed in Corrie's *Brief historical notices of the interference of the Crown with the affairs of the English Universities.* Cambr. 1839, p. 68.

Part of another from Dr. Peachil to Dr. Gower is transcribed *ibid.* VI. 359 (=B 306, 307).

In MS. Baker VI (=Harl. 7033, pp. 361, 362) are two letters from Wm. Lloyd bp. of St. Asaph, one from abp. Wm. Sancroft, and one (Ely House 26 May, 1688) from bp. Turner to Gower, relating to James's declaration for liberty of conscience. The last is printed in Anderdon's *Life of Ken*, ed. 2, pp. 417, 418.

Letters from Gower to the bp. of Ely 18 Sept. 1696 and 12 June 1700 are entered in the *Index to the Baker MSS.* Cambr. 1848, p. 110; the reference is not given, but XII. 120 and 121 are the references just before and just after.

He has verses in *Acad. Cantabr. affectus* 168$\frac{4}{5}$ fol. c. v°. seq. and in *Ducis Cornubiæ genethliacon,* Cambr. 1688, signat. B.

The following book-plate is in Fras. Gregory's *Grand presumption of the Roman church.* Lond. 1675. 4to (in St. John's college library Pp. 10 3).

'Ex Dono Reverendi admodum HUMFREDI GOWER, S.T.P. Collegii hujus per annos triginta Præfecti, Sacræ Theologiæ pro Dominâ MARGARETA Professoris, Ecclesiæ ELIENSIS Canonici, &c. Qui, Ipse Doctissimus, pro eo quem in Literatos omnes ipsamque Doctrinam gerebat amore, ingentem eamque selectissimam Librorum vim Bibliothecæ nostræ (præter alia perampla ipsi Collegio præstita Beneficia) Testamento legavit.'

Subscriber to Collier's *Church Hist.* vol. I. (1708).

Matt. Prior for some offence against college discipline was put out of commons, and addressed to Gower the following (p. 253 ed. Chalmers):

'AD DOM. GOWER, COLL. MAGISTRUM,
EPISTOLA DEPRECATORIA.

Nisi tuam iampridem benevolentiam et laudatam ab expertis audivissem et expertus ipse saepissime laudassem, et pudor et tristitia conscio mihi silentium indixissent: at enim, V.R., dum coram patrono, amico, patre provolvor, te non dubitat impetrare audax dolor per accepta olim beneficia, per effluentes lacrimas (et hae mentiri nesciunt), perque tuum istunc celeberrimum candorem, quem imprudens laesi, sollicitus repeto ut peccanti ignoscas et oblitteres crimen, ut non solum ad condiscipulorum mensam sed ad magistri gratiam restituatur favoris tui studiosissimus M. P.

CARMEN DEPRECATORIUM AD EUNDEM.

Iratas acuit dum laesus Apollo sagittas,
  neglectas renovat maesta Thalia preces;
qualescunque potest ieiuno promere cantu:
  heu mihi non est res ingeniosa fames!
Grana neges, alacri languet vis ignea gallo;
  deme laboranti pabula, languet equus.
Latrantis stomachi sterilis nec pascis hiatum,
  Daphni, nec arentem Castalis unda sitim.
Tum bene lassatur Flaccus, cum dixerit evoe![1]
  Pieriasque merum nobilitavit aquas.
Ieiuni depressa iacet vel Musa Maronis,
  flet culicem esuriens qui satur arma canit.
O si Maecenas maior mihi riserit, o si
  fulgenti solitum regnet in ore iubar,
crimine purgato, pie[2], post ieiunia Musa
  inciperet, praesul, grandia teque loqui. M.P.

Prior's punishment would be awarded according to c. 47 of the Elizabethan statutes: 'si quis socius scholaris vel discipulus aut minister crimen aut delictum aliquod de levioribus commiserit de quo probabiliter coram magistro solo vel eo absente aut aliter impedito praeside et uno decano fuerit convictus, veluti inobedientiam non pertinacem aut irreverentiam nequaquam gravem contra magistrum vel praesidem, aut iurgium breve cum praeside decanis thesaurariis vel aliis sociis, seu si levis contentio per eum in dicto collegio vel extra fuerit suscitata vel alio modo leviter excesserit seu deliquerit per quod grave scandalum sibi vel collegio minime generetur: is per ipsum magistrum solum seu eo absente vel ut praefertur aliis impedito per praesidem vel unum decanum de commissis increpetur vel si dignius videatur per subtractionem convictus sui in collegio aliquot diebus corripiatur, ne postea talia attemptare praesumat....Sed si in eodem vel consimili sic iterum deliquisse deprehendantur nec in statutis de huiusmodi delicto vel poena expressa mentio facta fuerit nec ad quorum arbitrium pro ea puniri debeant: tunc secundum excessus et delicti qualitatem ipse magister solus vel eo absente praeses cum assensu unius decani eos corrigat puniatque pro commissis per convictus unius vel plurium septimanarum subtractionem, si id delicti gravitas exposcere videatur. Quod si discipulus fuerit quem praedictorum iudiciis aliter punire praestiterit, tunc ipse magister solus vel eo absente praeses cum consensu maioris partis octo seniorum eundem compellat sive ad lectionem bibliorum tempore prandii sive ut solus in aula dum ceteri prandeant solo pane et potu vel aqua appositis sedeat.'

The next chapter, 48, 'de subtractione et diminutione convictus,' may also have been applied to Prior.

'Statuimus igitur ut omnibus et singulis collegii socüs scholaribus disci-

[1] By mistake in Chalmers *Ohe!* See Iuven. VII. 62.

[2] *pie*, in Chalmers, must be vocative with *praesul*. Prior may have written *pia* i. e. *Musa*.

pulis et ministris commeatus per nos ordinati et debitae sustentationes praestari debeant, quamdiu suis superioribus rationabiliter et humiliter in licitis et honestis fuerint obtemperantes et cum sociis suis honeste et modeste se gesserint nec non studio scholastico lectionibus disputationibus ac scientiis seu facultatibus quibus incumbent secundum formam in his statutis descriptam diligenter vacaverint ac profecerint nec non in divinis officiis et obsequiis praesertim secundum formam in statutis traditam diligentes fuerint et assidui ac etiam iuramentum suum ipsi collegio in eorum admissione praestitum bene conservaverint ac bonis et probis moribus se laudabiliter ornaverint. Quod si qui in praemissis vel eorum aliquo coram magistro vel eo absente praeside eiusve deputato et maiori parte seniorum culpabiles reperti fuerint, nisi ad monitionem et mandatum eorum effectualiter sese correxerint usque ad emendationem (praedictorum iudicio) condignam, cesset in eorum personis exhibitio commeatuum supradictorum et ab eisdem vigore praesentis statuti et ordinationis commeatus autoritate sive favore usque ad dignam (ut praefertur) emendationem realiter subtrahantur....Praeterea nec sic punitis per convictus ad tempus subtractionem liceat ut in oppidum interim se prandendi cenandive gratia conferant, sed in aula collegii cum suis sodalibus sedeant ac de bonis propriis continuo vel saltem in fine termini thesaurariis pro suo convictu satisfaciant et persolvant: id quod donec plene fecerint, nihil a collegii bonis interea recipient; ita tamen ut privatus non minus quam per commeatum unius septimanae pro singulis diebus si socius sit duos denarios, sin discipulus unum denarium persolvat. Denique huiusmodi correctiones una cum causa illius puniti et nomine in registro per manum eiusdem puniti statim scribantur: decani autem exemplar earum correctionum vel poenarum omnium in fine cuiusque termini ante solutionem pensionum et stipendiorum thesaurariis tradere teneantur sub poena amissionis pensionis suae pro illo termino ac satisfactionis pro damnis siqua inde collegio eorum culpa interea acciderint.'

ROBERT JENKIN, TWENTY-FIFTH MASTER.

Elected April 13, Anno 1711.

Robert Jenkin[1], the son of Thomas Jenkin of the Isle of Thanet in Kent, was born of yeomanry parents of a good estate in the parish of Minstre in that isle, and there baptised, as appears by the parish register, on January 31, 1656. He received his grammatical education in the king's schole at Canterbury, from whence he was removed at 17 years of age to this college, where he was[2] instituted to one of the four scholarships, of £10. per annum, given by Mr. Robinson, formerly of this society, for and towards the maintenance of those who are sent hither, and are natives of the Isle of Thanet or of the county of Kent[3]. Accordingly he was admitted subsizar for the master, Dr. Turner, May 12[4], 1674, under the tuition of Mr. Roper. He was afterwards chosen fellow on the foundress's foundation, Mar. 30, 1680, being the last person commemorated as such by Mr. Baker, in his catalogue of the fellows of that house[5], tho' thro' modesty he has omitted his own name, which immediately follows Mr. Jenkin's, being admitted fellows on the same day. This I collect from a MS. catalogue of the same fellows, in the late Dr. Richardson's hand[6], and probably lent to him by Mr. Baker, where his name occurs the last, being the 682d. fellow from the foundation: in this manner:

681. Rob. Jenkin, Com. Cantiæ.
682. Tho. Baker, Com. Dunelm: pro Dre. Ashton.

[1] Arms, Argent, a lion rampant regardant, sable. v. my Vol. 57, p. 375.

[2] [3 Nov. 1674]

[3] v. my Vol. I. Part 1. Art. Rob. Jenkin.

[4] March 12, 1674, in *Gent. Mag.* for 1779. p. 287 [May 12 is the true date].

[5] MS. Hist. of St. Jo. Coll., p. 396, in St. Jo. College [above p. 300 n. 1].

[6] MS. Catal. of the Fellows of St. Jo. Coll. penes Dr. Ro. Richardson, p. 357, Vol. 1.

But in Mr. Baker's list of fellows he makes it end thus.

'Ego Rob. Jenkin, Cantianus, jurat. et admiss. in perpet. Socium pro Dna Fundatrice. Mart. 30, 1680.

Atque hic claudo catalogum, nam qui sequitur proximus heu! longo sed proximus intervallo.'

He was soon after collated by bp. Turner to the vicarage of Waterbeche, in the neighbourhood of Cambridge, which he held with his fellowship, and served it from college. By Dr John Lake, bp. of Chichester, he was made his chaplain, and in 1688 was collated by his lordship to the precentorship[1] of that cathedral, as a token only of what he might afterwards expect, had the times been propitious to his patron and him. But they were both struck down by the same blow: for at the revolution, Mr. Jenkin, not being able to satisfy himself of the lawfulness of taking the oaths of allegiance to the new governours, he was forced to give up all his preferments in 1690, and then was taken into the family of the earl of Exeter, to whom he became domestic chaplain. As chaplain to bp. Lake, he was one of the subscribers to that bp's. declaration[2] upon his death bed, Aug. 27, 1689, of his steady adherence to the doctrines of the church of England, part of which consisted in the observance of passive-obedience and non-resistance[3]. How long he continued in the earl of Exeter's family is to me unknown: that he was in that of lord Weymouth, at Long-Leat in Wiltshire, in 1709, is evident from four letters to Mr. Baker[4], from that place, in October and December, &c. of that year, in which he informs him, that that nobleman had ordered a copy of an original picture on board to be taken of bp. Fisher for him; which should be sent to Cambridge on their arrival at London. Probably this is the picture of that bishop, which now hangs in the master's gallery: for his lordship was so generous as to send Mr. Baker the original, and to reserve the copy only for himself.

In 1711 he saw occasion to mitigate his political opinions[5]; at which time, his old master having been dead these 10 years, and a prospect of better times succeeding, he took the oaths to queen Anne; and being dr. of divinity, was elected master of this college and admitted, April 13, anno 1711, on the death of Dr. Gower[6]; to

[1] [Installed 7 May 1688; his successor installed 29 Jul. 1690 (Hardy's *Le Neve* I. 266)].

[2] Mr. Kettlewell's *Life*. App. p. XVI. and XLVIII.

[3] v. my Vol. 59, p. 195.

[4] v. my Vol. 30, p. 119, 120, 121. [Masters' *Life of Baker*, cited below].

[5] 'He supplicated to proceed in Divinity May 10, 1709. and was admitted. v. my Vol. 51, p. 13.' W. C.

[6] Mr. Baker's *Hist. of St. Jo. Coll.*, p. 342, in coll. prædicto [above p. 32 l. 16].

whose chair of the Lady Margaret's[1] professor of divinity he also succeeded the same year. What other preferment he enjoyed is more than I can say. The times he lived in were by no means favorable to men of his cast: otherwise, he was deserving of the greatest: for he was a very good divine[2], a learned man, and of an exemplary life. His book on the reasonableness of the Christian religion is a full proof of his being a great divine; as the many other of his publications are of his learning. As Lady Margaret's professor, he was incapacitated from filling the second office of the university, in being vice-chancellor: however, in 1719, Dr. Gooch, then in that office, had him for one of his assessors[3], at the degradation of Dr. Bentley for demanding, as regius professor of divinity, exorbitant fees on creation of doctors in that faculty, and for contempt of the vice-chancellor's authority[4].

He had the misfortune to lose his memory and understanding for some years before his death, which happened at Runcton, near King's Lynn in Norfolk, on the 7 April, 1727, at the age of 71 years; tho' in his epitaph it is said 70; a very immaterial circumstance, and depends only on calling him 71, being then in his current year: being born in 1656. He was buried at Runcton, and has this epitaph for him[5], which was given to me in 1747, by my honoured patron, the late Browne Willis, Esq^r. who had a great regard for his memory. It is on a small mural monument.

M. S.
Reverendi admodum Roberti Jenkin,
Sanctæ Theologiæ pro Domina Margareta
in Academia Cantabrigiensi
Professoris,
omni laude dignissimi,
et Collegii Divi Johannis Evangelistæ
Præfecti

[1] 'Elected Apr. 4, 1711, and sworn in Apr. 20 following. v. my Vol. 51, p. 20.' W. C.

[2] My Vol. I. p. 1, &c.

[3] [See Edw. Rud's *Diary*, ed. Luard, Cambr. 1860, p. 21].

[4] v. A full and impartial account of all the proceedings, &c. against Dr. Bentley, p. 15. Lond. 8vo. 1719.

[5] v. my Vol. 35, p. 40. It is printed in the *Gent. Mag.* for 1779, p. 287, 350, with some few particulars of his life, viz. he was buried (with his wife Susannah, daur. of Wm. Hatfield esq. alderman and merchant of Lynne, who died 1713, aged 46) in Holme chapel, in Runcton parish, where his brother Henry was rector cum Wallington, and vicar of Tilney in Norfolk. His daughter Sarah survived him. His daughter of the same name and son Henry, who both died young in 1727, were also buried in the same chapel.

vigilantissimi, spectatissimi:
qui doctrinæ, pietatis, religionis,
ornamentum fuit illustre,
exemplar venerabile,
vindex fidelissimus.
et usque vivit monumentum perpetuum.
Obiit 7mo Die Aprilis
Anno { Domini 1727.
Æt. 70.[1]

In Mr. Baker's History of St. John's college[2], is the following list of fellows, elected in 1717, in the place of the non-jurors: and being acted in the time of Dr. Jenkin's prefecture, claims a place here.

"Electio Sociorum Jan. 21. 1716-17, et Admissio Sociorum Jan. 22, sequ.

Leonardus Chappelow, Ebor. pro Dna Rooksby Decessore Mro Tomkinson.

Ricus Wilkes, Stafford. pro Dna Fundatrice Deces. Mro Leche.

Whitleius Heald, Ebor. pro Mro Ashton, Deces. Mro Baker, Sen.

Tho. Hill, Ebor. pro Mro Platt, Dec. Mro Baxter.

Edv. Wilmot, Derb. pro Mro Beresford, Dec. Mro. Billers.

Ricus Monins, Cantianus, pro Mro Platt, Dec. Mro Brook.

Caleb Parnham, Rutland. pro Dna Fund., Dec. Mro. Verdon.

Gul. Clarke, Salop. pro Dna Fund., Dec. Mro Dawkins.

Hen. Fetherstonhaugh, Cumbr. pro Dna Fund. Dec. Mro Wooton.

Tho. Tatham, Lancastr. pro Mro Ashton, Dec. Mro Rishton.

Seniors present at this election.

Mr. Bowtell
Mr. Foulkes.
Dr. Edmundson.
Mr. Chester, and
Mr. Hall.
} in all five.

"N.B. This election of fellows was had in consequence of a removal of several non-juring fellows, in virtue of an act of parliament.

"The ordinary election of fellows is always in Lent."

Dr. Jenkyn's will may be seen among the MS. collections of Mr. Baker[3]: but as I never saw it, I cannot say whether he left any

[1] [Blomefield's *Norfolk*, fol. ed. IV. 243; MS. Cole XXXV. 40].

[2] Mr. Baker's MS. Hist. of St. Jo. Coll., p. 399, in Collegio [above p. 303].

[3] Vol. 32. No. 35. p. 551.

thing to the college, or was otherwise a benefactor. It is probable that, if he had not done some thing of that sort before he fell ill, the nature of his disorder would deprive him of the capacity of doing it then.

He was the author of the following publications.

An Historical Examination of the Authority of General Councils: shewing the false dealing that hath been used in the publishing of them; and the difference among the Papists themselves, about their Number. London, 4to. 1688. 2d. edition [1].

A defence of the Profession, which the Right Rev. Father in God, John, late Lord Bp. of Chichester, made upon his death Bed, concerning Passive Obedience and the New Oaths. Together with an Account of some Passages in his Lordship's Life. 1690. 4to.

The Reasonableness and Certainty of the Christian Religion. By Rob. Jenkin, Chaplain to the Earl of Exeter, and late Fellow of St. John's College. London, 1698. 8vo. Dedicated to the Earl of Exeter. A 2d. volume was afterwards published: and a second edition at Lond. in 1700.

An Account of the Life of Apollonius Tyanæus: by Mons^r. le Nain de Tillemont. Translated out of the French. 1702. 8vo.[2]

A brief Confutation of the Pretences against Natural and Revealed Religion. 1702. 8vo.

Defensio S^ti. Augustini adversus Joannis Phereponi in ejus Opera Animadversiones. 1707. 8vo.[3]

Remarks on some Books lately published. 1709. 8vo.

Roberti Jenkin pro Dn̄a Margareta Professoris Oratio Inauguralis. This is not printed, but is preserved among Mr. Baker's MS̄S. Vol. 38. No. 35. p. 339 [—342].

Mr. Bowyer the printer had been admitted of St. John's college in 1716, while Dr. Jenkin was master, who was very generous to Mr. Bowyer's father upon his loss by fire in 1713, when many of the clergy had exerted themselves in his behalf. This was remembred by the son near 60 years after, when Mr. Bowyer wrote to his nephew, whom by mistake he calls his grandson, (the master dying a bachelor, as I conceive,) with a bank note of £50. in return; which was most gratefully received by the nephew, in 1770. *Anecdotes biographical and literary of Mr. Wm. Bowyer, printer.* By J. Nichols. London. 8vo. 1778. p. 3, 46.[4] In Biblioth. Coll. Divi Johannis. 1778.

Mr. Henry Jenkin was rector of Tilney in Norfolk. Dr. Brett's *Life of Mr. Johnson of Cranbrook.* p. iv.

[1] [Reprinted in Gibson's *Preservative*, Vol. III.]
[2] [See the *Acta eruditorum*, 1704. p. 36 seq.]
[3] [Repr. Lond. 1728. 8vo.].
[4] [*Lit. Anecd.* III. 283, 284].

Mr. Whiston, in his *Historical Preface.* p. 71, 72, in a manner gave a particular challenge to Dr. Jenkin, 'who would readily,' says he (in his bold and confident manner) 'confute me, if it was in his power,' to dispute with him about his Arianism. Probably Dr. Jenkin was a quieter person, and loved not to make that noise and disturbance that the other was by nature disposed to.

His arms, as I took them from a table in the lodge, where I dined Tuesday Oct. 26, 1779, and on an atchievement hanging in the organ loft, are, Argent a lion rampant reguardant sable.

ADDITIONS TO COLE'S LIFE OF ROB. JENKIN.

This account (MS. Cole XLIX. [5850] pp. 215—219) is printed by Nichols, *Lit. Anecd.* IV. 240—252. See also the histories of Waterbeach by Masters, pp. 31—34, and W. K. Clay, pp. 66—68. He was junior prizeman at Canterbury school 1673, his brother Henry having been senior prizeman in 1671 (J. S. Sidebotham, *Memorials of the King's School, Canterbury.* Canterb. 1865, pp. 17, 46, 47, where is an account of both brothers).

Nominated to a Hare exhibition by the master 6 Nov. 1676, 5 Nov. 1677, 5 Nov. 1678 (*Register* II. 655—657). 'Sublector, sive moderator in aula' 9 Jul. 1680 (*ibid.* 236). 'Examinator in dialecticis' and 'lector' 8 Jul. 1681 (*ibid.* 237). 'Lector mathematicus in perspectiva' and 'lector' 7 Jul. 1682 (*ibid.* 238). He did not fill any of the other college offices. B.A. 167$\frac{7}{8}$, M.A. 1681, D.D. 1709.

Thos. Baker was greatly troubled by his ejection from his fellowship, 'not for the profit he received from it, but that some whom he thought his sincerest friends came so readily into the new measures, particularly Dr. Robert Jenkin the master, who wrote a defence of the profession of Dr. Lake bp. of Chichester, concerning the new oaths and passive obedience, and resigned his precentorship of Chichester and vicarage of Waterbeach. ... Mr. Baker could not persuade himself but he might have shewn the same indulgence to his scruples on that occasion as he had done before while himself was of that way of thinking.' In a letter from Dr. Jenkin, addressed *to Mr. Baker, fellow of St. John's*, he made the following remark on the superscription: '*I was so then; I little thought it should be by him that I am now no fellow: but God is just, and I am a sinner*' (Nichols' *Lit. Anecd.* V. 108, 109; Masters, *Life of Baker*, 34, 35).

T. F., *i.e.* [John] T[aylor's] F[riend], Geo. Ashby, in Nichols, *ibid.* 108: 'Mr. Baker was quite wrong in fancying that the master, &c. could do more for him than he did. He was screened, till notice came from above that it would not be overlooked there any longer.'

The same (*ibid.* IV. 247, 248): 'The true account of the ejection is this: The statutes of that college require the fellows, as soon as they are of that standing, to take the degree of B.D. But the oath of allegiance is required to be taken with every degree: so that, after the revolution, 24 of the fellows not coming into the oath of allegiance, and the statutes requiring them to commence B.D., they were constrained to part with their fellow-

ships. As to those who had taken that degree before the revolution, there was nothing to eject them upon till their refusal of the abjuration-oath, exacted on the accession of king George I. Mr. Baker, who died in 1740, was probably the survivor of all these [ejected fellows]. These principles of the members of this society made it little agreeable at court, where however they had always one good friend (though he by no means agreed with them in their sentiments) commissary Dr. Rowland [? Richard] Hill, paymaster to the army in Flanders under king William (see Wotton's *Baronetage*, vol. v. p. 215). One day, upon some bad reports there from Cambridge, the then Lord Carteret said, "*Well, Mr. commissary, what have you to say for your college now?*" "*Why, to be sure, I must own that circumstances are against us; but though I hardly shall, who am an old man, yet I dare say your lordship will live to see that college as obsequious as any other.*" This prediction was completely fulfilled; when his lordship nobly promoted Dr. Taylor, who was the last that retained in secret the principles of this party. *From Dr. Taylor himself to me, all but the conclusion.*'

Matt. Prior's verses to Jenkin in MS. Cole XXX. 114 are no doubt the same as the 'epigram, extempore, to the master of St. John's college, 1712' (Chalmers' *British Poets*, X. 238).

The occasion of this epigram is given in the *Gent. Mag.* 1774, p. 16: 'In the year 1712 my old friend Matthew Prior, who was then Fellow of St. John's, and who not long before had been employed by the Queen as her Plenipotentiary at the court of France, came to Cambridge; and the next morning paid a visit to the Master of his own college. The Master (whether Dr. Gower or Dr. Jenkin I cannot now recollect) loved Mr. Prior's principles, had a great opinion of his abilities, and a respect for his character in the world; but then he had much greater respect for himself. He knew his own dignity too well to suffer a Fellow of his college to sit down in his presence. He kept his seat himself, and let the Queen's ambassador stand. Such was the temper, not of a Vice-chancellor, but of a simple Master of a college. I remember, by the way, an extempore epigram of Matt's on the reception he had there met with. We did not reckon in those days, that he had a very happy turn for an epigram: but the occasion was tempting; and he struck it off, as he was walking from St. John's college to the Rose, where we dined together. It was addressed to the Master.

I *stood*, Sir, patient at your feet,
  Before your elbow chair;
But make a bishop's throne your seat,
  I'll *kneel* before you there.
One only thing can keep you down,
  For your great soul too mean;
You'd not, to mount a bishop's throne,
  Pay *homage* to the Queen.

From "The friendly and honest Advice of an old Tory to the Vice-chancellor of Cambridge. Printed for S. Johnson, Charing Cross, 1751," p. 23.'

When chaplain to lord Weymouth, Jenkin wrote several letters to Thos. Baker (Long Leet 25 Jul. 1709, 17 Oct. 1709, 17 Nov. 1709, 3 Dec. 1709)

on a portrait of bp. Fisher, of which a copy was made for Baker, to whom lord Weymouth afterwards gave the original, bequeathed by Baker to the college (Masters, *Life of Baker*, 22—28, where is an account of the two portraits of Fisher in the college).

For Jenkin, as a 'special benefactor' to Ambrose Bonwicke, a copy of Bonwicke's life 'better bound than ordinary' was destined (Nichols, *Lit. Anecd.* I. 418, 419).

His will is in MS. Baker XXXII. 551, 552. Dated 2 Jan. $172\frac{6}{7}$; proved in the Prerogative 27 May and in the v. c.'s court 31 May, 1727. Heir his nephew Thos. Jenkin of Darsingham clerk.

He gave to St. John's library various books; *e.g.* T 10 19, G 4 28. 'Mr. Jenkin' is a subscriber to Collier's *Church History*, Vol. I. 1708.

Of Jenkin's chief work, *The Reasonableness and Certainty of the Christian Religion*, Lowndes names a first ed. 1696—7, 2 vols. 12°; the 2nd was 1700; 3rd 1708; 4th 1715 (Nichols *Lit. Anecd.* I. 76, 110 is mistaken in saying 1714); 5th 1721; 6th 1734; Lowndes names an ed. 1784 (?), and Winer another 1798; all in 2 vols. 8. A Fr. version Amst. 1696 (?). 12. (Brit. Mus.). 'Lond. 1698. 1700. 8. duobus voluminibus. Opus egregium, de quo Diarium Londinense, *History of the works of the learned*, A. 1700, p. 481' (J. A. Fabricius, *Delectus argumentorum* etc. p. 559): 'Robertus Jenkin in eximio opere' (*ibid.* 697). 'Quod opus multum se commendavit magnamque aestimationem sibi adquisivit' (Walch, *Biblioth. Theol.* I. 830).

The tract on Augustine was directed against the censorious notes of Jean Le Clerc, who also provoked a reply from J. L. Muratori (Buddei *Isagog.* Lips. 1732, 529 col. 2).

REMARKS ON SOME BOOKS lately Publish'd, viz.

Mr.
- BASNAGE'S History of the Jews.
- WHISTON'S Eight Sermons.
- LOCK'S Paraphrase and Notes on St. *Paul's* Epistles.
- LE CLERC'S Bibliotheque Choisie.

LONDON: Printed by *W. B.* for RICHARD SARE, at *Grays-Inn-Gate*, in *Holborn*, 1709. 8vo. pp. 24 and 205. Anonymous, but Tho. Baker has written on the title of the St. John's copy 'By Dr. Jenkin'; and inside the cover: 'Ex Dono R. Jenkin S. T. P. hujus Coll. Praefecti &c.'

Pref. ad fin. 'If the Candid *Reader* can be contented to receive such *Observations* as these from an unknown Hand, they may perhaps be followed by others of the like Nature, as often as I shall find Occasion and Opportunity.'

Rob. Jenkin has verses in *Hymen Cantabr.*, 1683 F 2 v° (his brother Henry *ibid.* G 3), and in *Acad. Cantabr. Affectus*, $168\frac{4}{5}$, N 3 seq. (his brother Henry *ibid.* T 2 seq.).

MS. S 16 in St. John's library (a good-sized folio on paper) has the inscription inside the cover: 'Coll. Divi Johan. Cantab. Feb. 1, 1754. Ex donatione Rev^di Viri Thō. Jenkin, Huius Collegij olim Socij.' It is entitled: *De Potestate Ecclesiastica Praelectiones In Schola Theologica Cantab. habitae a Roberto Jenkin S^tae Theologiae pro D^na Margareta Professore. Praemissa Oratione Inaugurali ab eodem habita Maij 3. 1711.*

At the back of the title: 'Jan. 28. 1754. Hoc opus, in ecclesiae catholicae, sed Almae Matris filiorum praecipue usum, a viro admodum reverendo ROBERTO JENKIN, S^tae^ Theol. pro D^na^ Margareta Professore, elaboratum, celeberrimo Divi Johannis collegio (cui dignissimus ipse nuper praefectus sua omnia accepta referre gloriabatur) grato animo et qua par est pietate conservandum dat consecratque THOMAS JENKIN, non ita pridem collegij eiusdem socius: His tamen reservatis conditionibus, ut nemini sane istius vel imprimendi vel interpretandi permittatur licentia, nisi concessu prius impetrato a praedicto THOMA JENKIN, aut ab eius haeredibus haeredibusve eorum, quicunque fuerint superstites; Quin et ipsorum uicunque ad imprimendum meditanti, aditus et usus eiusdem pateat.'

Jenkin speaks thus (p. 1) of his predecessor Humphry Gower: 'Alterum vero professorem ex oculis iam sublatum quaeritis, non quidem invidi; quid enim vobis humanius? sed de academia Cantabrigiensi reque ipsa theologica prius securi, nunc demum solliciti esse atque anxij haud immerito potestis. Quantum enim erat in illo viro unico tutelae ac praesidii, qui doctrina, iudicio, constantia, pietate, ad profligandos ecclesiae hostes infensissimos plurimum, si quis alius, valebat?

'Atque huic ego scilicet succedo, imperitus exercitatissimo; ab ijs, quae ad hanc rem opus sunt, minime paratus, cunctis instructissimo. Eodem tamen, quo deterreor, recreor simul iuvorque exemplo. Virum enim eundem praestantissimum, quem diu novi summaque semper observantia colui et imitandum mihi praecipue existimavi, animo frequentissime contemplabor, atque omni studio totisque viribus enitar, ut, quod ingenio deest, industria, quoad fieri possit, compensetur.'

Wm. Bowyer's will 30 July 1777 (Nichols, *Lit. Anecd.* III. 283, 284): 'But one respectable body I am still indebted to, the university of Cambridge; to whom I give, or rather restore, the sum of £50, in return for the donation of £40 made to my father at the motion of the learned and pious master of Saint John's college, Dr. Robert Jenkin: to a nephew of his I have already given another £50, as appears by his receipt of 31 May 1770.' Robert Jenkin's letters and receipt are in *Gent. Mag.* 1778, p. 570 and in Nichols *l.c.*

Hen. Jenkin, Robert's elder brother, admitted into Pembr. 1672, B.A. $167\frac{5}{6}$; chosen fell. Pembr. 30 Aug. 1677; M.A. 1679; had a testimonial 25 May 1686; presented to Tilney 2 Nov. 1689. Vicar of Holme in Norfolk (Loder's *Framlingham* 277; MS. Baker XXXVI. 102; Blomefield's *Norf.* VII. 403, 407). Rector of S. Runcton cum Wallington, where he died 1732 (Nichols, *Lit. Anecd.* IV. 252).

Rob. Jenkin, son of Henry Jenkin rector of Tilney, born at Holm Norf., educated at Beckswell school under Mr. Foster, admitted sizar for the master 17 Oct. 1722 aet. past 18. Tutor 'Sir' Jenkin [i.e. Tho. Jenkin B.A.]. Minor canon of Canterbury, rect. of Westbeere near Canterbury, worth about £90 *per an.* Married a sister of col. Blomer of the guards: she died 9 Oct. 1763; her husband 8 Oct. 1778 (*Gent. Mag.* 1778, pp. 495, 570; Nichols, *Lit. Anecd.* IV. 252).

Thos., son of the Rev. Henry Jenkin, born at Tilney Norf., educated for 2 years at Eton under Dr. Snape, admitted pensioner 9 Febr. $171\frac{5}{6}$ under

ır. Anstey. B.A. $17\frac{19}{20}$, M.A. 1723 and fellow of the college. Thos. Jen-
n, late fellow, is a subscriber to Spencer *De Legibus Hebr.* Cantabr. 1727.

An impartial examination of the "Free inquiry;" the primitive fathers ndicated, and the necessity of miracles maintain'd to the conclusion of e third century, in a letter to Dr. Middleton. By Thomas Jenkin, M.A. ctor of Runcton Holm, Norfolk. Cambr. W. Thurlbourn. 1750. 8vo. 1s. 6d. dvertisement in *Cambr. Chron.* 21 Apr. 1750).

Thos. Jenkin, son of John Jenkin barrister ('causidici'), born at Wye in ent, educated at Biddenden school under Mr. Gaudy, admitted sizar for r. Rigden 14 Dec. 1722, under Mr. Johnson.

This Thos. Jenkin (B.A. coll. Jo. $172\frac{6}{7}$, M.A. 1735) is plainly the missing n of Dr. Jenkin's younger brother John. 'John was a judge in Ireland, der the duke of Ormond; upon whose going abroad, he became and died Nonjuror, leaving a son. What is become of the son, and whether he had ue or no, is unknown' (Nichols, *Lit. Anecd.* IV. 252).

Henry, son of Rev. Thos. Jenkin, born at Westwick Norf., educated Scarning school, admitted sizar for Zach. Brooke 5 July 1750, aet. past , under Thos. Rutherforth. B.A. 1754, M.A. 1757, B.D. 1765, D.D. 1792. *nt. Mag.* 1817 (2) 632. 1818 (1) 381.

In 1770 he was with his pupil lord Milsington, eldest son to the e. of ɔrtmore (*Gent. Mag.* 1778, p. 570; Nichols, *Lit. Anecd.* IV. 252).

Chaplain to the duchess dowager of Leeds, presented to the living of Aug-ering Suss. (*Camb. Chron.* 11 Oct. 1766); appointed chaplain to Brown-r North, bp. Lichf. (*ibid.* 23 Nov. 1771); chaplain to the e. of Portmore, esented by St. John's college [22 Dec. 1774 *conclusion book*] to Ufford ctory (*ibid.* 7 Jan. 1775); married the hon. Augusta Evelyn, who had been id of honour to the princess dowager of Wales, 2 June 1781 (*ibid.* 9 June 81); nominated by the pr. of Wales to the deanery and rectory St. Burian, vacant by the death of Sam. Alford (*ibid.* 27 Aug. 99). He held for many years the rectory of Maidwell and at of Ufford with Bainton Northants; was at the time of his death, pr. 1816, chaplain in ordinary to the prince regent, preb. Winchester which he was appointed 5 Febr. 1810, Hardy's *Le Neve* III. 36[illegible], dean of . Burian, rector of Wotton and Abinger near Dorking, perpetual rate of Thorn and of Hatfield Yorks. (*ibid.* 12 Apr. 1816). He vacated 1808 the rectories of Maidwell St. Mary and St. Peter (*Eccles. Ann. Reg.* 221); and also Ufford, on being presented by his brother-in-law, Sir d. Evelyn of Wotton, to the livings of Wotton and Abinger. Died 21 ec. 1817 at Winchester in his 86th year; buried with his wife in the family ult in Wotton church (*Gent. Mag.* 1817, pt. 2, p. 632; 1818, pt. 1, p. 381).

'In the year 1689, Oct. 24, he married Margaret the daughter of Thomas nkin gent. of the Isle of Thanet, and sister to . . . Dr. Jenkin' (Brett's *fe of John Johnson, of Cranbrook*, p. iv; in the *Biogr. Brit.* Suppl. p. 111 e is called Jenkin's half sister). Their son John Johnson of St. John's, D. 1719. was elected rector of Standish by the senate and shortly after-rds died of a broken leg (Brett, p. lvi).

ROBERT LAMBERT, TWENTY-SIXTH MASTER.

Elected April 21, 1727.

Robert Lambert[1], the 26th master of this college, was of northern extraction, being a native of the county of York.

The year of his admission in the society I have not learnt: but he was sworn and admitted[2] fellow for Mr. Gregson, on March 28, 1699, in the place of Mr. Alleyn.

On the death of Dr. Jenkin there was no small stir in the society about the choice of a successor. No fewer than five candidates appeared upon this occasion, whose names were, Dr. Drake, Mr. Field, Dr. Lambert, Dr. Newcome, and Dr. Baker. As this election was made before I came to the university, so I can pretend to say nothing of it upon my own knowledge: yet I have some memoirs relating to it, that will sufficiently explain it. The author of the *Annals of University College*[3], gives this account of it. "Upon the "election of a new master of St. John's College in Cambridge, there "were five candidates: none of which being able to get a majority of "votes of all that had suffrages, there was a devolution to the eight "senior fellows: and if a majority of them could not concur in one "of the candidates, the election would have devolved further to the "bp. of Ely: but five of the eight agreeing in one person, the election "was concluded without going any further." I have a particular scheme of all the scrutinies upon this warm election, in which Dr. Lambert[4] carried it against his opponents. He was elected Apr. 21, 1727. Dr. Baker seems to have had the greatest interest, and to

[1] Arms. Gules on a cheveron bet. 3 lambs passant Argent, a Trefoil slipped vert, a chief Chequy Or and Az. v. my Vol. 57, p. 375.

[2] Mr. Baker's Hist. of St. Jo. Coll. p. 397, in Collegio [p. 301, l. 26].

[3] Smith's *Annals*, &c., p. 324, 325.

[4] On 31 Dec. 1722, being D.D., he was elected Lady Margaret's Preacher. MS. note of Mr. Baker in his copy of his Bp. Fisher's Sermon, full of MS. notes and additions lent to me Nov. 11, 1777, by Mr. Beadon, now the possessor of it. [This copy was given to the college library by W. F. Beadon (above p. 730, l. 40, bp. Beadon's grandson. From it Dr. Hymers took his new edition, 1840. It is among the MSS. R 52.]

have laid the loss the most to heart. I have in my possession[1] a very exact account of the process between Dr. Baker and Dr. Newcome, drawn up by the late Dr. Williams, who was intricated in the affair. As it is not over long, I will give it a place here, as it describes very justly that part of the altercation. In all probability Dr. Lambert came in thro' the divisions of the other candidates.

'CONFERENCE WITH DR. BAKER ABOUT THE MASTERSHIP.

'Mem. Upon the day of election for a master, after the second scrutiny was over, about 3 o'clock in the afternoon, I accidentally met Dr. Baker upon the Market Hill. He immediately applied himself to me in words to the following purport. "Mr. Williams, the "choice of a master is now drawn to a narrow compass: I only "want Dr. Newcome's assistance to secure the lodge. I know your "interest in him, and shall always own the obligation, if you would "use it in my behalf. You may tell him, that he shall be secure "of my interest to continue the professorship to him: and you shall "be certain of my interest and assistance with regard to the pupils." To this I answered, "that I could pretend to no interest in Dr. "Newcome, in a point of so great moment: and that it was more "proper for him to make his application to the Dr. himself."

'But upon Dr. Baker's further urging me, I undertook to carry his message to Dr. Newcome (to whom I was then going), and to get him to assign a time and place of conference. I delivered the message to Dr. Newcome, and carried his answer to professor Dickins's chamber: but not meeting there with Dr. Baker, I left it with the professor and Dr. Middleton, who was then with him.

'The next morning Dr. Baker sent me word, "He would wait upon "me." I answered by the messenger, "That I would immediately "wait upon him." But before I could get myself ready, Dr. Baker was at my door. He then delivered himself after the same manner, and desired that I would go up to Dr. Newcome, and beg the favour of a second conference: which I undertook to do: but all along disclaimed any interest in directing the judgement of Dr. Newcome; and never once undertook to be an advocate for Dr. Baker; and only promised to deliver his message, which I faithfully did. After this I immediately went to Dr. Newcome, and delivered the message, with all the particulars and circumstances which I could remember. Dr. Newcome sent a message to beg the favour of Dr. Baker's company: as soon as they were entered into conversation, the chapel bell rang and I withdrew.

'After the election was over, Dr. Baker charges Dr. Newcome with breach of promise: and on Sunday, as we were going to church, Dr. Newcome desired me to step into Dr. Middleton's, to tell him what I knew of the matter. To Dr. Middleton I said, "that from

[1] v. my Vol. 21, p. 84, 85.

"the previous conversation which I had frequently had with Dr. "Newcome about this affair, I did not believe that Dr. Newcome "would vote for Dr. Baker."'

1. Query, Whether Mr. Williams was guilty of any collusions in his answers and conduct in this affair?

2. Query, Whether Mr. Williams did not always decline appearing as an advocate, and only undertook to act as a messenger between Dr. Baker and Dr. Newcome?

3. Query, Whether, if Mr. Williams had been certain, which he was not, that Dr. Newcome would vote against Dr. Baker, was he obliged in honour to discover it to Dr. Baker?

4. Since Dr. Newcome had come to no final resolution, and Mr. Williams had only probable arguments to incline him to believe that Dr. Newcome would vote against Dr. Baker, was he obliged by any rules of honour to declare his own private opinion to Dr. Baker? and, on the other hand, was not he obliged, by all the rules of friendship, to keep secret all the conversation which had passed between him and Dr. Newcome under the confidence of friendship?

The exact time when Dr. Lambert took his degrees I do not know: in 1722 he was Lady Margaret's preacher: and the same year that he was elected master of the college, viz. 1727, he was elected vice-chancellor of the university. This office he served again in 1729; but not without the utmost struggle between the two parties that then divided the body. The two candidates were Dr. Mawson master of Benet college, and our Dr. Lambert, who carried it by one vote only, 84 for Dr. Lambert, and 83 for Dr. Mawson[1]: and had the votes been equal, as was like to be the case, the regius professor of divinity, Dr. Bentley, in that case, was to have had the determining vote. Indeed people's spirits were then warmly agitated by party distinctions: and tho' the Tory interest carried it this time by a single vote, it was a strong presumption that the cause was declining; and that the Whigs, with the countenance of the court, would soon have the majority. This shewed itself at their next election in 1730, when Dr. Mawson was chosen: and the party, to shew their triumph, elected him again the following year. It seems that times have altered the property of things: for at this time, 40 years after, that office is looked upon so burthensome and troublesome, that no one takes it upon him but thro' necessity and by rotation. When party ran high, it was the harvest for preferment hunters. Dr. Mawson stood upon the Whig interest, and was rewarded with a bishoprick: Dr. Lambert was supported by the Tories, and got nothing. I have a very particular account and list of this contested election, with the names of each voter as he voted[2]. One thing however the Tories gained their point in: for a public commencement

[1] [Monk's *Life of Bentley*, II. 293; Lamb's *C. C. C. C.* 230].
[2] v. my Vol. 40, p. 28, 29, 30.

was voted to grace the second year of Dr. Lambert's vice-chancellorship.

In the first year also of Dr. Lambert's vice-chancellorship he met with some trouble and vexation from a disputed election of a person to be one of the four vintners of the university, at the Mitre tavern in Trumpington strete, now converted into a coffee house and stands on King's college rents, towards the S.E. angle of their designed quadrangle. The Tory part of the university supported Thomas Whitstones of Wittlesey Esq^{r}. and a member of the body: the other party set up John Bacon of Cambridge: the election came on upon the 12 June, 1728, when it was pretended that Mr. Bacon was chosen by a majority of legal and statutable votes: but this not appearing so to the gentlemen who supported Mr. Whitstones, the vice-chancellor ordered him to be declared duly elected. Upon this determination, the party injured made a complaint against the vice-chancellor to the king, who laying it before the privy council, they were pleased to reverse the vice-chancellor's decree, and ordered him to declare Mr. Bacon duly elected into that office, and to cause the university seal to be affixed to his appointment. The affair thus related I take from a pamphlet supposed to have been written by that pragmatical coxcomb, Dr. Chapman, then master of Magdalene college, called *An Inquiry into the Right of Appeal from the Chancellor &c. in matters of Discipline, &c.*[1] and from a detail in my Vol. 51, p. 92, 93, &c.[2]

After having presided over this house near 8 years, he gave way to fate on 24 Jan. 1734-5, and was buried in the college chapel.

I remember to have seen him when I was first admitted of the university: his appearance was not advantageous, being small and not at all bettered by a squint in one of his eyes: but what was more to the purpose, he was generally esteemed a very worthy man. I have seen a small and ordinary picture of him in his scarlet gown, which is extremely like him, at Mr. alderman Norfolk's in Jesus Lane. I think Dr. Lambert, LL.D. fellow of Peter House, and who died at Bath not many years after him of a jaundice, and whom I often called upon there, was his brother: I know he was a relation. Whether he had any other preferments I cannot say. His will is entered in one of Mr. Baker's MS. volumes[3], where more particulars possibly may be met with concerning him.

In the Cambridge Chronicle of Apr. 2, 1763, at which time it was expected that his majesty king George III. meant to pay a visit to the university, was the following paragraph. The account probably came from Dr. Walker, then vice-master of Trinity college, who was present A°. 1705 when queen Anne was here, and 1717, when k.

[1] Lond. 8vo. 1751, p. 47, 48, 49.
[2] [See Cooper's *Annals*, IV. 202, 203, from *Stat. Acad.* 314].
[3] Vol. 36. No. 22. p. 263.

George I. came hither. The manner of k. George II.'s reception was thus.

"Apr. 23, 1728, his majesty k. George II. set out from St. James's "about 9 in the morning, being attended by a numerous retinue of "noblemen and persons of distinction, and among the rest Sir "Robert Walpole the prime minister, and arrived at Newmarket "the same evening. The next day the university in a body, with "Dr. Lambert the vice-chancellor at their head, attended the "king at Newmarket, and congratulated his majesty on his arrival "there, and desired he would honour them with his royal presence "at Cambridge: whereupon his majesty appointed the next day to "dine with the university, and came here accordingly the next morn-"ing, attended by the dukes of Dorset, Grafton, Richmond, Ancaster, "Newcastle, and Manchester, the earls of Essex, Cardigan and Scar-"borough, Sir Robert Walpole, and several other persons of distinc-"tion. His majesty was met at some distance from the town by the "corporation in their formalities on horseback: and at the Re-"gent Walk was received by the chancellor the duke of Somerset, "and the whole body of the university, and conducted into the "senate house; from whence his majesty went to King's college "chapel, and then to Trinity college. He dined in the hall in a "very magnificent manner: and several of the principal ladies of "Cambridge had the honour of being introduced to his majesty, who "returned to Newmarket the same evening, and from thence on the "27th to St. James's."

His arms, as on the atchievement hanging in the organ loft, and on a table of masters in the lodge, are, gules, a cheveron inter 3 lambs passant argent, a chief checquy or and azure. 1779.

Additions to Cole's Life of Rob. Lambert.

Most of Cole's account is printed in Nichols, *Lit. Anecd.* I. 550—552.

Rob. Lambert, son of the Rev. Jos. Lambert of Beverley, where he was educated under his father, was admitted pensioner 21 Apr. 1693, aet. 16, under Pet. Nourse. His father Jos. Lambert, was also of St. John's, B.A. $167\frac{0}{1}$, M.A. 1674, master of Beverley 1674—1716 (Poulson's *Beverlac*, 467, 689). He had been admitted pensioner 22 Jan. $166\frac{6}{7}$, aet. past 16, under Tho. Watson, afterwards bishop; educated at Hull school under Mr Catlyn, son of Rob. Lambert 'lanarii,' of Kingston on Hull. He died 1716 (Gent's *Ripon*, 95).

Rob. L. was admitted Platt scholar 6 Nov. 1693, on the same day that Pet. Needham was admitted to a Billingsley, and Ambrose Phillips to a foundation scholarship. On 6 Nov. 1693, 5 Nov. 1694, 4 Nov. 1695, 2 Nov. 1696, he was elected Hare exhibitioner for the president [Tho. Thurlin]. Elected to a Clarke exhibition 26 May 1693, into which a successor was elected 28 Mar. 1699 (*Register* II. 669—675). Lector matutinus 7 Jul. 1699, sublector sive moderator in aula 5 Jul. 1700, examinator in mathe-

maticis 4 Jul. 1701, lector mathematicus in geometria 10 Jul. 1702, lector principalis and lector Graecus in aula 8 Jul. 1715; lector Graecus in sacello 4 Jul. 1718; Dr. Thomson's chaplain 4 Jul. 1718, vacating the chaplaincy 'pro M^ro. Sawkins,' at the same time; on 8 Jul. 1720 he vacated the place of lector Graecus in sacello; lector Hebraeus in sacello 7 Febr. $172\frac{0}{1}$; jun. dean 4 Mar. $170\frac{7}{8}$, 10 Mar. $170\frac{8}{9}$, 14 Mar. $17\frac{09}{10}$, 6 Mar. $171\frac{0}{1}$, 13 Mar. $171\frac{1}{2}$, 10 Mar. $171\frac{2}{3}$, 11 Mar. $171\frac{3}{4}$; sen. dean 22 Mar. $171\frac{4}{5}$, 14 Febr. $171\frac{5}{6}$, 12 Febr. $171\frac{6}{7}$, 4 Febr. $171\frac{7}{8}$, 27 Jan. $171\frac{8}{9}$, 9 Febr. $17\frac{19}{20}$; sen. bursar 7 Febr. $172\frac{0}{1}$, 13 Febr. $172\frac{1}{2}$, 7 Mar. $172\frac{2}{3}$, 4 Febr. $172\frac{3}{4}$, 18 Febr. $172\frac{4}{5}$, 3 Mar. $172\frac{5}{6}$, 14 Mar. $172\frac{6}{7}$. 'Ap. 26. 1727. Rolandus Simpson surrogatus in locum Roberti Lambert thesaurarii senioris.'

B.A. $169\frac{6}{7}$, M.A. 1700, B.D. 1707, D.D. 1718.

He was curate of Fen Ditton in 1707 (MS. Cole XIX. 102 a).

He occurs as subscriber to Spencer *De legibus Hebr.* 1727, and to Peck's *Desid. Cur.* 1732.

'Found dead in his bed, being in health when he went into it' (25 Jan. $173\frac{4}{5}$, *Gent. Mag.* VIII. 51).

The following summary of his will is from the *Catalogue of MSS. in Cambr. Univ. Libr.* V. p. 439.

'Dr. Lambert, late Master of S^t Joh. College, his Will.' pp. 263—266.

'Dated 25 July 1734, proved at Cambridge 21 Febr. $173\frac{4}{5}$. His real estate in Spalding Moor, Beverley and elsewhere in Yorkshire to his niece Martha Perrott, or if she die before she is 21 years of age or marries, to his kinsman Dr. Nic. Lambert fell. Pet.; £350 to Martha Perrott; to the University £100; to St. John's College £300, with such of his books as are wanting there; £100 to clergy widows and orphans; £10 to each of the parishes of All Sts, St. Sepulchre's and St. Clement's Cambridge; to Leon. Chappelow his MSS., such as may be of use to the coll. for the sen. bursar. Residuary legatee Nic. Lambert exor. with Dr. John Bowtell of Patrixbourne Kent and Leon. Chappelow; 20 vols. of English sermons in 4to. to the vicar of Royston for the time being.'

In Cambridge university library MS. Nn. II. 46 is by Lambert.

'A quarto, on paper, containing 188 leaves, 24 of which are blank, written in Latin, in the early part of the XVIIIth century.

'*Nineteen Lectures upon some of the Articles of the Church of England.* By Robert Lambert, D.D., Master of St. John's College, Cambridge.

'There are dates in the margin extending from 1707 to 1719, not in chronological order, which probably indicate the periods when each Lecture was given in the College. The whole is fairly written as if for the press. On the fly-leaf at the end is Lambert's name, and a note that 3 MS. books are for his nephew, Leonard Chappelow.'

On a silver flagon in All Saints' church Cambridge: 'Given to the Altar of All-Hallows Church by Rob^t. Lambert, D.D. master of St. John's College. 1735' (MS. Cole III. p. 74 a).

'There is no monument or inscription to Dr. Lambert; but on a half-length portrait in the master's lodge is written, *Dr. Lambert*, 1727' (Nichols, Lit. *Anecd.* VIII. 377).

He 'was buried in the college chapel, where a simple inscription on a flag-stone is the only memorial of him. His funeral escutcheon still remains in the antechapel. The coat of arms on the escutcheon differs from the above, in having upon the chevron a trefoil slipped' (CHARLES YATE).

5 See Parkin's *Hist. Norf.* IX. 97.

College order 11 Jan. $173\frac{6}{7}$. 'Agreed that a letter of attorney be granted to Mr. Barnard sen. bursar, to receive Dr. Lambert's legacy, and to give Dr. Bowtel a discharge.'

JOHN NEWCOME, TWENTY-SEVENTH MASTER.

Elected Febr. 6, 1734-5.

Dr. Newcome[1] had made an attempt for this mastership in 1727, when Dr. Lambert carried it against him, where some features of his character may be discerned: on that master's death he was more successful, being elected into his place, on another warm contest, on Febr. 6, 1734-5, when he, Dr. Williams, Mr. Parnham and Mr. Chappelow were the candidates. This contest I well remember; being after my admission into the university. Dr. Newcome's character will be discussed in the present article. Dr. Williams was then president of the college, orator of the university, and generally esteemed a very worthy, upright man, and seemed as much calculated for the post he aimed at and deserved, as he that attained it. But there are always great heats and divisions in this society; and perhaps Dr. Newcome's then living in his professorial house in the town might have been no disadvantage to his having been brought into college. Dr. Williams was son to a rector of Dodington, and slightly allied to the Peyton family: he resided some years after his disappointment in the college, by which he was presented to the rectory of Barrow, where he soon after married the only daughter of Dr. Dighton of Newmarket: rather a disproportionate match in point of age. By her he left three children, a son[2], who on the alliance abovesaid was sent as founder's kinsman to New college, and is now fellow of Winchester college; and two daughters unmarried: she afterwards married Dr. John Gordon of Cambridge, where they resided many years, but now at Lincoln, where he is both archdeacon and chanter, and by her has two sons, if not other children. Mr. Caleb Parnham[3], another of the candidates, was then one of the senior fellows, and afterwards took the living of Ufford near Stamford, being a native of that part of the kingdom. He was esteemed

[1] Arms. Argent, a lion's head erased sable, bet. 3 crescents, gules. v. my Vol. 57 p. 375.

[2] [Ph. W., New coll. B.A. 25 Febr. 1764, M.A. 7 July 1767, preb. Linc., Canterb., and Winch.; chapl. to house of commons; rect. of Houghton Compton].

[3] [See Nichols, *Lit. Anecd.* I. 554, 555].

a very good sort of man, of the tallest stature I ever saw, and had one of the best base voices in the university; where at public concerts, and our weekly music club, I have often heard him with great pleasure both play on the violoncello and accompany it with his voice. The other candidate, Mr. Chappelow, was either then or soon after professor of Arabic, and beneficed in Hartfordshire: esteemed an able man in his profession, and constantly read lectures during one term at Cambridge on the oriental languages. As Mr. Chappelow had no children by his wife, and was much in favour with bishop Sherlock, whose wife was related to the Chesters of Cockenhatch in Hartfordshire, on that bishop's providing for one of the Pernes in the diocese of Salisbury, he got a promise from Chester Perne of Little Abington esq^r. his brother, to give the rectory of Knapwell to Mr. Musgrave, fellow of Peter house, son of Mr. Musgrave of Gransden, who had married his niece: Mr. Musgrave held it with the vicarage of Thriplow. But I digress too much.

In my 21 volume of these collections[1], is an exact list of the poll on this election, drawn up by Dr. Williams, and communicated to me with many things of the sort by my late worthy friend Dr. Zac. Grey rector of Houghton-Conquest in Bedfordshire.

John Newcome was the son of a baker[2] of Grantham in Lincolnshire, in which town he was born, and in the free schole there received his education. He was afterwards sent to this college, where he became fellow, and on the death of Dr. Jenkin in 1727, was chosen Lady Margaret's professor of divinity[3]. On the death of Dr. Lambert he again entered the lists, and was so fortunate to outrun his opposers. As he was chosen professor for Lady Margaret at a time when the regius professor of divinity, the great Dr. Ric. Bentley, was withdrawing himself from all public business, the duty of the chair devolved upon him; which he exercised with tolerable abilities; being but a slow, dull, plodding mortal and whose talents were hardly above mediocrity. His parts were chiefly confined to low cunning artifice and a desire to overreach: and had nothing liberal in his conversation, manner and appearance. All was art and design; which was so inherent in him, that it lost its effect by its perfection: for people were so persuaded of his always lying upon the catch, that they were aware of him, and so baffled his own intentions. To those who were ignorant of this part of his character his smooth insinuating manner gave them a quite different idea of his real one. If this picture of him is not like, I know one that is more so, and much better painted: it is by the hand of a master: Dr. Wm. King, of St. Mary Hall, who in his *Key to the Fragment*[4], thus severely handles him, after having before dispatched Dr. Gooch, afterwards bp. of Ely.

[1] Vol. 21, p. 85, 86.
[2] MS. Richardson.
[3] [13 Apr. 1727. Hardy's *Le Neve*, III. 655].
[4] p. 4, 5, 6, 18, 33.

Allowance must however be made for the warmth of Dr. King's principles, whose integrity was hurt by the duplicity of Dr. Newcome's conduct.

'There is another of these apostates, who is in continual pursuit of 'wealth, altho' he is old and infirm, and has already a large share of 'the lands belonging to some of the collegiate churches. His name 'is John Comus: but the inhabitants of Bridgetown [Cambridge] 'generally call him Belshazzar: because he polluted the holy ves- 'sels, and took the plate, which had been consecrated for the service 'of the altar, to adorn his own table. Belshazzar, before his apo- 'stasy, was a person of some estimation: but when he fell, he 'plunged himself at once so deep in the mire, that he is now hated 'and despised by his old friends, and little respected by the party 'to which he has acceded. They know him to be a time-server and 'a slave to all men in power: ready to kiss the Pope's slipper or 'the hem of the Mufti's garment; or to worship Aaron's calf, if he 'may obtain a leg of the beast for his reward. The reader will 'probably remark, that these famous renegadoes, Broomstick [Bp. 'Gooch] and Belshazzar, are not particularly described in any part of 'the *Fragment*, which is published: but in the MS. copy, their 'characters are drawn at full length. And it is very expedient, that 'I should take some notice of them, since they have the first seats 'among the ruling elders, and are in truth the principal persons, to 'whom the change and corruption of manners and the present 'wretched condition of Bridgetown may justly be ascribed. When 'Sir Thomas Duke [Thomas Holles-Pelham duke of Newcastle, 'chancellor] was elected Lord of Bridgetown, Comus tossed up his 'beaver for joy and huzzaed, after the manner of school-boys when 'they have leave to play. This was condemned by every one, who was 'then in court, as a most indecent action and very unsuitable to the 'dignity of the place. And I am persuaded, if Madam Comus had 'been at her husband's elbow, she would have held his hand. But I 'have observed before, that every renegadoe, especially one of this 'cast, thinks himself obliged to descend to the lowest and basest 'acts of adulation and servility, to manifest his attachment to his 'new patrons, and to prove his conversion to be real and sincere.'

If this likeness of him should be found fault with, as too severe, there is a softer one of him, drawn by the pencil of one, whose political prejudices were equal to his own. I mean the writer of the *History and Antiquities of Rochester*[1], who styles him "the most "pious and charitable dean:" but reserves the chief part of the panegyric for his wife, who, I believe, much better deserved it. The picture of his outward man may be seen in the master's gallery, drawn as a Roman, bald or without his wig, which is not much like him. He has a better likeness of him in the picture of archbp. Warham by Mr. Vertue, in the collection of Houbraken's heads,

[1] Rochester. 8vo. 1772, p. 197.

and in Knight's *Life of Erasmus*, which much, in my opinion, resembles him.

His great ambition was to be on the episcopal bench, but it was thought that he never would have attained to that dignity, even had his great patron, the duke of Newcastle, maintained his power. In 1744 he attained the dignity of dean of Rochester, on Dr. Wm. Barnard's promotion to the see of Rapho. At his deanery he was very generous, and laid out a great deal of money in building and improvements: and during his residence there lived very hospitably.

In 1743 Dr. Rutherforth, who afterwards fruitlessly endeavoured to succeed him in the mastership, dedicated his *Ordo Institutionum Physicarum* to him: to whom he had communicated it in sheets three years before.

Before he was preferred to Rochester deanery, he used constantly to spend his vacations, and what time he could spare, at his house at Thriplow, which he seemed to be very fond of: tho' he had a country rectory at Offord-Cluny in Huntingdonshire: but as this was further removed from Cambridge, whither he had frequent calls both as master and professor, it is presumed, that might be one motive for the preference of Thriplow.

He was often made uneasy by the difference of his politics with those of his fellows: especially during the former part of his government: towards the latter end matters cooled; and he had time to model the college, in a long prefecture of 30 years, according to his own system. Mr. Paulet St. John, for grossly abusing and affronting him on political foundations, was rusticated by him for his behaviour: he afterwards married a lady of Northamptonshire, of the name of Sharpe, with whom he had a good fortune and several children: but she dying of a consumption, he married to his second wife a widow of that county, with an ample fortune, and is since dead himself. I used often to meet him at his brother in law, Mr. Troutbeck's, rector of Wroughton in Bucks, who married his first wife's sister: he seemed to be a well-behaved man, but by no means to have profited by the discipline of Dr. Newcome.

Among many original letters and papers communicated to me by my ever esteemed friend, Dr. Zachary Grey, one is from Bp. Gibson[1], dated Whitehall, Feb. 3, 1734-5, but the address is lost: as Dr. Grey had a great many of these papers from Dr. Williams, I make no doubt but that it was directed to him. The date shews it was only three days before the election of the master. In it the bp. tells him that he wrote the day before to Mr. Barnard and Mr. Lowe, informing them that he wished him success. Notwithstanding this application, I find by the poll[2] that they both voted for Dr. Newcome.

In 1743 he was appointed to preach before the house of commons: but I don't recollect to have seen the sermon, which no doubt was

[1] v. my Vol. 30, p. 156.

[2] v. my Vol. 21, p. 86.

printed. Heard him I have in the pulpit at St. Mary's; but not with pleasure; as his manner was bad, and his matter worse.

Some few years before he died he had the misfortune to lose his most amiable lady, who had every body's good word. A writer whom I have already had occasion to mention seems in raptures about her: I will transcribe what he says concerning her[1]: "He was "happy many years in the strictest mutual affection of the conjugal "state, with a most accomplished lady: her modesty and humility "always strove to conceal the great powers and extraordinary im- "provements of her mind. But no person of discernment could be "long acquainted with that excellent woman, without esteeming her "one of the most perfect pieces of human nature." To this testimony of that writer, give me leave to add what I have written on the same person in one of my volumes[2]. "When Dr. Zach. Grey pub- "lished his edition of Hudibras, in 1744, I remember some inter- "ruption was put to the press, on an intimation that Dr. Newcome, "who was Dr. Grey's friend, would give a dissertation upon Hudi- "brastic verse. He actually drew up such a paper: but whether he "did not approve of it himself, or that it was not relished by Mrs. "Newcome, who had much the better judgement, it was recalled. "However he contributed some notes to that publication, for which "Dr. Grey acknowledges the obligation in his preface, by the initial "of his name, Dr. N. Mrs. Newcome (p. 103, Vol. I.) also contributed "some notes to that poem, as well as myself: being a woman of "excellent parts and abilities; of sound sense and masculine judge- "ment; and had written a pamphlet or two on moral subjects, "which I have heard much commended. She was as fine a figure of a "woman when she was turned of 60, as many are when they are 20 "years younger: and she has often put me in mind of the person and "character of that most exalted and excellent woman, Madam de "Maintenon, in a more humble style: for she was as good a woman, "as she was an accomplished one. I think she was sister of arch- "deacon Squire of Wells, and aunt to the bp. of St. David's of that "name[3]. The doctor did her all the justice that was due to so much "merit. Mr. Lort told me, that he employed him, after her death, to "get an engraving of her picture: accordingly a large mezzotinto "is taken from a picture of her, which, I think, does not do her "justice. As only Mrs. Newcome is wrote under it, being a private "plate, it is in danger of being soon utterly forgot, for whom it "was engraved. Mr. Beadon was so kind to give me one of them, "which I sent to my honoured friend the honorable Mr. Horace "Walpole, to be reposited among his choice, valuable and numerous "collection of English portraits, designed by him for a public

[1] 'Hist. and Antiq. of Rochester' p. 197.

[2] Vol. N. p. 34. Art. Jo. Newcome.

[3] [The archdeacon and the bp. were one and the same person. Nichols, *Lit. Anecd.* VIII. 379. See above, p. 709].

"library, but which particularly, I am not at liberty to declare; "where it will be safe, and known for whom it was designed, as I "have written under it. She was buried, as I believe, in St. Bene- "dict's church in Cambridge, in which parish the Margaret pro- "fessor's house is situated, and where she had lived for some years "before her husband was elected to St. John's lodge."

Since I wrote the above, I fell upon a letter from Dr. Newcome to Dr. Grey[1], farther explanatory of what has been mentioned: I will transcribe it, together with my observation upon it.

"To the rev. Dr. Grey, in Cambridge.

May 26, 1744.

"Good Sir,

"Upon mature consideration, and by the advice of friends, I "think your book will do better without the defence of the versifi- "cation, which is merely trifling and not wanted. If I suffer, your "book will fare the worse: which I should be sorry for: and there- "fore chuse to quite suppress so superficial a performance. I have "wrote to a friend to break the types: and I will pay all that is due "to the compositor and printer, when I return. I heartily beg "pardon for giving you so much trouble, &c.

"Good Sir, your affectionate friend and faithful servant,

J. NEWCOME.

"It requires more time to fit it for the approbation of the public, "than I can possibly bestow upon it: and as yours will be a standing "book, it concerns me to be careful how I appear. You will excuse "and in time approve my caution."

When we consider that it was a Whig ministry that the prudent doctor was courting, and which actually gave him a deanery this year, and might give him a bishopric another; and that it was a Tory book that was coming out, full of anecdotes and stories in ridicule of the beloved party, no wonder the doctor was cautious in ushering so profane a book into the world with his countenance, and permitted not Dr. Grey to print his name at full length, as a contributor to the illustration of it. I had no such scruples: and the few notes and little assistance I contributed, Dr. Grey very generously acknowledged with thanks: tho' hardly deserving them. Dr. Newcome had actually drawn up a dissertation upon the versification of Hudibras, which he had promised to Dr. Grey, to be printed with his edition of that poem; and had even printed it: but to the great mortification and disappointment of the editor, when it came to the point, the cautious old master chose to suppress his performance: many people conceived the reason of all this caution to proceed from its being a dull heavy thing, and a consciousness of the jokes and sneers that might be cast upon it in the university: but I rather

[1] v. my Vol. 30, p. 179.

suppose the other was the true reason of its suppression. Dr. Newcome may be a deserving man; but he is time-serving[1], ambitious and deceitful. He has been long in expectation of a mitre, which few people think he will ever arrive at. Mrs. Newcome, his wife, bears the character, by every body, of a most excellent and worthy woman: nay, to say learned: for she has given proof of her erudition in more than one book which she has published[2].

This last paragraph I find in a book, where I entered it in 1759[3]. I was no ways acquainted with Dr. Newcome, nor was ever in company with him above half a dozen times, chiefly at Dr. Middleton's: but used to be often with one of his great cronies and acquaintance, Mr. Ambrose Glover, a sensible malster at Chesterton, who loved politics and carried him news; this man never passed by my uncle Cock's house, at the bridge foot, (a large brick house built by him on a Jesus college lease, now the property of his son, John Cock, D.D. formerly of St. John's college) without calling in. Among many other things which I remember to have heard him retail from St. John's lodge, this was one: which shewed his party-zeal, as well as it did his want of judgement: it was, 'That Burnet's *History of his own Times*, however spoken against at its first appearance, would gain credit by time, and in the end would be justly valued for its authenticity.' The contrary to which is the real truth. For the value of it passed off with its novelty and scandal; and the lies and improbabilities it abounds with, and which are daily detected, have already ranked it, except with bigotted party men, with the histories of Oldmixon, Kennet and Macaulay.

At length being worn out with infirmities, the fatigues and troubles of this world, he shewed a disposition to have resigned his professorship: the duties of which he had been for some time disabled to perform; and after lying in a languishing state at his own lodge for a great while, he resigned up his breath to his Creator on January 10 at night 1765[4], and was interred in a private manner the

[1] [He was reckoned among the Whig heads, Nichols, *Lit. Illustr.* IV. 250].

[2] [Nichols, *Lit. Anecd.* I. 186: 'She published, *An enquiry into the evidences of the Christian religion*, 1727 and 1731; a work which, in an age when female authors were not so frequent as at present, conferred on her a greater share of literary reputation than many of her contemporaries were willing to allow. Mr. *Edward Clarke* told me, he had heard her speak upon literary subjects, when himself and many others dined at the master's lodge. The late Dr. Squire bp. of St. David's was her nephew. There is a mezzotinto portrait of *Mrs. Newcome, a private plate.*' Cf. *ibid.* 481. The account of her death at Bath 18 Aug. 1794, *ibid.* VIII. 379 is a mistake. See *Liter. Illustr.* VIII. 589, and *Cambr. Chron.* 26 Mar. 1763, where her death is recorded].

[3] Vol. 30, p. 179.

[4] [*Cambr. Chron.* No. 116, 12 Jan. 1765; *Gent. Mag.* 1765, p. 46].

18 of the same month in the college chapel[1], where is a stone and epitaph[2] on it for him.

As he was in a declining state for some time before his death, it was daily impatiently watched for by those who aimed at his spoils and preferments: among whom none more alert than the present bp. of Carlisle[3], who was putting up for every thing, the most inconsiderable, that fell in the university's gift. He had an eye to the Margaret professorship, and after a warm struggle for it, very luckily lost it. Had he succeeded, we should have had the two chairs of divinity in the possession of two learned professors who have given special proof of their devotion to the establishment in church and state, of which they are members. The bp. shewed such a voracious stomach, that even after he was on the bench, he was wriggling, shewed a disposition to retain two small pieces of preferment which he had in the university, together with his bishopric: it was looked upon to be so mean and hungry a disposition, and so far beneath his present station, that his friends persuaded him from the attempt. So Dr. Plumptre got the casuistical professorship, and Dr. Barnardiston the place of librarian principal to the university.

That Dr. Newcome's death was waited for with impatience, was evident from the following article in the Cambridge Chronicle[4], about a week before it happened. "The master of St. John's college, who "is in a very advanced age, and has been for some time in a declin-"ing way, is at present so very much indisposed that there is but "little expectation of his recovery. The headship is a post of great "dignity and emolument: the election to which is first in the fel-"lows in general, who are at this time between 50 and 60: and if a "majority be not found among them for one candidate, the election "comes to the eight seniors: and in defect of a majority of these, "the absolute appointment devolves to the bp. of Ely, as visitor of "the college. Several reverend gentlemen are already talked of as "candidates for the mastership, the Lady Margaret's professorship "and deanery of Rochester."

"The electors to the Lady Margaret's professorship are all doc-"tors and bachelors of divinity: of which there are about an hun-"dred on the boards of the several colleges at this time. The "election of a master of St. John's must be within 13 or 14 days."

He was succeeded in his mastership of this college by Dr. Powell; and in his professorship by Dr. Zachary Brooke[5], formerly

[1] [*Cambr. Chron.* No. 117].

[2] [M. S. JOHANNIS NEWCOME S.T.P., Decani Roffensis, pro Dominæ Margaretæ Praelectoris theologici, et huinsce collegii per triginta fere annos praefecti integerrimi. Obiit 10 Jan. 1765, anno aetatis 82 (Nichols, *Lit. Anecd.* VIII. 379)].

[3] [Edm. Law].

[4] *Cambridge Chronicle*, Jan. 5, 1765.

[5] [Zach., son of the Rev. Zach. Brooke (coll. Sidn. B.A. 169⅔, M.A.

fellow of this college, son of Mr. Brooke, vicar of Hawkston cum Newton near Cambridge, who, on some disorder in his finances, went into some of our plantations, and was beneficed there. He left his son to the care of his friends; who, turning out a sprightly and ingenious man, was much caressed by the people of best eminence, distinguished himself by writing against Dr. Middleton, but in a language that made it less taken notice of, than if it had been in English. He was collated to the vicarage of Ickleton[1] near Cambridge, where he made a connexion with the daughter of Mr. Hanchet, and afterwards married her[2]. Dr. Brooke carried his election for the professorship against Dr. Law by a good majority, and after a very warm contest. The poll may be seen in one of my volumes[3], with the names of the voters.

Dr. Newcome left his valuable library to the town of Grantham in Lincolnshire; under the direction of Dr. Green, bp. of Lincoln, and Sir John Cust, speaker of the house of commons. He bequeathed £500. to the university for the purchase of theological books for the public library, at the discretion of the two professors of divinity: an hundred pounds towards the repairs of Rochester cathedral: a considerable estate to St. John's college, charged with the payment of two exhibitions of £20. per annum each to scholars from Grantham, or in default of them, from any other schole in Lincolnshire: a prize of £5. annually to the questionist of St. John's college, who shall pass the best examination in moral philosophy, and £2. to the examiner: with charitable legacies to the poor of Cambridge and other places. The bulk of his fortune he left to the rev. Richard Beadon and to Miss Kirke, his executors[4].

Mr. Beadon is now the worthy and learned orator of the university; and Miss Kirke, who lived with the master after the loss of his wife, soon after married Mr. Talbot[5], fellow of Clare hall, and now chancellor of Salisbury and rector of Teversham near Cambridge, with another living in Essex or Suffolk[6]. He is a very little, thin man: was a candidate for the mastership of Clare hall against Dr.

1697), born at Hammerton Hunts, at Stamford school under Mr. Reid, was admitted sizar 28 June 1734 under Dr. Phil. Williams. His *Examination of Dr. Middleton's Free Inquiry* was printed at Cambridge, 1750, 8vo., his *Defensio miraculorum, quae in ecclesia Christiana facta esse perhibentur post tempora apostolorum*, ibid. 1748, 4to; his *Eleven Discourses*, ibid. 1762, 8vo. An inscription by him on his niece Rebecca Powell is in Lysons, *Environs* (Middl.) III. 145. He was king's chaplain (*Gent. Mag.* 1758, 254 a) and rector of the two Forncetts (Nichols, *Lit. Anecd.* VIII. 379, where the Marg. professorship is called a 'valuable sinecure'). *East Anglian*, II. 130, 142].

[1] [*Gent. Mag.* 1744, 228 b].

[2] [25 June 1765, *Gent. Mag.* 299].

[3] Vol. 21, p. 33.

[4] [See *Cambr. Chron.* No. 118, 11 May 1765].

[5] [Wm. T.]

[6] [Elmsett in Suff. Nichols, *Lit. Illustr.* VI. 872].

Goddard: is a peevish man, as I am informed; was born in Bedfordshire, and bred among the dissenters.

In the rectory of Offord-Cluny he was succeeded by Mr. Hodson[1], A.M. of Clare hall, and chaplain to bp. Newton of Bristol.

What other publications go under his name than the two following is more than I can say: I think he printed one which I heard him preach at St. Mary's, after he became master of the college, but cannot be positive about it. It is also most likely that the sermon before the commons was also published[2]. The two following were before that time.

The Conduct required in Matters of Faith. An Ordination Sermon at St. Paul's London. March 13, 1719. *On* 1 *Thess.* 5, *v.* 21. London. 8vo. 1720. [Also in 4to. Nichols' *Lit. Anecd.* I. 186.]

The Sure Word of Prophecy. A Sermon preached before the University of Cambridge, at St. Mary's, June 24, 1724. *On* 2 *Pet.* 1, *v.* 19. Cambridge. 4to. 1724. [2nd ed. Camb. 1724, 8vo. pp. 39.]

It is not to be wondered at that I have been thus diffuse and long on the subject of Dr. Newcome, who was master of St. John's during my 20 years residence in the university: and tho' I knew him not as an acquaintance, yet had occasion to know somewhat of his character from those who were.

In a note at p. 26 of *Anecdotes biographical and literary* of Mr. Wm. Bowyer, printer, it is said that "Dr. Newcome printed once a "sermon, and carried it to Cambridge, because he could not print it "in London decently, unless with Wm. Bowyer." If this alludes to the sermon printed in 1724 at Cambridge, it is doing injustice to the doctor; as it cannot fairly be said to be carried to Cambridge to be printed, since it was preached there. Mr. Bowyer was piqued with Dr. Squire[3], the dr's. nephew, for his employing another printer than himself, as he had been a pupil[4] at St. John's college to his uncle. From this connexion it seems, Mr. Bowyer thought he had a right to monopolize all the publications from that quarter. It was printed by Mr. Joh. Nichols, Mr. Bowyer's partner, in a small brochure of 52 pages in 8vo. at London, and sent by Mr. Nichols to St. John's college library Sept. 21, 1778, the year it was printed in.

See *Gent. Mag.* for 1779, p. 582, in relation to a picture in Mr. Wright's possession.

[1] [Rob. H., M.A. by mandate 1762].

[2] [Yes; in 4to. Nichols, *Lit. Anecd.* I. 186].

[3] [See Bowyer's letter to Squire, Nichols' *Lit. Anecd.* II. 352].

[4] [When Bowyer's Greek Testament was nearly finished, he wrote 29 Sept. 1763 to Newcome, 'to ask him whether he might omit the doxology and 1 John v. 7...The master sent for me, Geo. Ashby, and shewed me the letter. Being old, and in a declining way, and seemingly distressed with the application, and complaining of the having to answer it as a hardship; I offered to answer it for him; which he gladly accepted' (Nichols, *Lit. Anecd.* II. 410, 411)].

Dec. 14, 1748, the duke of Newcastle was elected in the senate house chancellor of the university: as soon as Dr. Chapman, the vice-chancellor, had declared the election of the duke, Dr. Newcome, who stood close to him, pulled off his cap, and flourished it round three or four times over his head. v. my Vol. 51. p. 117.

See the *Capitade*, printed in the *Gentleman's Magazine* for 1781, p. 530.

In Geo. II.'s time, when he was at Hanover, the deanery of Peterborough became vacant, and the duke of Newcastle engaged to get it for Dr. Newcome: but bp. Thomas of Salisbury, as he was afterwards, being then at Hanover, the king gave it to him; so that the duke was in a puzzle and wrote to him from England to waive that appointment and he would more amply provide for him: but Dr. Thomas would not be persuaded to quit his hold, thinking perhaps that a deanery in possession was worth two in reversion. *Life of Bp. Newton*, before his works. p. 48.

NOTES ON COLE'S LIFE OF NEWCOME.

Cole's account is printed, with some omissions, in Nichols, *Lit. Anecd.* I. 553—565. See also Hasted's *Kent*, II. 28, Parkin's *Norf.* IX. 27.

John Newcome, baptised in Grantham church 5 Nov. 1683 (Turnor's *Grantham*, 32); son of the late John Newcome, born at Grantham, educated at the school there under Mr. Burnett, admitted sizar for Mr. Browne 10 Sept. 1700 aet. 16, under Mr. Orchard. Elected scholar 'pro domino episcopo Lincolniensi' (Jo. Williams) 6 Nov. 1704. Elected Hare exhibitioner (for Mr. Broughton) same day. Lector matutinus 4 Jul. 1707; sublector sive moderator in aula 9 Jul. 1708; examinator in philosoph. 8 Jul. 1709; lector mathematicus in cosmographia and examinator in rhet. 7 Jul. 1710; lector mathematicus in geometria 6 Jul. 1711; lector principalis and lector Graecus in aula 10 Jul. 1724; sacrista 4 Febr. $172\frac{3}{4}$, 18 Febr. $172\frac{4}{5}$, 3 Mar. $172\frac{5}{6}$, 14 Mar. $172\frac{6}{7}$; 22 Dec. 1727 'Dr. Drake sacrista surrogatus in locum Doctoris Newcome;' chaplain for the foundress 7 Febr. $172\frac{9}{1}$ and 2 Nov. 1724; for the duchess of Suffolk 2 Nov. 1724.

B.A. $170\frac{4}{5}$, M.A. 1708, B.D. 1715, D.D. 1725.

His nickname in college was 'Tom' (Nichols, *Lit. Anecd.* I. 228, 28 Apr. 1723).

Ambrose Bonwicke (*Life*, p. 80) to his father, 17 Febr. $171\frac{2}{3}$: 'I'm return'd very luckily for lectures, for on *Saturday* our sub-tutor, Mr. *Newcome*, begun *Taquet's* Euclid to us, and yesterday he began to read to us *Rohault's* Physics.'

Dr. Newcome became a member of the gentlemen's society at Spalding 3 Sept. 1730 (Nichols, *Lit. Anecd.* VI. 100).

In the year 1764 John Jones of Welwyn, whose *Free and candid disquisitions relating to the church of England* (1749) gave rise to the controversy regarding subscription (see the indexes to Nichols, *Lit. Anecd.*), wrote of Caleb Parnham then lately dead (Nichols, I. 628, 629): 'This

excellent man, being the best of tutors at St. John's, Cambridge, and of long standing, was one of the candidates for the headship of the college at the last election; the late Dr. [Phil.] Williams being the other principal opponent. The votes being much upon a par, and neither party willing to yield, the *flying squadron*, as it was then called, managed matters so successfully, that the present worthy dean of Rochester gained the contested point. Intrigues of colleges are commonly managed, as those in the state, ecclesiastical and civil, generally are.' *Ibid.* VIII. 378 (of Parnham): 'generally dean of the college; and an excellent disciplinarian (which, by the way, might be the principal reason that he did not succeed in his competition for the headship).'

Wm. Clarke, sometime fellow of St. John's (*ibid.* IV. 405, 406) to Wm. Bowyer, 1 Apr. 1736: 'I have heard the history of St. John's election, but so imperfectly that it only raises my curiosity. I want to know who the six fellows were that did Dr. Newcome so remarkable a piece of service. I wrote to Mr. Taylor about the election; but whether the letter miscarried, or he disliked the freedom of it, I cannot say. I have had no answer. There is no talking of it freely to Dr. W.[illiams?] How many people make themselves ridiculous for want of steadiness! They have made the best choice they could whoever were the authors of it.' Bowyer wrote on the back of the letter the names of *seven* fellows: Barnard, Lowe, Heberden, Green, Fogg, Salisbury, Wiggans [*i.e.* Wickins].

Nichols, *Lit. Anecd.* VI. 203: 'The late Dr. Newcome, going in his coach through one of the villages near Cambridge, and seeing an old mansion, called out to an old woman, "Woman, is this a *religious house*?" "I don't know what you mean by a religious house," retorted the woman; "but I believe the house is as honest an house as any of yours at Cambridge."'

John Jones to Zach. Grey, 25 Sept. 1735 (Nichols, *Lit. Anecd.* VIII. 290): 'I waited last week upon the master of St. John's, who inquired after you. He was not very well.'

He approved Sam. Pegge's *Examination*, 1739, of the tract of A. A. Sykes on the demoniacs in the N. T. (*ibid.* 251).

John Jones of Welwyn, when in difficulties, looked to him for assistance, 14 June 1743 (*ibid.* VIII. 292).

Wm. Warburton to Phil. Doddridge 5 Aug. 1741 (Nichols, *Lit. Illustr.* II. 829): 'Dr. Newcome...was much taken with you; but blamed Mr. Jones for not telling him that it was Dr. Doddridge of Northampton, because he believes he said some things too freely of the dissenters.'

Phil. Doddridge to his wife, Cambridge, 18 June 1741 (*Correspondence*, IV. 27): 'I waited yesterday on Dr. Middleton, who shewed me the fine university library, and some of the most curious MSS. in the world. I was most courteously entertained by Dr. Newcome.'

Newcome had a reputation for encouraging literary labour. Jos. Pote the Eton bookseller to Zach. Grey, 21 Sept. 1743, speaking of a new edition of Cave, *Hist. Liter.* (Nichols, *Liter. Illustr.* III. 706): 'I was myself to wait on Dr. Newcome of St. John's, but at a time when he was busy; otherwise, I persuade myself, should have had the favour of that gentleman's subscription, as also for the college library.'

In Prior's *Miscellaneous Works*, Lond. 1740. 8vo. pp. xl—xlii are verses, dated 14 Nov. 1719, 'to Mr. Prior from St. John's by Mr. J. Newcome.' Five days before, 9 Nov. 1719, 'Mr. Prior had complimented lady Harley in a beautiful copy of verses spoken to her in the library of St. John's college.'

The concluding lines seem to indicate a design to build a new chapel:

'In arts and arms, MINERVA's equal care,
Thy muse adorns the HEROES and the FAIR.
Once more resume Thy potent Lyre, and end
The wond'rous scene! Religion's lasting Friend.
So THOU the WISEST MAN may'st imitate,
And build our TEMPLE equal to our STATE.
Ramparts and towns AMPHION'S verse could raise;
To build the HOUSE of GOD be PRIOR'S praise.'

Thos. Baker's will, 15 Oct. 1739 (Masters, *Life of Baker*, 134, 135): 'To the rev. and learned Dr. Newcome, master of St. John's college, I leave a ring of a guinea; with two tables of the masters of St. John's college in frames, with my founder's picture for himself or college, and to his excellent lady a ring of one guinea.' Cf. *ibid.* 43, 115.

Fras. Peck dedicated to Newcome his poem *Herod the great*, 'in acknowledgement of his favours' (Nichols, *Lit. Anecd.* I. 513).

Newcome subscribed to Strype's *Parker* 1711; to Ford's *Articuli* 1720; to Ri. Grey's *Liber Jobi* 1742 (7 copies, Nichols, *Lit. Illustr.* IV. 321); to Richardson's *Godwin* 1743; and bequeathed to St. John's a small but very fine collection of early printed books, mostly bound in red morocco, locked up in class Ii. A portion of his library was sold by auction in 1789 (Nichols, *Lit. Anecd.* III. 660).

Inscription in many theological books in the university library, *e.g.* in Buddei *inst. theol. moralis:* 'Johannes Newcome S. Theologiae pro domina Margareta professor et coll. Div. Johan. praefectus pro summo suo in academiam et ecclesiam amore bibliothecae Cantabr. ad libros theologicos coemendos ducentas minas vivus dedit et quingentas praeterea testamento legavit.'

When John Taylor 'heard of Dr. Newcome's death, whom he did not love (and, as we hope his aversions were not many, they might be the stronger) he inquired how he had disposed of his books; and though the account was a very good one, he received it with an air of contempt; upon which one of the company said, *Then, Doctor, do you now take care to do better;* upon which he sunk into seriousness, and said softly, *I wish I may*' (Nichols *ibid.* IV. 514, 515).

Turner's *Grantham* 28: '*The vestry, a warm convenient room, in which are placed the books and book-cases left by Dr. Newcome, a native of Grantham.*

'The Rev. John Newcome, D.D.,...did, by a codicil annexed to his last will, give to the corporation of Grantham as many useful books as would fill the 3 book-cases in his gallery, to be placed in Grantham church (as bishop Kennet's were in Peterborough cathedral) under the direction of the lord bp. of Lincoln and the rt. hon. Sir John Cust bart. speaker of the house of commons, or whom they might appoint.

'700 volumes being sent to the alderman of Grantham by Dr. Beadon

(now bp.....) one of the exors. of Dr. Newcome's will; the alderman and comburgesses of the borough of Grantham proposed to undertake to place them in the church at Grantham, for the use of the clergy and gentlemen of the neighbourhood, and to provide a proper person to act as librarian, which proposals were accepted and confirmed by the then ld. bp. of Lincoln and Sir John Cust bart. on the 5th of Sept. 1765.'

He had contributed £5. 5s. towards the bells and chimes erected in 1753 (*ibid.* 7); £10. 10s. to the organ erected in 1736 (*ibid.* 9).

The following extracts from the conclusion book will give some conception of the state of the college. Other entries, here omitted, are not less curious. Throughout Newcome's, Powell's and Chevallier's time, the fellows almost without exception had 'a year of grace' granted them, whereby they were permitted to proceed B.D. 8 years, instead of 7, after the M.A. degree. Relatives of founders, especially of Platt and Naden, were most importunate beggars, and often received gifts from the college. The appointments of college preachers and catechizers, and also incumbents, organists, singing men and singing boys are duly recorded.

7 July 1737. Agreed 'to give Mr. Burrough three guineas for his plan &c. of the new turret'.

23 July 1737. 'Agreed that the senior bursar with any two of the fellows be empower'd to call in Mr. York to assist them in revising and settling the writings in the treasury in order. Two of them at least being always present.'

22 Sept. 1737. 'Agreed to allow the persons concern'd in the sorting of the treasury two guineas each.'

25 Oct. 1737. 'Agreed to take our share of the £4000 and what shall arise by the sale of the house at Greenwich, in consideration of the legacy left to the college by Sir Richard Raines, and that the arrears shall be laid out to found a 4th exhibition.'

26 Oct. 1737. 'Agreed to augment the commons of the proper sizars to 20s. per week.'

21 Jan. 173$\frac{7}{8}$. 'Agreed that the two logick tables be join'd.'

20 Mar. 173$\frac{7}{8}$. 'Agreed that the deans be allow'd £10 each for their pains in the last year.

'Agreed and order'd that the deans be allow'd one guinea for each act in which they shall moderate and determine.

'Agreed and order'd, that whosoever shall accept of the rectory of Thorrington, shall either accept of the rectory of Fraiting when it shall become void or resign Thorrington.'

8 Jul. 1738. 'Agreed to advance £100 for the augmentation of the vicarage of Cherry-Marham, on the following conditions, viz. that Mr. Chappelow shall bear all the expenses of the purchase,' and repay the money in 9 years.

16 Apr. 1739. Agreed 'that Mr. Fogg pay to Mr. Bernard £25. 4s. for the Dutchess of Somerset's prints.'

6 Jul. 1739. 'Agreed to whitewash and new glaze the chappel.'

'Agreed that the library be put in order and a new catalogue made.'

31 Oct. 1739. 'Agreed to appropriate the Lady B. Hastings' £100 towards the support of a divinity lecture, as part of a perpetual fund for that purpose.'

11 Febr. $17\frac{39}{40}$. 'Agreed to allow Mr. Alvis 13 guineas for putting 13 classes in order in the college library.'

12 Febr. $17\frac{39}{40}$. 'Agreed that £171 of bp. Gunning's money found in the chest be applyed to the expenses of the chapell this last year.'

25 Mar. 1740. 'Ordered by the master and seniors, that if any scholar in statu pupillari shall, when the gates are shut by order of the master, break open any door, or by scaling of walls, leaping of ditches, or any other way, get out of the limits of the college, he shall be ipso facto expelled.'

25 Mar. 1740. 'Order'd by the mr. and seniors, that no scholars ever presume to loiter, or walk backwards and forwards in any of the courts or cloysters; and that when the names shall have been called over by order of the mr., all depart quietly to their chambers, as they shall answer it at their peril.'

1 June 1741. 'Agreed to raise all the middle classes in the library.' This must have been after Thos. Baker's books came in.

8 Mar. $174\frac{1}{2}$. 'Agreed to pay the organist for entring the anthems in the coll. books 3 guineas.'

12 July 1742. 'Agreed to raise all the classes in the library, except the two classes next the door.'

21 Oct. 1742. 'Agreed to let Mr. Yardley repair Mr. Platt's monument.'

22 Oct. 1742. 'Ordered by the master and seniors, that the half dean's præter of the two last months in every year be paid into the senior bursar's hands, for the increase of the commons in Christmas-time.'

8 July 1743. 'Agreed that the deputy lecturer make the public speech of May 6th.'

25 Nov. 1745. 'Agreed to subscribe £200 to the enlisting of men for his Majesty's service.'

17 July 1746. Agreed 'to contribute the sum of 5 guineas to the Society for promoting Xtian Knowledge towards the impression of bibles in the Welsh language.'

31 Oct. 1748. 'Agreed to lay out about £50 in buying a fire-engine.'

4 Mar. $174\frac{8}{9}$. 'Ordered, that whoever shall omit his turn of disputing in the chapel for one whole term (that is, who shall not both respond and oppose) be punished the sum of £2. 2s. by the moderator of that maniple, where the omission shall happen.

'Ordered, that for every fellow-commoner to be admitted in the college, the sum of £10 be paid into the hands of the senior bursar by the tutor, under whom he shall be admitted; which sum is not to be refunded, unless a piece of plate of 30 oz. at the least be given to the college.'

4 Nov. 1749. 'It is agreed that only the four seniors on Lady Margaret's foundation should have the stipendia socii senioris pro d^{na} fundatrice, and that Mr. Salisbury be allowed the stipendium from Midsummer last, and Dr. Heberden from St. Michael.'

11 Apr. 1750. 'Mem. to enquire after the will of Dr. James Drake and the life of his widdow, who was placed under the care of Dr. Monroe at Chelsea.'

2 Apr. 1750. 'Agreed unanimously by us the master and 8 seniors to postpone the election into one of the foundress's fellowships vacant by the promotion of Mr. Morgan, in order to take such advice and such measures in law, as may enable us to do justice to the college, and to the present claimant under the donation of Dr. Gwynn.'

11 April 1750. 'Whereas the salaries of the two deans and the steward are thought too small considering the great trouble of their respective offices, it is agreed...to augment each of their salaries with £10 per annum.'

4 Nov. 1751. 'Agreed that the money which is paid by the scholars and pensioners towards the sea-coal shall be paid only in the 12th, 13th, 1st, 2nd, 3rd, 4th, 5th and 6th months in every year, at the rate of £8. 2s. and 6d. per month, to be divided equally amongst those, who are resident in the said months. And that nothing be charged for coals to any scholar or pensioner for the other 5 months, (viz.) 7th, 8th, 9th, 10th and 11th.'

14 Febr. 1752. 'Agreed to encrease the salary of the sacrist to £10.'

16 Mar. 1752. 'Agreed to enter a caveat against [*Mr. Lipyeatt senr.* erased] any of the Platt fellows being instituted to any of Sir Rowland Hill's livings.'

23 Apr. 1752. 'Agreed that Mr. Woodcock be employed to take the opinion of council, how to proceed upon the subject of Dr. Drake's will.'

12 June 1752. 'Agreed to give to the corporation for propagating the Gospel £20.'

10 July 1752. 'Agreed to give Mr. George Naden a near relation of Mr. Naden £10. 10s.' See Thos. Naden's will 1712 in MS. Baker XII. 69.

10 May 1753. Agreed 'that Mr. Woodcock apply to the court of chancery for proper security with regard to the execution of Dr. Drake's will.'

17 May 1753. 'Agreed...to give the sum of 2 guineas to the cow-keepers in the town of Cambr. sufferers by the distemper amongst the cattle.'

6 July 1753. 'Agreed to paint the hall.'

15 Febr. 1754. 'Agreed to give £20 towards the building of the great bridge.'

21 Febr. 1755. 'Agreed to make Mr. [Jas.] Stubbs the usual allowance to persons in his unhappy circumstances.'

'Agreed to strip and new cover the south side of the second court, and that the bursar have power to buy slate for that purpose.'

22 Febr. 1755. 'Agreed to insure the college to the amount of £5000.'

5 Apr. 1755. 'Agreed that the fines for the renewal of leases of 20 years shall hereafter be set according to the tables of 9 per cent.'

5 June 1755. 'Agreed that all the by foundations shall be audited every year at the general audit.'

7 Nov. 1755. 'Agreed that the bursar shall pay in all the money, which shall be in his hands belonging to the college, (except the money in the

stocks which is ordered to be transferred to the college,) at the end of the next audit, and that neither the present nor any future bursar shall after that time place out any of the college money to interest or in the stocks without the direction of the master and seniors.'

3 Dec. 1755. 'Agreed to depute Mr. Powel to wait upon the bp. of Ely, to answer such questions as his lordship shall put concerning D^{s}. Todington's appeal.' See above p. 307 n. 1.

31 Jan. 1756. 'Agreed that Mr. Powel be empowered to do whatever is necessary to obtain a prohibition from the court of king's bench to the proceedings of the bp. of Ely in the appeal of Ds. Todington.'

25 Febr. 1756. 'Agreed that any person being absent 9 months shall lose his exhibition.'

5 Apr. 1756. 'Agreed to accept of the bursar £300 instead of his bond of £585, in consideration of the loss which he has sustain'd by the fall of the stocks; and we declare that we will never agree to allow him any farther sum on this account.'

14 Apr. 1756. 'Agreed that 10,000 of slates and 30 qu. of lime be bought.'

19 Apr. 1756. 'Agreed to give to the university of Debritzen £10.' The reformed college of Debreczin is still the most frequented protestant academy in Hungary.

28 Oct. 1756. 'Ordered that no cinders be sifted in the back lane and that a wall be built to hide the necessary house.'

22 Nov. 1756. 'Agreed to allow to every resident foundation fellow a penny a day for greens, to be brought to account in the article of expensae necessariae, and that no person be allow'd to præter them. And that the Platt fellows be allow'd the same out of their own foundation.'

23 Febr. 1757. Agreed 'that £30 be allowed the senior bursar annually, besides the perquisites arising from his place.'

9 Mar. 1757. 'Agreed to give Mr. Newling £35 and no more for the repairing of the part of the wharf broken down next Trinity.

'Agreed that the senior bursar be empowered to send for 15,000 slates and 20 qu. of lime.

'Agreed that Mr. Newling make a new gate leading to the fields, the price not exceeding £8.'

15 Apr. 1757. 'Agreed that the curate of Horningsey may have the addition of 18*d*. every Sunday to his usual pay of 1*s*.'

'Agreed that the dividend of the year 1755 be allowed as a gift to Mr. Craven, and placed to the account of expensae necessariae.' See p. 307 l. 7 and 20.

14 June 1757. 'Agreed that no one be elected into a Naden exhibition without being examined, and that the election be within a month after a vacancy.'

12 Apr. 1758. 'It seems reasonable to the master and seniors that the fines for the renewal of leases of houses, 14 years being expired, shall be 1 year and $\frac{3}{4}$ when the reserved rent is not above $\frac{1}{4}$th of the real value, and in other cases 1$\frac{1}{2}$ year.'

14 Oct. 1758. 'Agreed to give 5 guineas to Mr. Bentham for a copper-plate of Bp. Gunning's monument.'

16 Mar. 1759. 'Agreed that the pales in the garden be mended, and that the estimate of £6. 13*s*. be not exceeded.'

28 June 1759. 'Agreed that the exceedings from the cook shall not exceed £3 on any day in the year except the two St. John's days.'

11 July 1759. 'Agreed that the kitchen be sealed [*sic*] at a price not exceeding £13.'

3 Aug. 1759. 'Agreed to clean, plaister and whitewash the kitchin and staincoat hole at the expense of £8. 10*s*.' On 8 May 1765 it was agreed 'to repair a window in stain*court* hole.'

27 Febr. 1760. 'Agreed that the bursar pay to the vicechancellour the sum of £21 for the benefit of the souldiers in Germany their widdows and children.'

25 Mar. 1760. 'Agreed to repair the bank next the river at an expense not exceeding £36. 5*s*.'

3 Apr. 1760. 'Agreed that 14 huckaback cloths be provided for the president's table and as many for the bursar's, and 12 water cloths.'

30 Apr. 1760. 'Agreed to subscribe for Dr. Boyce's collection of church musick to be put into the library.'

28 Febr. 1761. 'Agreed that the hedge on the N. side of the bowling-green be laid, that the ditches about the pieces and the garden be cleaned, and an opening made between our ditch and that belonging to Trinity college.'

13 July 1761. 'Agreed to repair and paint the wainscot work in the summer house in the garden, and to paint all the other seats in the garden, and the library staircase.'

13 Nov. 1761. 'Agreed that no allowance should be made hereafter for capons, in the estimation of the fine, when the net rent exceeds £10.'

9 Mar. 1762. 'Agreed that the pavement of the antechapel be properly repaired.'

29 Mar. 1762. 'Agreed that the wall of the chapel towards the court be new plaistered; and that the workman give in his proposals in writing, and particularly; to be approved by the master and seniors before he begin the work.'

7 Apr. 1762. 'Agreed that a reed hedge 8 ft. high be placed from the top of the garden to the cross walk, that shrubs and evergreens be planted to fill the space between the trees and the old hedge.' By an order 12 Apr. it was agreed to plant yews in place of the old hedge.

7 June 1762. 'Agreed that Arbor be employed to new plaister the chapel at 1*s*. 10*d*. a yard without any further charges.

'Agreed that the ante-chapel be paved with Purbeck.'

26 Oct. 1762. 'Agreed...that no person for the future shall be elected college preacher who hath not given a bond to the college under the penalty of £1000 that he will quietly resign his fellowship within 12 months after he hath been instituted to any college living, and particularly any one of those livings of the benefaction of the late Mr. Hill.

'Agreed...that Mr. Wingfield's fellowship became vacant at the expiration of his year of grace and that the college accounts be made up accordingly.'

28 Jan. 1763. 'Agreed to appoint or assign Mr. Frampton to catechize in the chapel as a candidate for a college preachership.' Elected 4 July, 1763. Like appointment of Mr. Bacon 29 Sept. 1764; and Mr. Braithwaite 15 Oct. 1764.

10 Febr. 1763. 'Ordered that no person either make a new chimney or change an open chimney into a stove without the leave of the master and seniors.'

7 Apr. 1763. 'Agreed to give 10 guineas to the colleges of Philadelphia and New York.'

16 Apr. 1763. 'Agreed that the bursar require Mrs. White to find gravel for the high walk from the bridge to the gate that leads into the field.'

28 Apr. 1763. 'Agreed that 21 ft. of the river bank be [*sic; add repaired*] at an expense not exceeding £22. 8*s*. 7*d*.'

31 May 1763. 'Agreed that application be made to the bp. of London for the consolidating of the two rectories of Thorington and Frayting in Essex.'

3 Oct. 1763. 'Agreed that 32 ft. of wharfing on the left hand of the new work, and 56 ft. on the right hand, be repaired and new boarded at the expense of £13. 11*s*. 6*d*. or under.'

5 Oct. 1763. 'Agreed to repair the back part of the master's lodge.'

31 Jan. 1764. 'Agreed to give Israel Lyons the teacher of Hebrew 5 guineas.'

22 Febr. 1764. 'Agreed to give Richard Edwards the college butcher £20 upon account of the present high price of meat, and to be paid equally in the 3 next months, and charged in the article victualibus, one third part in the fellows' butteries, and two thirds in the scholars' butteries.'

2 Mar. 1764. 'Agreed that the bursar gravel the scholars' walk...[and] buy new yew trees for the garden when they are wanted.'

23 Mar. 1764. 'Agreed to procure a copy of Hen. VIII.'ths grant of the manor of Windlesham to St. John's college from the original in the Rolls' chapel.

'Agreed that the bell turret be repaired, the charge not exceeding £1. 14*s*. 6*d*.'

9 Apr. 1764. 'Agreed that D^{r}. [Sam.] Martin be appointed under librarian and succeed to the Naden's exhibition in the room of D^{r}. Ferris elected fellow.

15 May 1764. 'Agreed to allow 10*s*. a barrel for small beer.'

21 May 1764. 'Agreed to set our fines for the future by the tables of 8 per cent. for leases of 20 years.'

30 May 1764. 'Agreed that in the new lease of Hornsey [Horningsea] there be reserved to the chaplain 1*s*. a week instead of the dinner on Sunday.'

'Agreed to purchase Houbigant's Bible and Buffon's Natural History.'

11 June 1764. 'Agreed that...Christopher Richardson have the commons of meat, bread and beer formerly allowed to the hatch-keeper on condition he wait in the hall at the order of the president. It is agreed also that he may take the commons of meat himself of the butcher.

'Agreed that the books in the library be new regulated and a new alphabetical catalogue together with new class-catalogues written.'

28 June 1764. 'Agreed that every person admitted as a nobleman shall be in double commons as was usual formerly.'

6 July 1764. 'Agreed to buy a pair of globes of 16 inches diameter.'

20 Nov. 1764. 'Agreed to give half a guinea to a sea officer in distress.'

19 Dec. 1764. 'Agreed that if any undergraduate make any disturbance in the hall at the time when any other undergraduate is reading an acknowledgement of his offences by the order of the deans or a superior officer, he who makes such disturbance shall be rusticated.'

27 Dec. 1764. 'Agreed to send Dr. Heberden a collar of brawn every Christmas.'

WILLIAM SAMUEL POWELL, TWENTY-EIGHTH MASTER.

Elected January 25, 1765.

On the death of Dr. Newcome, no less than seven candidates started to succeed him, who were, Dr. Rutherforth who had been long tutor in the college, Dr. Brooke who succeeded him in the Margaret professorship, Dr. Ogden now Woodwardian professor of Natural History, Mr. Skinner late orator of the university, Dr. Powell[1] late tutor in the college, Mr. Alvis fellow of the college, and Mr. now Dr. Frampton, fellow also.

How the intrigues of this conclave were carried on is more than I know, being then settled in Buckinghamshire, and never enquiring about it since my return into Cambridgeshire. The result of it however was propitious to Dr. Powell, who was unanimously elected master on the 25 January 1765: a post he maintained with the greatest reputation and honour to himself, and credit and advantage to the society, for the space of ten years, bating six days.

As his friend Dr. Balguy archdeacon of Winchester, in his preface to Dr. Powell's *Discourses on various subjects*, published the year after his death in 8vo. at London, has given the outlines of his life, which centre chiefly in his literary productions, those being the most important memoirs of an academic; I shall have the less trouble to collect materials, and refer those who are inquisitive about them to what Dr. Balguy has said in his preface; who observes in general that his life was uniformly devoted to the interests of sound philosophy and true religion. Yet as some persons may not be altogether of the dogmatical opinion of some morose critics[2], who think every thing besides an account of the literary productions in a studious man's life "is generally a repetition of insignificant actions, and "might be almost as briefly dispatched as the history of the antediluvians is by Moses, when he tells us, that they lived so many years "begat sons and daughters, and then died," and may happen to think

[1] Arms. Or, a Chevron between 3 lions' paws erect, gules. v. mag. Vol. 57, p. 376.

[2] *Critical Review* for 1776, p. 131.

a few other kind of anecdotes spread here and there may give a life and viracity to a mere dull recital of account of books, I shall venture to follow my old beaten track, and interlard my account of this doctor's life with such scraps as I have collected and put down in several of my volumes; add digressions, or not, as I see proper, without asking leave of these Catos. These shew a man as much as his books.

Wm. Samuel Powell was born at Colchester in the year 1717[1], and was admitted into this college in 1734. In the year 1741, he was taken into the family of the late lord viscount Townshend, as private tutor to his second son the hon. Charles Townshend afterwards chancellor of the exchequer: and about the end of that year was instituted to the rectory of Colkirk in Norfolk, on lord Townshend's presentation.

He returned to college the year after: took the degree of M.A. and began to read lectures in the college, under, and as assistant to, Mr. Wrigley and Mr. Tunstall: but in the year 1744 he became principal tutor: and the following year was senior taxor of the university. In 1749 he took his degree of B.D. and in 1753 was instituted to the rectory of Stibbard[2], in the gift of lord Townshend. In 1757 he took his degree of D.D. and then preached before the university on commencement Sunday, in defence of subscriptions to the articles, and printed his sermon; which, if it gave offence then to the underminers of the established church, gave much more some 15 years after, when he reprinted it. In 1761 he quitted the college and took a house in London; but did not resign his fellowship till 1763. Upon the vacancy occasioned by Dr. Newcome's death, he was unanimously elected[3] master of this college on Friday Jan. 25, St. Paul's conversion 1765, and on the ensuing election of a vice-chancellor in November following the choice fell upon him: for soon after his being made master, he quitted his house in town and came to reside at college, to the sole government of which he dedicated his future life. One circumstance had like to have made a breach between him and his fellows, on his first coming among them: for as he was beneficed by a private patron, they little suspected, that a person of his sufficiency, with his mastership, would have quitted his preferment, in order to better it at the expense of the college, which could have sent off a fellow with a college living. But herein they reckoned without their host: for some 2 or 3 years after his accession to the mastership, the rectory of Freshwater in the Isle of Wight falling vacant by the death of Mr. Culme, no one imagined it would be taken by the master, for the reasons alleged: but herein

[1] [Sept. 27 O. S. *Balguy*].

[2] [He resigned Colkirk in 1753, that it might be consolidated with Stibbard, another of ld. Townshend's livings: and was again instituted the next day. *Balguy*].

[3] [*Camb. Chron.* No. 118, 26 Jan. 1765].

they were as much disappointed, as they were chagrined: for as he was authorized by the donation to do so, he took institution to it[1], and generally went thither after the commencement for some months. Indeed it was worth his taking: and no one knew or attended to calculations more than he did: for Dr. Ewin of Cambridge, who had been his pupil and was much in his confidence, going with him to Freshwater in the summer of 1772, told me on his return, that the master made £500. per an. of it, and might without any injustice raise it to £700. It was not till 1768, that he was instituted to this living: having two years before, in December[2] 1766, been made archdeacon of Colchester by the king, who had that presentation on the promotion of Dr. Moss to the see of St. David's.

Some few years before he attained the mastership of this college, a relation[3], with whom he had very little acquaintance and less expectation from, left him an ample fortune of about £600. per annum: and to do him all justice, he well deserved it: for he was both hospitable and generous; and being a single man, had an income equal to most bishopricks, and sufficient room to exercise his generosity.

I have already observed, that in 1757 he preached the commencement sermon, in defence of subscriptions required by our church. Things were then only brewing: but in 1772, a formal society was instituted at the Feathers tavern in London, by numbers of the clergy who called themselves of the established church, archdeacon Blackburn at the head of them; in order to petition parliament to throw aside all subscriptions, and to let every one into the service and preferments of the church that would only acknowledge the authority of the old and new testament: they were also for taking away all subscriptions in the university; and so leave every one at large to act and do as he pleased. The infatuation was so strong, that several members of the university were led astray by it; and I am sorry to record it, that one whole college, and that none of the least, both head and fellows, subscribed this petition. The parliament was too wise to be caught by their plausibilities; they saw it was a scheme that had been hatching by the dissenters for many years: the *Candid Disquisitions* gave the alarm: and now the king being harassed by a republican faction, and Wilkes and liberty in full sail, they thought it good to fish in troubled waters, and laid hold of the opportunity, when every thing was in a ferment. It was evidently a scheme of the republican faction to throw all things into confusion: the deists, Socinians, Arians all joined in the riot: but

[1] [*Cambr. Chron.* 29 Oct. 1768].

[2] [12 Dec. Hardy's *Le Neve*, II. 344].

[3] [In 1759 he came into possession of an estate in Essex: devised to him by Mr. Reynolds, a relative of his mother's. This lady had two other children who survived her: the Rev. Mr. Jolland by her first husband, and Mrs. Susan Powell by her second. *Balguy*].

Providence blasted their designs. Mr. Jebb, a professed Arian, was the great and busy agitator at Cambridge: him the master opposed in all his wild schemes of reformation: and when he found his mischief at Cambridge was so ably counteracted, he reluctantly left the place, where he had done more harm by his lectures and activity, than one can conceive; and flung off his gown, and publickly avowed his unbelief of the divinity of our Saviour: he now studies physic in London.

Upon this occasion Dr. Powell thought proper to give a new edition of his aforesaid sermon: accordingly the 4th edition of it was printed at Cambridge in 8vo. A°. 1772[1], in hopes of doing service among the younger scholars, who had been tutored and lectured by the faction, in hopes they would all formally refuse subscription at matriculation. This republication enraged the faction against him: and a most impudent letter, addressed to him, in the London Chronicle of Jan. 25, 1772, signed Camillus[2], appeared in that paper: which for no other reason, than to shew the violence and humour of that period, I will give a place here to.

'To the rev. Dr. Powell.

'Sir,

'I have heard it observed by a worthy orthodox divine, that 'upon your idea the devil might subscribe. But I think that per-'sonage is still under greater obligations to you. You have not only 'opened a way for him to the first dignity in the English church, 'but have also supplied him with the means of making devils of 'your brethren. The reprinting of your celebrated commencement 'sermon at this juncture is judged by many persons to be done with 'a design to conciliate the minds of the undergraduates[3] to sub-'scription: the thought of which, notwithstanding the Jesuitical 'logic of certain tutors, fills them with disquietude; or in other 'words, this republication is esteemed an effort to despoil the un-'suspecting simplicity of youth of that native honour and integrity, 'which will hereafter be but ill exchanged for a superior knowledge 'of the world.

'You assert that a subscription in youth, "implies only a gene-'ral belief of the articles, grounded partly on their own observa-'tion, and partly on the authority of others." It may be difficult to 'draw the discriminating line in this semi-Pope proposition; but 'even this motley species of subscription will not suit the case of 'the Cambridge questionists. It is a well known fact that the 'generality of the young men have no opportunity even of reading 'the 39 articles previously to their subscription. Nay, what is more

[1] [Price 6*d*. Advertisement in *Cambr. Chron.* 18 Jan. 1772].

[2] [By Dr. John Jebb. See his *Works* III. 50—52, where it begins with the words: *The reprinting*, etc.].

[3] [*of Cambridge*, in Jebb].

'remarkable, not even at the time of subscription itself; as the 'articles set at the head of the registrary's[1] book are not the 39 'articles of religion, but the 3 articles of the 36th canon of our 'church. They are not therefore partly to subscribe them upon 'their own observation, and partly upon the authority of others: 'but it is to be feared, that they entirely surrender their right of pri- 'vate judgement into the hands of their superiors, and shew as im- 'plicit a submission to the decisions of our church, as our ancestors 'were wont to do to papal Rome.

'I have long desired to have some discourse with you upon the 'case of Mr. H., who believed, and often solemnly asserted that upon 'conviction he believed, all the 39 articles of religion; but was 'notwithstanding refused by you a proper testimonial of his ortho- 'doxy. How do you reconcile your refusal of such testimonial with 'that spirit of moderation, which you affect in your discourse? It 'is in vain you will plead irregularity of behaviour. Yourself bore 'testimony to his sobriety, piety and learning, by the subscription 'of your own[2] hand.

'I shall conclude my letter with the following facts, which I 'mention more for the edification of others, than of yourself.

'In the month of June 1769, a petition was offered by the un- 'dergraduates, for an alteration of their statutable dress, and it was 'granted. In the month of January 1772, a petition was offered by 'the undergraduates, either to be released from an unstatutable 'subscription, or to be instructed in those articles which they 'would shortly be called upon to subscribe: and this their modest, 'their reasonable, their righteous petition was treated with cou- 'tempt. Blush, Cambridge! blush!

CAMILLUS.'

It was probably forged at Mr. Jebb's anvil; tho' he even condescends to be an advocate for the methodists, rather than not to find matter of abuse: for I suppose Mr. H. means Mr. Hill, then a young scholar of St. John's college, who, while he was an undergraduate and not in orders, went preaching about in Cambridge and the neighbouring villages, and particularly in a barn at Waterbeche, where was a numerous seminary of the disciples of Mr. Berridge of Clare hall, called from him Berridges, and who to this day send out preachers, gardeners, collar-makers, shop-keepers, &c. into many of the adjacent villages. It was for this irregularity, perhaps, that the master thought proper to refuse a testimonial. He is son, I think, of Sir Roland Hill, and is now in orders and in repute with his people, and has this year, 1777, printed a warm pamphlet against Mr. John Westley[3], one of the patriarchs of his

[1] [*register's* in Jebb]. [2] [*own* om.]

[3] Mr. Westley has since replied to it, as by the *Crit. Rev.* of last month, July, 1777.

order. As to the two undergraduate petitions, if the master had thought it worthy his notice, he would have observed that the mention of them together was only to delude those who knew nothing of their difference. The one, which might have been as well let alone, was only to alter the figure of their caps from round to square[1]: while the other[2] was laying a factious foundation for sedition, and sapping the orders and constitution of the church and university.

If this was the case, ought not Camillus rather to blush for his impudence and misrepresentation! Dr. Powell solemnly called all his scholars before him, and laid before them the real state of the case relating to their subscription; with which they all seemed to be thoroughly satisfied. He was a man of too open a nature to endeavour by artifice to circumvent their judgement: and as it was the fashion even to leave boys to judge for themselves, he fairly stated the case to them and left it with them.

His discipline in the college was so strict and uniform, attending himself in the hall at the exercises and examinations, that the other colleges that were more lax and remiss, tho' they were jealous of the superiority of St. John's, and were disposed enough to have found fault, had there been the least room for it, were obliged, by conviction and per force, to acknowledge the excellency of his institution and government: the influence of which is even felt to this day, where the same discipline, as I am informed, is still observed.

Indeed, he was a man of a rugged and severe discipline, but virtuous, learned, and by no means beloved: his manners were too rigid and unbending for the age he lived in. As he was a strict disciplinarian, so he was by nature positive and obstinate, and never to be beat out of what he had once got into his head. Yet to do him right, he was generous in his temper. I will give an instance of it, which was told me by a person who knew him well, and was not disposed to flatter him without reason. In February 1773, when the college had agreed to set about two very expensive works, the new casing of the first court with stone and laying out their gardens under the

[1] ['MUTANTQUE QUADRATA ROTUNDIS.

Ye learn'd of every age and climate yield,
And to illustrious Cambridge quit the field.
What sage professors never yet could teach,
Nor Archimedes, nor our Newton reach;
What ancients and what moderns vainly sought,
Cambridge with ease has both attained and taught:
This truth e'en Envy must herself allow,
For *all* her scholars *square the circle* now.'

Cooper's *Ann.* IV. 355, 356.
The leaders were Jas. Mead of Emm., Alex. Cleeve of C. C. C. and Nedham Dymoke of St. John's (MS. Cole XLI. 397, 398)].

[2] [See above, p. 847 l. 34].

directions of the celebrated Mr. Brown[1], who told them that his pla would cost them at least £800., the master called a meeting of th fellows: and when they were all assembled together, he told them they were undertaking two great works, with no very great funds t support them: he said, they had now living many great men, wh had been members of their college, who would probably assist thei old house, if applied to, as those of Emmanuel had done theirs: an that if they judged proper to apply and open a subscription, h would begin it and set it agoing with a donation of £500. Accord ingly he subscribed that sum immediately. This was looked upon a so generous a behaviour, that many of the fellows thought, that person who would act such a part very richly deserved the living c Freshwater; and in a great measure effaced and wiped off the obli quity of that part of his conduct.

Upon all public occasions, and where the honour and reputatio of his college or the university was concerned, no one did th honours of both to greater advantage: sparing no expense on suc occasions to display his generosity in the sumptuousness and ele gance of his entertainments: in other cases he was frugal and a œconomist. And I have often heard a nobleman, who hated bot the clergy and university and was equally obnoxious to both, endea vour to ridicule the magnificence of Dr. Powell's entertainments o these occasions; which indeed rarely occurred; but it was easy t see, that all his anger was the effect of envy that a clergyma should have ability to vie with his lordship. Some 5 or 6 year before his death, he had a stroke of an apoplexy, which affected hi manner and speech ever after. His appearance from his youth prog nosticated that he would be liable to such a death. He was rather little, thin man, florid and red, with staring eyes, as if almost choked or as if the collar of his shirt was too tight about his neck.

I happened to dine in Trinity college on Monday Jan. 16, 177 with several gentlemen who had been at Addenbrook's hospita where the governors usually meet on Mondays before dinner; an on that day there was a full meeting in order to chuse a matron f it. On their return they observed that Dr. Powell looked more tha ordinarily ill, and by no means ought to have stirred from hom He was that day seized with a fit of the palsy; and next day D Heberden was sent for from London, but did not come, tho' Dr. Gi bourne did. They were sent for again on Wednesday; and came Cambridge next morning: but it was too late to do any service; f his speech was gone; and not being able to lie in his bed, he expire in his chair at 2 o'clock on Thursday afternoon Jan. 19, 1775[2]. happened to dine at Cambridge also that day, where I met M Ashby the president of the college, who came by accident thith from Barrow the evening before: with him I spent the evening, wh

[1] [Lancelot B., known as *capability* Browne.]

[2] [*Cambr. Chron.* 21 Jan. 1775].

told me, that he had no chance to succeed him: and indeed no one ever thought he had: for, tho' a learned and ingenious man, yet being of a singularly odd turn of behaviour, and one that never concealed his thoughts of any one, but spoke his sentiments freely, he had disgusted many of the society, who might have been his friend on this or a similar occasion. He thought Mr. Beadon, the orator, most likely to succeed, as he was chaplain to the bp. of London, and would have all his interest, added to his own, which was very considerable. He was sent to, to come down to Cambridge; as was also Dr. Balguy, who was supposed to be executor, and had a great chance to succeed, but for the other's interest. Dr. Frampton and Dr. Ogden, with whom I also spent the evening, were talked of as candidates. Mr. Arnald, the tutor, was also mentioned: but he was too young, not being 30, or he was not unlikely to succeed; being a person of a most promising genius, and now sub-preceptor to the prince of Wales. The gentleman who actually was the successor, was not once named: so uncertain are all elections, which depend on the jarring and clashing of so many different interests! Dr. Powell was interred on Wednesday evening, Jan. 25, the same day he was elected master in 1765, in the college chapel, with proper solemnity[1]. The corpse was carried from the hall in solemn procession round the first court, preceded by the choir in their surplices, the pall being supported by 8 senior fellows, and followed by all the other members of the society in their proper order.

About 5 or 6 months after his death, Dr. Pennington, then not doctor, shewed me an epitaph which was lately drawn up for him, by one of his friends, in order to be engraved on the stone which covers him: very descriptive of his character, and not long: as it was not quite finished, and might have some future alteration, I did not ask for a copy, which I might have at any time when it was put on the stone.

By his will he gave his estate to his niece, Miss Jolland, a young lady who lived with him, who died at Cambridge the year following[2], in exclusion to his sister, on whom he settled an annuity of about £150. per an. and with whom he could never agree, and lived at Colchester: I have been told that she was very like him both in person and temper: her loss was great, near £20,000. as was said, went to Miss Jolland: however, within this month (I write this Aug. 11, 1777), some recompense has been made her, by her being elected matron of Chelsey hospital, a place of credit and emolument[3].

One thing in his will shewed great liberality of sentiment, and of a friendly turn of mind: he allotted £2000. in remembrance of his particular friends and acquaintance; leaving a legacy of an £100. a

[1] [*Camb. Chron.* 28 Jan. 1775].

[2] [Her death is recorded in *Camb. Chron.* of 28 May 1776].

[3] [See her death recorded in *Cambr. Chron.* 24 Sept. 1796. She died in August. Nichols, *Lit. Anecd.* IX. 487].

piece to 20 of them[1]. By his art and address, added to his genero benefaction of £500. he gained his point of new casing the colle with stone, tho' most of the society, as I was told, saw the absurdi of it, and that a new chapel would have been a real ornament to flourishing society that were crowded to death in their too contracte one.

I will finish this tediously long account with a transcript fro my 31 volume, tho' it may seem to contradict, and only seem s what I have said in commendation of Dr. Powell in the former pa of this account. I am also sorry to say any thing amiss of anothe person, whose established character is such, that whatever I ma say against him, will go for nothing: besides, that I had ever a pa ticular veneration for him, and was many years much acquainte with him: but my greater regard for what I think truth, the cha racter of Mr. Baker, and zeal for the ecclesiastical establishment, o which I am an unworthy member, will make me waive all privat regards and cause me to speak my opinion, tho' perhaps with mor asperity than is becoming, or may deserve. Allowance may b made for my writing it, just as I heard it: and before I could im agine that Mr. Baker could have been found fault with justly, for an thing he might have said in the foregoing history, which I had no then seen. Since I have seen it, I am of opinion, that Dr. Powe might except to some passages without great cause of complaint and it is possible that the relator, a person who has been alread named in this account, and not famous for his accurate veracit might exaggerate matters to make a pleasant story, which he muc delighted in, and had some talent for. The passage is this[2].

'I have been told, by a great crony of his, that Dr. Powell, a mos 'supercilious, headstrong, positive, passionate and conceited anima 'held Mr. Baker in the most sovereign contempt, insomuch as not t 'bear with common patience, that any one should call him, as mos 'people were disposed to do, the worthy Mr. Baker, which would im 'mediately raise his choler, make him fly out into a passion, an 'abuse him, and call his MS. History of St. John's college, a colle 'tion of lyes[3]. Mr. Baker might have had his failings, and at an ex

[1] [Jer. Markland says 5 Febr. 1775 (Nichols, *Lit. Anecd.* IV. 306) 'Dr. Powell's wealth, you say, is confirmed by good authority. I am sorr for it, because I think a Christian priest, with no children, to die wort £30,000, has a very *unscriptural* look. One newspaper says that he le to 20 fellows of the college, who were his contemporaries, £100 each. Th would have been very pretty and commendable, had it been done a fortnig before he was taken ill: otherwise it has the look of playing fast and loos and seems to declare that, if he had never died, he never would have do any good with his riches.' Cf. *ibid.* VIII. 504; *Gent. Mag.* LV. 290, 339].

[2] v. my Vol. 31, p. 25.

[3] [See above, pp. 555 l. 26, 556 l. 7. Nichols, *Lit. Anecd.* V. 114 (writte in 1782): 'Dr. (Z.) Grey collected materials for a life of him (Tho. Baker

'treme old age, and after an expulsion from his fellowship in a 'society in which he chose to end his days, perhaps might be peevish 'towards the decline of life; especially as new manners and new 'opinions, totally different from his own, might disgust him, upon 'occasion. But his integrity and veracity I will never call in ques- 'tion. I mention this, because I remember to have heard Dr. Heber- 'den, about the time of Mr. Baker's death, speak of him, as being apt 'to be peevish, and out of humour with people's jostling against and 'crowding upon him, as he went out of chapel: and making a noise in 'his staircase. This was natural enough in an old man, who had been 'used to decenter manners and more regular behaviour. I the more 'remarked it, because Dr. Heberden was a most decent behaved man 'in every respect; but I less regard it now, since I know his vehe- 'mence in party matters, and the great and notorious part he chose 'to take in the late disturbance and commotions against the articles 'and liturgy, for alteration of which, and laying aside all subscrip- 'tions, he was violent to a degree; so that, no doubt, Mr. Baker's

which were given by his widow to Mr. Masters, who thought them hardly sufficient to make a work by themselves, but would have prefixed them to Mr. Baker's History of St. John's college; and applied to Dr. Powell, the late master, for the use of the transcript taken at his predecessor Dr. Newcome's expense, from the original in the British Museum. But this was declined as the history, though containing several curious matters, is written under the influence of partiality and resentment. It is probable however that Mr. Baker's collections will some time or other be laid before the public.' Wm. Cole to Rd. Gough, 17 Dec. 1780 (*ibid.* i. 687, 688): 'Yesterday I was rather surprised to hear him [Rob. Masters] say that private conversation ought not to have been published: it was what Dr. Powell said relating to Mr. Baker: for I took the liberty to tell him how much more judiciously you had mentioned him than the doctor. He said that he had told Dr. Powell that he had read the book, and thought it impartial: but notes might be added, to correct the partialities,' etc. Geo. Ashby in Nichols, *Lit. Anecd.* v. 662: 'The original *History of St. John's* in the British Museum is said to be fit for the press. The transcript in St. John's is *not;* the foreign scribe having inserted the references in wrong places. I have corrected many faults in it. Nobody can publish from that copy who doth not know our history well itself. The *History of St. John's* sets out just as unluckily as Carte's *History of England.* The reflexion in the first paragraph is enough to deter a candid reader from going any farther. What was the cure of a king's evil to the beginning of a history of England? or the principles of the old house to the nonjuring ones of Baker's times? This early declaration of party spirit made Dr. Powell adverse to its publication, though I remember nothing more of the kind in the sequel. His character of bp. Gunning differs *toto caelo* from that given by Dr. Edwards. That the people of St. John's should have highly respected Mr. Baker, is surely much to the credit of the society, especially if we consider how little people not actually members are liked for staying and taking up room.'

'strict adherence to the old Church of England principles, mig
'early prejudice Dr. Heberden against him, who had a more enlarg
'way of thinking upon these matters: whether more to the adva
'tage of this church and state, time must discover. I make no so
'of doubt but that the same kind of prejudices, tho' not exact
'similar, acted in the breast of Dr. Powell: who had a strange mi
'ture and complication of opinions, as adverse to those of M
'Baker, as light to darkness.'

I cannot finish this account without giving another feature Dr. Powell's picture, tho' not much to his advantage. For it w he and Dr. Caryl[1], who were the two great opposers in the u versity of a most useful scheme for new paving and lighting t town of Cambridge, than which no large town in the kingdo wanted it more. The duke of Grafton, on his being first made cha cellor, very generously offered £500. and Trinity hall as much t wards the design: which went on briskly in 1769 and was ev carried into the house of commons: but a stop was put to it all a sudden: for Dr. Powell starting a difficulty about the pavement an unfrequented lane adjoining to his college, and Dr. Ca making the same objection concerning St. Radegund's lane:—bo it was said and supposed, from a spirit of opposition, and becau not originally and principally consulted about it, Dr. Hinchcli taking the lead in this business; together with the mercenary vie and objections of some of the townsmen (and Dr. Ewin in particul whose constant practice it ever has been to oppose in secret, what pretended publicly to espouse), some of whom had greatly encroach on the already too narrow stretes, about which they expected to called to account,—this laudable undertaking was entirely frustrat

I have hitherto met with these following publications of I Powell: tho' I know more belong to him:

A defence of the subscriptions required in the Church of En land. A sermon preached before the university of Cambridge the commencement Sunday 1757. By Wm. Sam. Powell, D.D. t fellow, now master of St. John's college. Cambridge. 8vo. 17 4th Edition. On 1 Cor. 1, v. 10. Pages 23.

A charge delivered to the clergy of the archdeaconry of chester in June 1772. By Wm. Sam. Powell, D.D. F.R.S. Ma of St. John's college in Cambridge, and archdeacon of Colches Cambridge. 8vo. 1773. Pages 21.

Discourses on various subjects. By Wm. Sam. Powell D.D. P lished by Tho. Balguy, D.D. London. 8vo. 1776.

The arms both of Dr. Newcome and Dr. Powell I took from t coaches.

[1] I am assured this Nov. 29, 1777, by Dr. Gooch, to whom I rea that Dr. Caryl did all in his power to promote the undertaking, which counteracted in the town, when he was vice-chancellor.

The estate and manor of Pelden in Essex[1] was left to him by his kinsman Charles Reynolds of Pelden Hall esq. who died in 1760, together with other estates at Little Bentley in the same county.

He is enumerated as a writer in the Confessional controversy by the writers of the *Gentleman's Magazine* for 1780, p. 226.

Mr. Mainwaring, in the dissertation prefixed to the sermons which he preached at St. Mary's and printed in 1780, in 8vo. apologises at p. xliv, for those of Dr. Powell, which had been censured for a seeming want of devotion in them: and at p. xciii. gives this exalted testimony of his merits. "It would be impossible to pro-
"duce a more eminent instance of this happy alliance [of taste and
"genius with learning and good sense], than in the sermons and
"charges of the late Dr. Powell,...of whom indeed, on every account,
"the whole society, over which he presided, might justly join with
"me in saying,

"Semper honos, nomenque tuum, laudesque manebunt."

See Dr. Powell's epitaph by Dr. Balguy, at p. 431.

Additions to Cole's Life of William Samuel Powell..

Wm. Sam., elder son of the Rev. Fras. Powell, born at Colchester, educated there under Mr. Smythies, was entered pensioner 4 July 1734 aet. 17 under Mr. Wrigley. Elected foundation scholar 3 Nov. 1735, adm. 4 Nov., *dec.* Gutteridge: Hare exhibitioner for Dr. Waller 3 Nov. 1735, 8 Nov. 1736, 7 Nov. 1738, and Nov. [no day named] 1738. In 1738 he held one of the 2 exhibitions 'pro viro anonymo,' which were given yearly from 1735—1750 (*Fourth register* 375). Lector matutinus (1) Jul. 1740 and (2) 10 Jul. 1741, when he was also moderator sive sublector, and (3) 9 Jul. 1742, when in addition to these two offices, he held that of examinator in philosophia; lector mathematicus and examinator in mathemat. 8 July 1745; examinator in rhetorica and lector mathematicus in geometria 6 July 1744; the latter also 5 July 1745.

The Rev. Tho. Smart Hughes has prefixed to No. 21 of his *Divines of the church of England*, which were published by Valpy in 1832 (*Discourses of Wm. Samuel Powell*, D.D. *and James Fawcett*, B.D., dedicated to the master and fellows of St. John's college 'by the editor, in token of the respect and gratitude which he feels towards the place of his academical education'), an account of Powell's life, from which the following particulars are taken.

P. i: 'The fame of Dr. Powell still flourishes on the spot where it first took root and grew. The alterations lately made in our system of public examination have revived much discussion respecting his principles and conduct: nor have all those persons yet departed from amongst us, who remember the man himself, and the sentiments which he excited in the minds of his contemporaries. As however the character of one who has placed himself

[1] *New and Complete Hist. of Essex*, printed in 6 vols. 8vo., at Chelmsford, about 1770, vol. 5, p. 436, 437.

at the head of a party, aspiring to direct the opinions of some, and restrain the influence of others, is generally viewed under the delusive lig of prejudice, so we still hear Dr. Powell spoken of with the different f ings of respect and aversion: sometimes he is styled an unsullied guarc of our most valuable institutions; at other times, he is designated a tyrannical bigot, who opposed all innovation upon principles the n selfish and ungenerous.'

Pp. ii, iii: 'He is stated to have been very sedulous in improving talents which Providence had entrusted to him; rarely wasting his time light amusements, but intent on mathematical as well as classical stud cultivating the society of a few friends of similar habits and congenial position; and yielding, when a youth, as ready a submission to discipl as he was strict to enforce it after he became possessed of power and thority.

'At that period slight were the encouragements to study; few and dist the rewards of literary excellence in our collegiate establishments: not e an annual examination existed, which might correct sloth and promote dustry, by exhibiting the retrogression or advance of the student to censure or the approbation of his superiors. Even that which was in the first and final examination for the degree of A.B., though it had ceived some considerable improvements, was yet very defective in th methods of investigation, and that spirit of impartiality, which now rei it so satisfactory a test both of positive and comparative merit, as far as jurisdiction extends. Thus, though the collision of superior talents, hope of ultimate success in the university, or the workings of ambition it regarded the world at large, could not fail to operate on a part of academic youth; still that part would be but small, in proportion to th who neglected to improve moderate abilities by a steady course of pat discipline.

'These defects in our system probably struck even at this time v forcibly the mind of Powell, and induced him to remedy the evil within own sphere of influence, as soon as he became master of that college, wh he was now an undergraduate.'

In 1757 (pp. iv, v) 'projects were set on foot, not only to dissolve the ance between church and state, under the specious pretext that all disqua cations on account of religious scruples are to be accounted as pains and pe ties; but also to weaken the allegiance due to the church from its own m ters, by representing her requisition of assent and subscription to any hu interpretations of scripture, as contrary to the spirit of protestantism of Christian liberty. Dr. Powell, then a leading character in the univer was the first of those who placed themselves in the gap against t innovations. Subscription to the thirty-nine articles was at this pe required from undergraduates, before they were admitted to their degree; a practice which had continued from the time of James I., which began to be considered, not only as encroaching on the province privileges of literature, but as tending to render youth at that age e reckless or hypocritical. A strong spirit of dissatisfaction with this den now began to manifest itself amongst the undergraduates themselves; n of whom remonstrated against it, whilst others refused subscription gether and forfeited the advantages to which their previous residence in

university had entitled them. Thus agitated as their minds were, and fomented as their disaffection was by some who had ulterior objects in view, Dr. Powell's sermon was directed principally to conciliate them, to remove difficulties out of their path, and secure their adherence to established forms and usages.'

Pp. vii—xi: 'I believe it may safely be asserted, that St. John's college never possessed a master before him more zealous for the honour of his house, or more ready to advance its prosperity by all the means in his power. He not only contributed liberally to its repairs, but kept a watchful eye over its revenues, which he materially augmented. His principal care however was to advance its reputation by the improvement of its discipline, and by the adaptation of its method of instruction to the formation of the scholar and the Christian. In the very first year of his mastership, he applied himself to the establishment of those college examinations, which before his time were unknown in our university, and which form so excellent a test of proficiency in the various subjects of lecture. The examination lists, still preserved at St. John's, which were all drawn up with great care and consideration by Dr. Powell himself, as long as he presided over the college, bear strong testimony to the acute discrimination, the strict impartiality, and the resolute industry with which he conducted and perfected this his favorite scheme. In a very early stage of it he had to encounter all the opposition naturally to be expected from young men, anxious to cast off what they considered a grievous yoke, imposed partially on themselves; but the wise resolves of his mature deliberation were not so to be overthrown: the punishments inflicted on some of the delinquents, and the severe denunciations recorded against others, together with proper encouragement and prizes bestowed on the deserving, brought all to submission; and this admirable measure, being at length firmly established, gave such an advantage to the college in which it originated, as soon induced others to profit by the example.

'Nor was it in the affairs of a liberal education only, that Dr. Powell exercised a strict vigilance over his young scholars: he considered himself also as a responsible guardian of their moral and religious principles: he was very careful to preserve them from all the errors of fanaticism; and he allowed the students of no year to pass without examination in one of the Gospels, or the Acts of the Apostles; no talents or acquirements being permitted to compensate for the neglect of this. To a knowledge of their studies he added a study of their dispositions and characters, endeavouring to reform what he thought wrong, and encouraging what he saw likely to produce good fruits: nor ought it to be forgotten, that, if the observance of ancient laws and strict discipline was impressed on the junior members of his society, he himself set the example of obedience; his attention to college regulations being so great, that he has been known to attend chapel throughout the whole year, without a single omission, though the hour of morning prayer was then at six o'clock: with such zeal and discretion did this excellent master conduct the affairs of his society, keeping the whole machinery in a state of constant movement and complete adjustment.

'In the year of his election to the mastership of St. John's he was also chosen vice-chancellor of the university; but this official period was not signalised by any remarkable transaction. Soon after its termination he

obtained the archdeaconry of Colchester; one of the very few in our est lishment, which possess a revenue bearing the slightest proportion to rank and responsibility of the office. Thus his ecclesiastical and coll preferments, added to what he had saved as tutor, and the handsome come arising from his estates in Essex, enabled him to exercise that n nificent hospitality for which he was so noted on all public occasio though he was generally frugal and economical in his private habits.

'The circumstance however of this ample provision gave occasion to c siderable ill-will, which for a time existed against him amongst the fell of his college. As he already held a living from private patronage, t supposed that he would not have sought to better his income, by excha ing it for such college preferment as lies open to the master's choice: bu this they were mistaken; for when the valuable rectory of Freshwater, the Isle of Wight, became vacant, Dr. Powell asserted his claim, and p cured institution to it. Here, I am afraid, we find a solution to the myst of his election, which puzzled the worthy antiquary Mr. Cole; and if no one can be sorry for the disappointment of the fellows: at any r their anger against the master was perfectly unreasonable: for although increase arising from the exchange was a matter of no great considerat to Dr. Powell, yet he well knew that it might be of the first importanc his successor; who, if the living went into other hands, might possibly kept out of it during the whole period of his mastership. Justice there demanded that he should not forego a piece of preferment, which seem have been left to the college for the very purpose of enabling its head support the dignity of his station.

'The fellows however soon found that their master was not a niggar his wealth: for when they had determined to lay out their gardens, un the direction of the celebrated Mr. Brown, and to face with stone the so side of their first court, he not only proposed that application for assista should be made to opulent members of the college, but himself headed subscription with the sum of £500; "an instance of generosity," says I Cole, "which in a great measure effaced and wiped off the *obliquity* of conduct in the affair of Freshwater." I find it stated however, that was in the habit of performing other acts of generosity still more lauda than this; that to several undergraduates he occasionally gave sum money; to others he allowed an annual stipend in order that they mi complete their studies: and at his own expense gave prizes to those distinguished themselves at the public examinations.

'In the mean time the course of events brought Dr. Powell more spicuously before the public eye. His celebrated commencement serm having been much read and much criticised, had brought out several swers. By some, even of his own party, it was thought to have betra the cause which it undertook to support; its principal aim indeed bein conciliate inexperienced minds and tender consciences, rather than to de the practice of subscription on high church principles, this untenable gro was eagerly seized on by that faction, which opposed all terms of subsc tion whatever, and demanded not only unlimited toleration, but unlim licence. The doctor, having asserted that "young people may give a gen assent to the articles, on the authority of others, and thus leave r for improvements in theology;"—this was taken to imply, that such

scribers are left at liberty to *retract* their assent, if, in the progress of their studies, they should find what they assented to inconsistent with their subsequent discoveries and theological acquirements. Then came the questions:—How will you limit the period of submission and of inquiry?—and will not many of maturer years avail themselves of this uncertainty, and so readily subscribe to articles, which have been represented as "having rules of interpretation peculiar to themselves," whilst the subscription itself has been stated to mean little more than "an acknowledgement that the subscriber is a member of the Church of England?"'

Pp. xi, xii: 'Hence it was argued, that, if subscription to the articles was intended to be a test of faith and doctrine, this benefit never could be obtained from it, by reason of the latitude allowed by its advocates and taken by its opponents: therefore it would be the wisest course to do away altogether with a test, which, whilst it prohibited many worthy persons from entering into the service of the church, let in those that were less scrupulous and less conscientious.

'These insinuations and attacks could not fail to stir up many among the more sturdy champions of our establishment. One of the first that buckled on his armour was Dr. Rutherforth, who skirmished with the author of the Confessional, as it is observed, "in the old posture prescribed by the ancient system of church authority." Among others that distinguished themselves in the same cause, were Dr. Randolph, Dr. Halifax, and Dr. Balguy; though this latter gentleman appeared rather late in the field.

'The principal writers on the other side of the question were archdeacon Blackburne author of the Confessional, Dr. Dawson, Dr. Priestley, with the celebrated Dr. Jebb and his wife. This lady, under the assumed title of *Priscilla*, assailed the most formidable of her husband's opponents, answering their arguments, detecting their weak points, and rebuking their invectives, with great acuteness, poignancy, and effect.'

P. xiii: 'The undergraduates themselves were also stirred up to refuse subscription, and to remonstrate with their superiors. In June 1769 they presented a petition to the heads for an alteration of their scholastic dress, and it was granted; for it went no farther than to change the figure of their caps from *round* to *square*. It seems probable however that this was only put forth as a *feeler;* for in January, 1772, another petition was offered, which went the length of demanding a release from subscription, unless (as it was added with a show of modesty) they were instructed beforehand in the articles which they were required to subscribe. But this being considered as subversive of discipline, and laying a foundation for sedition, was rejected.'

After the republication of his commencement sermon in 1772, Dr. Powell, though violently assailed, (pp. xiv, xv) 'made no reply to his accusers: but the question was taken up by his friend, Dr. Balguy, archdeacon of Winchester; who, in the fifth of his admirable charges, seems to have placed the question on its most tenable grounds; making it also manifest to his opponents, that as much integrity and candour may be exercised in supporting established institutions, as in attacking and depreciating them.

'The hopes of the faction in the metropolis were at this time much

elated; and they fully expected, amidst the alarm of republican tum and the seditious cries of "Wilkes and Liberty," to carry their fav measure: but the parliament saw through the scheme laid for the dest tion of our ecclesiastical establishment by dissenters of all descriptions; was it moved by any remonstrances from the discontented of the ch itself, who had joined themselves to its adversaries: it rejected there the petition by a very large majority: but it is a curious circumstance, in this very year (1772) the questionists in our university were rele from subscription to the thirty-nine articles, the following declaration b introduced in its stead: "*I*, A. B. *do declare that I am*, bona fide, *a me of the Church of England, as by law established.*" Whether Dr. Powell any hand in this alteration, I am unable to discover: it is certain that name does not appear in the syndicate appointed to consider the case.

'But though the petitioners were defeated in parliament, their leade Cambridge did not give up the cause. On Sunday, Dec. 27, 1772, preached before the university, and took occasion to consider the ques concerning subscription, as fully as the time and place permitted. His was taken from Acts xv. 10. Next day however he delivered a disco from the same pulpit on the spirit of benevolence. This gentleman, had been so indefatigable in writings and exertions of every descript seems to have possessed probity, talents, and attainments of no ordin kind; but an ardent temper led him, like many others, to outrun the co of events, and thus to retard, instead of accelerating, the progress of provement.'

Pp. xvi, xvii: 'The question concerning subscription being now for a t set at rest, Mr. Jebb next turned his attention to the state of discipline education in Cambridge. He saw the necessity of an essential reform, only to counteract those early habits of idleness and dissipation which nerally prevailed, and particularly among students of the higher ranks; to diminish that exclusive devotion to scientific knowledge, which see scarcely compatible with the notion of a university. Accordingly brought forward repeatedly proposals for an annual public examinati which should include every order of student, and offer adequate encoura ment to all the branches of a liberal education. In this design he was s ported by many influential persons in the university, particularly by th who had cheered his former labors. In the stormy controversy wh ensued, Mrs. Jebb again took an active part, following her spouse to contest, like another Gildippe—*sempre affissa al caro fianco*. After scat ing a few missiles from the Whitehall Post, she published a letter to author of "An Observation on the Design of establishing annual Exami tions at Cambridge," generally ascribed to Dr. Powell; and it must confessed, that the objections of the Observer and his adherents were pelled with sufficient spirit and acuteness.'

Pp. xxii—xxv: 'Thus ended Mr. Jebb's exertions in a cause, which we n believe he took up and prosecuted with good intentions; and we may do without impugning the motives of those who so vigorously opposed his proje If it be useful to society, that there should exist ardent spirits, who fearles attack institutions that are based on the foundation of time and experien it is equally so, that such institutions should find resolute and steady fenders, to prevent the ill effects of sudden, violent, and ill-digested scher

of innovation. Our principal concern being with Dr. Powell's opposition, it may safely be asserted, that there appears no reason to sanction the imputation cast on him by his adversaries at the time, that it arose from a desire to preserve that superiority over the rest of the university, which his own college had obtained by means of the examinations which he had himself instituted: on the contrary, there is every reason to believe, that he would gladly have seen the same species of reformation introduced and flourishing in every other college of the university. This indeed was his favorite scheme; and with respect to it, he observes in his pamphlet, that all the facts which he had briefly stated, and all the reasoning on them, led to this one observation; *That the business of education, both of government and instruction, is conducted with more success, as it has been conducted for some ages, under the domestic discipline of each college, than it could be under the direction of the senate.* "Whatever reformation is wanted," he says again, "among our youth, it may easily be introduced in the separate colleges: the master and fellows of each college have all the powers that can be wanted for this purpose." He was strongly opposed to any system which appeared to relax the ties existing between tutor and pupil, by entrusting the direction as well as the reward of studies to examiners chosen annually, and therefore "wholly strangers to most of the students, to their abilities, their previous education, and the professions or stations for which they were designed." "Those," he observes, "who rightly conceive the effects of such a change, will be reminded by it of the architect, who, dissatisfied with our *old buildings*, proposed, about the middle of the last century, *to pull them all down except King's College Chapel*, and to erect in their stead one ample and *uniform* structure, *such as it behooveth an academy to be in a* FREE AND WELL-ORDERED COMMONWEALTH." Whatever may be the intrinsic merits of Dr. Powell's plan, scarcely any one, who is acquainted with university discipline, will deny its excellence as an intermediate step, before the introduction of so great a change as that which was contemplated; the utility of which may very fairly be questioned, when we consider the unwieldy machinery by which it was to be effected. On this point I feel happy to confirm my opinion by the recorded sentiments of one, whose zeal in the cause of sound learning never was doubted, whose knowlege of our academical institutions is probably unrivalled at the present day, and who was one of the most active promoters of those public examinations, which have at length rescued our Alma Mater from the reproaches to which she was so long exposed. "Happening," says this public-spirited individual, "to have lately examined the history and details of Mr. Jebb's proposals, as given by himself, I think it right to avow my opinion, that the resistance made to them by Dr. Powell and others, was not only justifiable, but laudable; since their practical result, had they succeeded, must have been to take all direction of education out of the hands of the respective colleges, and to place it in those of persons nominated in an order following the cycle of proctors (and therefore almost excluding the consideration of their fitness), who were to have prescribed the studies of each year. There were several parts of this large machinery, which, unless the university was very differently constituted in the year 1772 than it is at present, could hardly have been turned to any practical benefit. Several different schemes of reform were subsequently proposed by Mr. Jebb, with-

out success; all tending to reduce the whole university into the state of one vast and unwieldy college, without making any effectual provision for its administration in this altered state. One of these plans, were it to be named at the present day, would meet with loud and unanimous reprobation; I mean, a separation of the noblemen and fellow-commoners from the other students, and subjecting them to a different ordeal. My motive for mentioning this piece of academical history, suggested by the course of my argument, is a wish to correct some erroneous notions which prevail respecting the conduct of Dr. Powell, a most able, learned, and public-spirited character; who, from the impulse which he gave to academical study, deserves to be recorded as one of the greatest benefactors, not only of his own college, but the whole university." [*Footnote.* Letter of Philograntus (J. H. Monk) to John Lord Bishop of Lincoln, p. 37.]

'After the foregoing attestation to Dr. Powell's merits, on this question little more need be said. If the opposition which he made to Mr. Jebb's proposals should still appear to any one illiberal, or his conduct domineering and contemptuous, let it be considered, that he himself was at all events on the safe side of the question; he did not try unknown ground, but advanced, though slowly, yet surely, on the road towards perfection; whilst in the schemes of Mr. Jebb he saw nothing but presumptuous folly and factious innovation. Every thing emanating from such a source must have been viewed by him with more than ordinary alarm: *timeo Danaos, et dona ferentes,* must have been the sentiment uppermost in the mind of this orthodox Tory, whenever his political opponents sought to make any alteration in the existing order of things. With such sentiments, and those conscientiously entertained, it would have been derogatory to Dr. Powell's character if he had remained inactive, or if he had not taken that station in the contest to which his talents and his rank entitled him.'

P. xxvi: 'Over the vault in which his remains were deposited was laid a flat blue stone, with the following epitaph, drawn up by his intimate friend Dr. Balguy:—

M. S.
GULIELMI SAMUEL POWELL, S.T.P.
Hujus Collegii per decem annos
Praefecti;
Archidiaconi Colcestriensis,
Et Ecclesiae de Freshwater, in Insula Vectis,
Rectoris:
Qui Collegii redditibus
Conservandis et augendis;
Iuventuti instituendae, ornandae, regendae;
Academiae, ecclesiae, reipublicae tuendis,
Vitam (heu! nimium brevem)
Fortiter et feliciter impendit.
Obiit Januarii 19mo. 1775, natus annos 58.'

Pp. xxvii, xxviii: 'To his friend Dr. Balguy he left a legacy of £100 and the same sum, to be divided equally between six fellows and four members of his college. To four of the fellows also he bequeathed his books.

'To what has been already said of Dr. Powell very little remains to

can be added. With regard to his person, he is represented as having been small in stature, with a florid complexion, and prominent eyes: in disposition he seems to have been domineering; and, like the disciples of the Warburtonian school, who were his chief associates, he contracted strong antipathies, as he cherished hearty friendships. He was a great encourager of youthful talent, especially when he found it united with modesty; and in other respects also, he was aware of the responsibility which rests on the possessor of wealth. Like the celebrated Linnæus, Dr. Johnson, and many such, whose organs were in other respects happily formed and arranged, he had no ear for music; but his taste in works of imagination was not less excellent than his judgement in matters of more abstruse speculation. "Yet this taste," says Mr. Mason, in his Life of Whitehead, "always appeared native and his own: he did not seem to have brought it with him from a great school, nor to have been taught it by a celebrated master. He never dealt in the indiscriminate exclamations of 'excellent' and 'sublime:' but if he felt a beauty in an author, was ready with a reason why he felt it to be such;—a circumstance, which those persons, who, with myself, attended his lectures on the Poetics of Aristotle, will both acknowledge and reflect on with pleasure."'

Powell was a friend of bp. Rd. Hurd (Kilvert's *Life of Hurd*, 45, 51, 247). He wrote to Tho. Balguy 6 Febr. 1765 (*ibid.* 93, 94): 'I rejoice with you very sincerely (and desire you will let our friend know it) on Dr. Powell's election to the mastership of St. John's. Merit is so rarely found in its own place, that I confess I did not much expect this event, though you had given me some assurance of it. I hope the state of the university is better than you represent it. If not, I know of nothing so likely to retrieve its credit as two or three such elections as this. I should indeed have thought the thing done, if the Margaret professorship had been as well disposed of as the mastership.' Same to same, 11 Nov. 1775 (*ibid.* 128): 'Let me know when you come hither, and when you think of putting Dr. Powell's sermons, and I hope something of your own, to the press.'

Others of his intimate friends were Wm. Ludlam (E. T. Vaughan's *Life of Tho. Robinson*, 68); Wm. Mason (Nichols, *Lit. Anecd.* II. 712); Wm. Bowyer, who served as his banker (*ibid.* III. 231, 232); Wm. Whitehead the poet, son of a Cambridge baker (*ibid.* 195); Jas. Tunstall (Nichols, *Lit. Illustr.* IV. 373). He doubted the soundness of John Taylor's knowledge of law (*Lit. Anecd.* IV. 724). He had no ear for music (*ibid.* 511). Geo. Ashby, *ibid.* IX. 622: 'Dr. Powell told me, that a man who was intimate with another might always find him out.'

F. Blackburne writes to Wm. Bowyer 16 Nov. 1766 (*ibid.* III. 10): 'The history of the clause [of art. XX.], passed in the lords' house, and rejected by the commons, did not escape me. But it was made use of in a pamphlet published by Mr. Millar against Dr. Powell's subscription sermon some years ago; and I was aware, that if the author of *The confessional* should ever come to be known, it would at the same time be known, that the same person was the author of that pamphlet.' In the life of Blackburne prefixed to his works (vol. I. p. xxvii) we read: 'The report then [1757] was, that Dr. Rutherford (between whom and Dr. Powell there was a kind of rivalship) had in some public exercise thrown out, that these subscriptions were intended by the church as a real and proper test of the uniformity of

opinions, and consequently that it was the duty of those, of whom they were required, to subscribe in the strict literal sense of the several ecclesiastical forms to which they put their names. This opinion Dr. Powell in the abovementioned sermon thought fit to controvert, insisting that a latitude was allowed to subscribers even so far as to admit of the assent and consent of different persons, to different and even opposite opinions, according to their different interpretations of the propositions to be subscribed. Dr. Powell's casuistry on the subject appeared to Mr. B. so detestable, and so subversive of the principles of good faith among men, that he determined to expose and refute it to the best of his power, and accordingly prepared, and in a little time published,' *Remarks on the Rev. Dr. Powell's sermon in defence of* SUBSCRIPTIONS, *preached before the university of Cambridge on the Commencement Sunday* 1757, *wherein the* LATITUDE *said to be allowed to subscribers to the liturgy and articles of the church of England is particularly considered.* WITH A DEDICATION *to the younger students in both our universities who are designed for the ministry of the church.* London, Millar. 1758. 8vo. 1*s.* 6*d.* (Nichols, *ibid.* 231). Reprinted in Blackburne's *Works* VI. 1—108. *Advertisement:* 'The excellent *letter to the Rev. Dr. Powell* did not fall into the hands of the author of these *Remarks,* till his papers were gone to the press. This was so far his misfortune, as so much of (perhaps all) his pains might otherwise have been spared. Great however is his pleasure in finding so many of his sentiments on this subject in perfect agreement with those of so able and judicious a writer.'

The *Letter* in question is probably: *The hardship and danger of subscriptions represented, in a letter to W. S. Powell.* Lond. 1758. 8vo. [Brit. Mus.].

The point mainly insisted upon by Blackburne is the danger to public morality of allowing latitude in subscriptions. Vol. VI. p. 7: 'The defender of subscriptions now before us, thinks it sufficient for you to give your assent *on the authority of others.* Little should I have expected to have met with such a dispensation from an eminent tutor in a protestant university.'

P. 17: 'With respect to subscription to the articles, many are apt to lay hold of that latitude, asserted by Dr. Clarke and other defenders of what Dr. Waterland called Arian subscription; the same latitude indeed pleaded for and adopted by the Rev. Dr. Powell; but with this difference, that the Doctors Clarke, Sykes, &c. (little satisfied, it should seem, with this expedient, and looking upon it as little better than what Shakespeare calls a *cursed necessity*) never forget to wind up their apologies with some complaints and animadversions on such kind of tests, and warm remonstrances for a review of the particulars to which they relate; whereas the more modern doctor assigns this latitude as an unanswerable reason why subscriptions in their present form should be continued to our latest posterity.'

After the publication of John Jones' *Free and candid disquisitions* had been forgotten (pp. 26, 27), 'in the midst of this repose and tranquillity, steps forth the zealous Dr. Powell, once more to blow the trumpet of defiance in the ears of all dissatisfied dissenters from our establishment; to the great surprise, as I have been informed, of some of the church's warmest friends, who cannot find out the propriety of reviving on her part a

controversy, in which she has seldom gathered any laurels, and which for that reason had been so prudently laid asleep.

'The doctor has, it is true, gone a good deal out of the common road; so far indeed that his sermon has but little affinity with what is promised in the title of it. The title, as I said before, breathes nothing but defiance; but upon a nearer view of the champion and his weapons, you find him all lenity and indulgence, and disposed to compromise matters by such extraordinary concessions on the part of the church, that one cannot help suspecting he must have exceeded the bounds of his commission, supposing him to have had any.'

Pp. 31 seq. deal with Powell's maxim: 'It is of more importance to the peace and happiness of a community, that its members should speak than think alike;' and with the reason for it: 'For they who have learned to confess their faith in the same form, will consider each other as friends, even though they should disagree not a little in their explanations of it.'

P. 33: 'Upon the doctor's plan of peace and happiness, mental reserves, and other accommodating methods of equivocation, can have but few bad effects upon the community.'

Powell's statement that assent is given 'to the use, not the truth of the liturgy' is conclusively refuted (p. 40); and also his singular doctrine: 'The greatest part of mankind always think that ceremony right to which they have been accustomed. Nor are they much mistaken. For in matters of this sort nothing is plainly wrong but change' (p. 51). On which Blackburne comments (51, 52): 'In plain english, *all ceremonies, religious as well as others, which have prescription on their side, are* right; *and they only in the* wrong *who attempt to change or abolish them. The ancient pagan ceremonies were* right; *so are the mahometan; so were the jewish ceremonies.*'

P. 62: 'If two or more men subscribe an article each in a different sense, that article immediately ceases to be an article of peace; and diversities of opinion are not thus avoided, but rather promoted; or at least made more public than they would otherwise have been. For it is very possible that many of these subscribers would have had no other opportunity or temptation to have signified some of their opinions, but this of subscribing. On the other hand, if one or more men subscribe these articles as articles of peace, without any respect to their opinions; or as some have explained this, as engaging not to contradict them, they cease to be a test of opinions. Consent touching true religion is not established by such subscription.'

Of the subscriptions of undergraduates Powell had said (ed. Balguy, p. 41): 'They may acknowledge themselves members of the church of England and declare, that they have no objection to her articles, but a belief of them grounded on the authority of others. And nothing farther, I suppose, does any man conceive to be meant by their subscriptions.'

In Blackburne's *Reflections on the fate of a petition for relief in the matter of subscription, offered to the ..house of commons February 6th*, 1772 (*Works* VII. 47—49), he says that this declaration of Powell's was one of the main motives for substituting for subscription the declaration of *bona fide* membership of the church of England. 'The cant indeed was, that for a man *to declare himself* bona fide *a member of the church of England*

as by law established, was equivalent only to declaring, that he was no papist, or presbyterian. But when the young man, [*Footnote.* Dr. Thomas Blackburne, a physician at Durham, since deceased, then a candidate for a bachelor of arts degree, a student of Peterhouse] who chose rather to forego his degree, than to be insnared by this insidious substitution, had desired *in vain* to have this explanation authenticated by the public avowal of those who composed the new form, and who should best know their own meaning, the deception was at an end, the dexterity of the *manoeuvre* in increasing the burden under the appearance of an alleviation, stood confessed.' Cf. *ibid.* 224, 225. P. 226: 'To excuse this [the unintelligent subscription of candidates for orders] on the footing of Dr. Powell's expedient, *viz.* that they may subscribe *on the authority of others*, is not quite so decent, in the case of those who are about to be sent out as teachers of religion, and might be liable to the repartee which was made to Pierce, bishop of Bath and Wells, by a poor man, whom the said bishop required to assent to the common prayer book, when the Bartholomew act took place. The man desired he might be permitted to read it, before he was compelled to assent to it. "You have already read it," says the bishop, "by the mouth of the convocation, which is your representative." *If that is the case*, replied the poor man, *let it suffice for me to assent to it by the mouth of the convocation.* It is, I own, beyond my skill to find out, on what other grounds this practice can be continued.'

In vol. v. 525 Blackburne remarks on the same words of Powell's: 'Which, as I take it, implies a supposition that these young subscribers are left at liberty to retract their assent to the articles, if, in the progress of their studies, they find what they assented to inconsistent with their farther discoveries and improvements in theology. And, if this is really the case, why would not the preacher speak out?

'This sermon, so far as I know, is the last formal defence of the subscriptions required in the church of England, that hath yet appeared; and is so well calculated to make all ends meet, that it is a thousand pities it should ever be superseded by any new production upon the subject, which should change the posture of defence....The sermon had placed and left subscriptions in the most commodious position imaginable, namely, upon the broad bottom of a latitude of which no man could see the extent or limits; a latitude calculated *on purpose to admit within the pale of the church, men of various, and even opposite principles.* There was no fear that the honesty of any subscriber should, upon this plan, be called in question; for, *the larger its compass is, the more honest men will it comprehend; and perhaps there is no danger, even in times of the greatest freedom and candour, that it should become too wide.* It would be hard to say what religious principles a man must entertain, who could not, upon this footing, honestly subscribe any confession.'

P. 526: 'No doubt but this reverend doctor's expedient has been most thankfully received by a great many subscribers within the last ten years, and the rather, as in all that time the church hath not declared against it.' Cf. p. 527.

Ibid. p. 512: 'Do not the very champions of the church insist, that the words of these articles are general and indeterminate, and susceptible of

different senses! Has not this been lately asserted from the pulpit, in the face of the university of Cambridge, at the solemn time of commencement, in a sermon afterwards printed, and dispersed all over the nation?'

In Gilb. Wakefield's *Memoirs* (ed. 2. I. 376—380) is a cynical letter to him, dated 10 Sept. 1778, which, if genuine (the name is suppressed), shews that Powell's authority was invoked to support conscious dishonesty: 'You have doubts on the subject of our articles, and where is the man who has not? at least I should have a very bad opinion both of the sense and the heart of such a man. But the only difference between us is, that you suppose no man in such circumstances can conscientiously subscribe to articles which he does not believe. You have certainly seen Powell's sermon upon that subject, and let us abuse him as much as we will, it is the case, that they are, and must be, subscribed in different senses by different men. And do you really think that every man who subscribes is guilty of perjury, but the very few who understand them literally? Perjury perhaps is too harsh a term; subscribing that a thing is true, being very different from swearing to the truth of it.

'But you, at least, think us guilty of gross prevarication; and here remains the difficulty, whether you think the possession of the comforts, and, what some think, the honours of life, worth such a prevarication, or no. This, my dear Wakefield, you only can determine. *Fecerunt alii et multi, et boni.*'

The editors add: 'We have understood that this gentleman, as might not unreasonably be expected, afterwards obtained considerable preferment. *Sic itur ad astra.*'

Wakefield replied (*ibid.* 381), 2 Oct. 1778: 'I give my judgement on Powell's sermon with much diffidence, it is so long since I read it, and I have it not by me: all I can recollect of the matter is, that his argument appeared to me then by no means satisfactory; rather calculated to evade than determine the debate. However, if at the best every man subscribe in a different and indecisive sense, there is in my opinion no alternative; let such articles be abolished; *that* subscription is an absurdity and a snare: and, if it exclude any from the church, will exclude only the deserving.'

Blackburne's *Works* VII. 222: 'The learned Doctor *Powell*, the oracle of Cambridge on every question concerning subscription, hath thought it time enough for a young man to subscribe his bare assent to the *presumptive* truth of such and such credenda (concerning which he is farther to be instructed) at the time of his taking his first degree. But the Oxford Advocate thinks it not at all too early for the stripling to give this assent at his matriculation, and backs his sentiment with the authority of the primitive church in her treatment of catechumens. See *Gent. Mag.* for *July* 1773, p. 309.'

In 1765 Wm. Paley gained the members' prize as senior bachelor. The Latin essay had long English notes; on which one of the heads condemned it: 'he supposed the author had been assisted by his father, some country-clergyman, who having forgotten his Latin had written the notes in English.' Powell spoke warmly in its favour: 'it contained more matter than was to be found in all the others:...it would be unfair to reject such a dissertation merely on suspicion; since the notes were applicable to the subject,

and shewed the author to be a young man of the most promising abilities and extensive reading.' This opinion turned the balance in Paley's favour (Meadley's *Life of Paley*, 26, 27, ed. 1809; or pp. 45, 46, ed. 1810).

John Nichols to Wm. Bowyer, who was thinking of undertaking the university press, 15 Sept. 1765 (*Lit. Anecd.* II. 459): 'For 7 years last past the university have cleared £1300 annually; besides farming the almanack (£200 more). This might at least be doubled by opening the trade in new channels. If any bookseller of reputation would enter into a scheme with you, an immense fortune would be certainly raised....To-morrow I wait on Dr. Powell with your proposals, a little enlarged.'

John Jebb (*Works* II. 320) gives the following account of the reception of his first grace for an annual examination (in 1773): 'Upon the eighth of May, I offered my grace in form to the caput.

'After three quarters of an hour spent in deliberation, during which time, as it afterwards appeared, the partiality of the syndicate, as not containing a complete representation of the colleges, was chiefly objected to, Dr. Powell put in his non-placet, (in giving which he was not single), and the grace was consequently rejected.'

On the 12 May Jebb offered his 2nd, 3rd and 4th graces, but they also were rejected in the caput. 'At the offering of the 3rd grace, Dr. Powell, ...then a member of the caput, was inclined to move a grace to prevent Mr. Jebb from offering any other graces, and even would have undertaken for its success [cf. Jebb's *Works* II. 323]; but, as Mr. Jebb expressed himself in a private letter, dated the next day, *this was such an outrage, that the most furious opposers of my motion declared against it. Yesterday morning, at a meeting of the heads, it was proposed I should be censured for publicly denying the paramount authority of the heads* [printed by mistake, *head*] *above the senate. Dr.* [Edm.] *Law stood resolutely my friend, as I have been told by the Queens' men....The majority of the university were, a week ago, in favour of my scheme; but acts of despotism debase the minds of those who are inthralled, and no sooner did many see that the higher powers were against me, than they also revolted, and sought to justify by argument the illiberal behaviour of their seniors. Several Johnians were for me, though their master was against me so bitterly. Dr.* [Ri.] *Watson, and many men of Trinity, were strenuously my friends. I insisted that the question was the proper concern of the senate; and that after I had brought it to a general vote, I had no further desire: that whether they accepted or rejected the plan of annual examinations, I would trouble them no more; but that 'till I had got a grace through the caput, I should think it my duty to persevere*' (Disney's *Memoirs of Jebb*, 48, 49).

Jebb wrote on 22 June 1773 (*ibid.* 50): 'I have been very ill used by the vicechancellor [Wm. Cooke of King's], who did everything but refuse me an "imprimatur" to the 3rd edition of my *Remarks:* but I carried my point at last, after 3 days work. Dr. Powell was to be consulted, and I was obliged to strike out some parts before I was permitted to use my privilege of the university press. I told them, that the heads gave countenance to libels written against me, but I recorded only facts; and if they were libels, the actors in them were alone accountable. I told them that I would stay at Cambridge all the vacation, rather than fail; that I would

describe their conduct to the public, if they refused me. When you see the gentle manner in which I have spoken of them, you will be amazed at their tyranny.'

On 17 Febr. 1774 Jebb carried his grace for a syndicate, on which were, among others, Ri. Watson, Sam. Hallifax, Ri. Beadon, Ri. Farmer, Wm. Paley, Sam. Squire (Jebb's *Works*, II. 329), and wrote on 16 Mar. 1774 (Disney *ibid.* 62): 'You cannot imagine how greatly certain spirits are alarmed with the disposition there appears to do something effectual. Dr. Powell and the Emmanuel men and Dr. Hallifax labour to spoil, what the friends of literature and good morals are labouring to establish. I trust their power to do harm will be restrained by the general wishes of the university to provide against those early habits of dissipation, which are formed through the want of proper objects for employment.'

Jebb wrote again 30 Mar. 1774 (p. 64): 'Farmer declares it will be the ruin of the university and shake the foundations of the constitution both in church and state. [Dan.] Longmire, [Jas.] Lambert, [Wm.] Collier, [John] Hey, Beadon, are strenuous in their support. You cannot imagine the vehemency of Dr. Powell and Mr. [Ste.] Whisson. Yet I trust the cause of literature will triumph.'

The proposals of the syndicate were rejected 19 Apr. and 'certain of the adversaries of annual examinations talked of perpetuating their victory over learning and morals by striking a medal with the inscription, *Academia liberata, Apr.* 19, 1774' (*ibid.* 71). The names of those who voted 28 Oct. 1774 for an examination of noblemen and fellow-commoners are printed *ibid.* 79, 80.

Ibid. 81: 'In the following month [Nov. 1774], there was also published another tract, entitled, *An observation on the design of establishing annual examinations.* This pamphlet, though anonymous, was generally ascribed to Dr. Powell; it was not written in so good a temper as the former [*A letter to the author of the plan for the establishing of public examinations*]; but in respect to its matter more deserving of notice. These little tracts together occasioned a third, entitled, *A letter to the author of an observation*; upon this, it will be sufficient for me to say, that it was written by a lady; and that it was generally understood that Dr. Powell felt as sensibly the pointed arguments of Priscilla's pen, as another reverend divine had done before him.' Priscilla was Mrs. Jebb; the divine, Sam. Hallifax, who called on Wilkie the publisher, to advise him not to print any more of her letters. Of her reply to Dr. Thomas Randolph Paley said, *The Lord hath sold Sisera into the hand of a woman* (Meadley's *Life of Paley*, ed. 1810, 97, 98; Nichols, *Lit. Anecd.* I. 711, 712).

John Jebb, a bitter enemy of Powell's, testifies in his *Remarks upon the present mode of education in the university of Cambridge: to which is added, a proposal for its improvement.* First published 1772; 4th ed. 1774 (Jebb's *Works*, II. 275, 276): 'It may also be urged that there is no necessity for engaging the university in any scheme of alteration, as the plan pursued by the master of St John's college may be adopted in every other society. Most highly do I respect Dr. Powell's character, with regard to his conduct in that department, which he fills with so much honour to himself and advantage to the public; but his method cannot conveniently be admitted

into smaller societies: and, even within his own, it has been observed, that the emulation of youth, for want of a wider range, too often produces passions of a more malignant kind.

Foot-note. '[It gives me pain to hear, that some expressions in this paragraph, in which I meant to pay a proper compliment to Dr. Powell on account of his assiduity in the discharge of his function, as head of an house, have been understood in a sense very different from what I intended. The doctor hath confessedly effected the establishment of examinations within the walls of his own college; and the fact was mentioned by me to his praise. If an institution, highly beneficial in the main, has been attended with one bad consequence, which no art, or foresight, could prevent, such failure is to be considered as his misfortune, not his fault; and should incline him cordially to co-operate in support of a proposal, not liable to such an inconvenience; a proposal, which, if carried into execution, would probably be the source of numerous advantages to every other society, at the same time that, from his compliance, no substantial injury, but rather an increase of honour, would be derived to his own.]'

In the same tract Jebb bears witness to the diligence of the tutors of St John's (p. 272 n.): 'And it is with pleasure I acknowledge, that the ardour, with which the worthy tutors of Trinity, St. John's, Queens', Caius, and Christ's colleges, have endeavoured to introduce the study of the Greek Testament into their respective societies, entitles them to the thanks of each conscientious parent, and the applause of every liberal mind.'

Again in *A proposal for the establishment of public examinations in the university of Cambridge.* 1774 (*ibid.* II. 347, 348): 'If the preceding plan were put in execution, it is humbly conceived that the fellow-commoners and pensioners may continue to attend the same public lectures; that it would correspond with the general course, given at present in every college, during the first and second years of residence; and that it would not materially interfere with the scheme of examinations now established at St John's college.

Foot-note. '[This last is a circumstance, which, without a compliment to a gentleman, who certainly merits none at my hands, is unquestionably deserving of some attention. For as, on the one side, it is not reasonable that the university should decline embracing a measure, that is likely to be attended with general advantage, because it may perhaps render less necessary Dr. Powell's merely local institution; so, on the other, it is but fair and equitable, that the scheme of literary discipline adopted by the university, should be constructed in such a manner, as not to run counter to the doctor's long-established particular course, which has hitherto been very successful, unless the most evident necessity should so require.]'

Again (*ibid.* 353, 354): 'On the other side, it was asserted, that a separation of the orders, upon such an occasion, and a distinction of studies, would not be strictly academical, and might be esteemed invidious: that some persons were to be found in the rank of pensioners, superior in point both of family and fortune, to several of the order above them: that the noblemen and fellow-commoners, having more expended on their education, come generally better prepared in classical knowledge; had often an higher

sense of honour, in consequence of their superior station; and that in St. John's college, where they were examined indiscriminately with the rest, no inconveniences, but on the contrary great advantages, were derived from subjecting all orders to the same discipline, and from proposing to the emulation of all who attend the same public lectures, the same rewards of successful application.'

Again, in a fly-sheet signed Chiron, 28 Oct. 1775 (*ibid.* III. 276, 277):

'Let any man survey the present state of ——— and St. John's college. He will perceive the latter, in consequence of the judicious institution of the late truly respectable master, not only first in fame, but affording a contrast of the most striking kind.

'In the one, he will behold each valuable Greek and Roman author with ardour studied; each source of sound philosophy with zeal explored: in the other, the utmost efforts of the present respectable tutors unable to effect the most inconsiderable degree of attention to their instructive voice.

'In the one, he will behold a numerous set of learned persons improving youth of the most respectable families and fortunes in every branch of useful literature, themselves hourly improved by their assiduity in their important trust. In the other,—but I will not press the comparison any further. Let any impartial person cast an eye of momentary attention on the two societies; I am confident we shall not disagree with respect to the premises; let him draw the conclusion for himself.'

Gilb. Wakefield's *Memoirs* ed. I. p. 105 (ed. II. vol. I. p. 105), speaking of Sam. Forster, senior medallist in Wakefield's year, 1776, afterwards master of Norwich school, Opie's picture of whom is in the college hall: 'At that time too the *Johnians* (of whose college Forster was a member), when the loss of their zealous master, Dr. Powell, was but recent, had not yet relaxed their claims and eagerness for universal preference, not unsuccessfully asserted for some years previous to our own.'

Of the vices incident to an academical life. A sermon preached before the university 1756. In Balguy's ed. pp. 1—21. Nichols (*Lit. Anecd.* II. 293) calls it a commencement sermon, and says there were two editions of it.

Observations on Miscellanea Analytica. 1760. 8vo. (Nichols, *Lit. Anecd.* III. 232; II. 337 seq.); 'This was the beginning of a controversy that produced many pamphlets relating to the Lucasian professorship of mathematics at Cambridge when Mr. Waring was elected.'

T. S. Hughes, *Memoir of Powell*, v, vi:

'In 1760, Dr. Powell entered anonymously into a controversy, which I am inclined to think detracted somewhat from his character. The celebrated Edward Waring, a very young man, and only bachelor of arts, being at this time candidate for the Lucasian professorship, published the first chapter of his *Miscellanea Analytica*, in order that the electors and the university at large might judge of the nature of his pursuits and his qualifications for the high office which he solicited. This publication was immediately attacked by some anonymous "Observations;" the author of which did not confine himself to what he thought mathematical errors, but indulged in severe reflexions on the age, the inexperience, and the style of the analyst. These animadversions however not only failed in their

object of stopping Waring's election, but produced a reply from the new professor, in which he vindicated his own positions and retorted the charge of error on his adversary; and this again was followed by a "Defence of the Observations:" the author of them however having become well known, Waring sent forth a "Letter to Dr. Powell," which closed the controversy; and in which, whilst he animadverted with considerable severity on his antagonist, he did not forget his rank and station.

'The motive generally ascribed to Dr. Powell for this interference, was a desire to serve the cause of his friend Mr. Ludlam of St. John's, who aspired to fill the vacant chair of Newton: and certainly if he felt himself fully competent to decide on the deep subjects of Waring's speculations, this was a good excuse for his attempting it: but if he was deficient in the necessary skill and science; if, as was the case, he proved *impar congressus Achilli*, and was defeated in the contest,—candour required him to confess his fault and make all due reparation to his antagonist.'

John Wilson of Peterhouse, Paley's tutor and senior wrangler in 1761, 'even whilst an undergraduate, had distinguished himself by defending a small mathematical tract of Dr. Waring's against an attack from Dr. Powell' (Meadley's *Life of Paley*, ed. 1810, p. 26; Nichols, *Lit. Anecd.* II. 717).

Part of a letter of Powell's (14 Mar. 1749) to Thos. Hughes master of Ruthin school, relating to Dr. Gwyn's foundations, is printed in App. L to R. Newcome's *Memoir of Gabr. and Godfrey Goodman.* Ruthin 1825. 4to.

In Nichols, *Lit. Illustr.* III. 512—514 are two letters from Powell (whose signature is falsely printed W. J. Powell) to Wm. Ward of Sidn. B.A. $173\frac{0}{1}$, M.A. 1740, author of an English grammar. In the first (20 Febr. 1761) after minute criticisms of Ward's book, he says: 'I have enquired of the booksellers here for Gregory's Euclid; but have found only one copy. Merril thinks that he can get me some more at the price you mention; and has undertaken to do it in a fortnight. I have ordered him to place the price to your son's account, and to carry the bill to Mr [Wm.] Abbot, to whom I have lately committed the care of all accounts, and shall after some months resign the rest of my business. I do it with great satisfaction, as I am sure that there could not have been found a man superior to him, either in abilities, or in care and industry.'

EXTRACTS FROM THE CONCLUSION BOOK.

28 Jan. 1765. Rob. Robinson of Pocklington had been elected to the rectory of Ufford 6 Jul. 1764; 29 Sept. the college refused to revoke his presentation; 9 Oct., he having returned his presentation, the college asked the bp. of Peterb. to extend the time for disposing of the living; 20 Nov. it was resolved that Mr. R. entered 'on his year of grace the 11th of this month, and that we will send him the offer of our recommendation to the bp. of Peterb. for the living of Ufford now lapsed;' 27 Dec. Dr. Bettesworth was retained as advocate for the coll., in case of any dispute about R's fellowship; and now 28 Jan. 1765, 'Agreed upon consideration of the statutes that Mr. Robinson is not in his year of grace, but that his refusal to proceed to take institution to the living of Ufford, to which at his own desire he had been presented by the college, and had kept his presentation about 2 months,

is a sufficient reason for not offering him the two next livings which shall fall, and for requiring his positive answer with respect to any other living within a month after it shall be declared vacant in the hall.'

29 Jan. 1765. 'Agreed that a surveyor be sent from London by the master to examine whether the building in the 2nd court will support the intended observatory; and if he thinks that it will, that the observatory be begun immediately by Stevenson and Forster under the direction of Mr. Dunthorne.'

18 Febr. 1765. 'Agreed to recommend Mr. Gunning to the bp. of Peterborough for the living of Ufford, which hath lapsed to his lordship.

'Agreed to make a grant of the next avoidance of the rectory of Freshwater to Richard Wilbraham Bootle esq., for the only use and purpose of presenting Dr. Powell the present master, according to the directions of bp. Williams the donor.'

7 Mar. 1765. 'Agreed that the dividend for the last year be £40, and that it shall be the same for every future year, till it shall be found that such a dividend will leave the whole college stock £1000 greater or less than it is at present.'

18 Mar. 1765. 'Agreed that 9 of the sizars be appointed to wait at the president's table, one by the master and one by each of the seniors, and that they be allowed for their trouble the profits of 9 vacant scholarships: that they be placed on the boards before the present proper sizars, and be allowed to enjoy Sir Ralph Hare's exhibitions, if elected into 'em.

'Agreed that on Friday next the chapel hour be altered to 7 in the evening.'

16 Apr. 1765. 'Agreed to give Mr. Millar two guineas and desire his advice and plan or plans for the improvement of the gardens.

'Agreed to give to the physic-garden 10 guineas annually for 3 years.

'Agreed that the scholars of the 1st and 2nd foundations of the duchess of Somerset be allowed £3 each annually at Midsummer out of the fines to buy books till further orders.

'Agreed that neither this sum nor the allowance for gown, cap and chamber be paid to any scholars who have not been actually resident in college 34 weeks of the preceding year, unless it be their first year.

'Agreed that there shall be a commemoration of the duchess of Somerset by a speech in the hall made by one of her scholars yearly in the month of June.'

20 Apr. 1765. 'Agreed that the additional allowance of £7. 10s. per month to the butcher be paid for 3 months only instead of 4, on account of his sending short weight to the scholars.'

5 June 1765. 'Agreed to give George Naden son of the late Rev. Mr. Naden 10 guineas.'

5th July 1765. 'Agreed that the examiners annually chosen shall by themselves or their sufficient deputies examine the undergraduates, both fellowcommoners and others, publickly in the hall, twice a year, the time and subjects to be determined by the master.'

5th July 1765. 'Agree that Mr. Baker pay the money which he receives for the use of the college into the hands of Sir Francis Gosling and company as bankers for the college and that the master write to them to pay it to the drafts of the bursar.'

15 July 1765. 'Agreed to pay to the corporation of Cambridge a fine of one guinea for a lease of a small piece of land in Wall's lane, behind the stable belonging to the house in Trinity parish lately left us by Dr. Newcome.

26 Febr. 1766. 'Agreed that all scholars who are examined in the country and admitted, be examined again when they come to reside and pay the usual fees a second time to the examiner.'

17 Mar. 1766. 'Agreed that D^{s}. Youde just now elected into one of the foundresses fellowships be entered into the register as chosen out of the scholars of Dr. Gwynn's foundation pursuant to the agreement made between the college and the heirs of Dr. Gwynn.'

2 Apr. 1766. 'Agreed, that a petition shall be presented to his majesty, if the master shall find it probable that such a petition will succeed: to alter or annul the clause in our statutes, which confines us to choose only two fellows from each county, provided that this alteration do not take place in the election of any person now bachelor.'

2 Apr. 1766. 'Agreed that for the present the butcher be allowed $3\frac{1}{2}d.$ a lb. for meat.'

8 Apr. 1766. 'Agreed that the bursar pay 12*s.* 10*d.* monthly for an augmentation of the proper sizars' commons, whilst meat continues at $3\frac{1}{2}d.$ a lb.'

4 June 1766. 'Dr. Ogden being called upon to give his answer concerning the living of Lawford, of which he has deliberated a month; and desiring farther time because he is endeavouring to exchange his own living for one within distance of it; it was agreed, to allow him to Midsummer day, and then to consider the matter again. [He was elected to Lawford 25 June].

'Agreed that when the tenants pay no sealing money, it be paid by the college.

'Agreed, that whenever the reserved rent of a lease or the fine shall be double what they were between the years 1680 and 1700, there the sealing money be double, and the addition paid by the college.

'Agreed to have a new gate from the back lane to the street.

'Agreed that the bursar order the stair-case windows and any others that belong to the college to be mended, and order the inhabitants of all chambers where the windows are broken, to mend their own.'

3 Nov. 1766. 'Agreed to allow Pennington [afterwards Sir Is.] £15 a year for the care of the observatory, and for making observations to be delivered to the master and seniors, till such time as some other provision shall be made for this business.'

13 Nov. 1766. 'Agreed that if a pair of iron gates for the end of the walks next the fields can be purchased at a reasonable price, then the wooden gates that are now there be removed to the top of the back lane; otherwise, that new wooden gates be made for the back lane. And that the bursar act in this matter according to his discretion.'

6 Apr. 1767. 'Whereas it appears to us, that D^r^. Beecher lately fellow of the college hath kept his fellowship about 6 weeks after his marriage, by declaring the reports of his marriage to be false, with a design of preventing his fellowship being filled up at this election: It is ordered, that his name be taken off the boards, unless cause be shewn to the contrary within a month, and that his sponsor do acquaint him with this order.'

4 May 1767. 'Ordered that from the end of this college month the butcher be allowed *4d.* per lb. for the 3 following months, on account of the uncommon dearness of provisions.'

15 June 1767. 'Agreed to give £8 towards the repairs of the church of All-Saints.'

31 July 1767. 'Agreed that a pair of globes be bought for the observatory by Mr. Ludlam at a price not exceeding 10 guineas, none having been purchased on a former order, 6 July 1764.'

23 Nov. 1767. 'Agreed to elect Mr. Abbot into the rectory of Brinckley, he giving a bond of £200 to reside or resign, if required, agreeable to the donation of bp. Watson.' 14 Jan. 1768, Wm. Abbot having refused the appointment, Jo. Currey was elected on the same terms.

12 Febr. 1768. 'Agreed that the baker apply every year to the bread-bursar for directions, what sum shall be given in doles, and to what parishes: and that the bread given to the prisoners in the 2 gaols be brown.'

18 Febr. 1768. 'Agreed that Dr. Newcomb's moral prize for the year 1767 be allowed to S^r^. Carr.'

25 Febr. 1768. 'Agreed that out of the fines to be received this year the bursar place in new S. S. annuities £550, being nearly the sum arising the last three years from the benefactions of Dr. Brackenbury and Mr. Robins.'

4 Mar. 1768. 'Agreed that 2 linen cloths for the communion table and 8 4^to^ prayer books be bought for the use of the chapel.'

25 May 1768. 'The master and six seniors being met to elect two seniors in the room of Mr. Cardale and Mr. Ludlam, unanimously agreed that the insanity of the two fellows next to the seniority, namely Mr. Allen and Mr. Stubbs, is a weighty cause why they should not be elected into the number of seniors.'

31 May 1768. 'Agreed that it is improper for any of the fellows to sign letters testimonial for orders without the assent of the master and seniors—and that it is not improper, in extraordinary cases and for persons of exemplary characters, for the master and seniors to set the college seal to the testimonials of undergraduates.'

11 July 1768. 'Agreed that the stone-work in the middle court except the hall be cleaned and painted and large crown-glass be put into the windows, which now are small and wanted.'

31 Dec. 1768. 'Agreed to give the sum of 10 guineas to the Rev^d^. Mr. Kemball of Brandon in Suffolk, a poor clergyman.'

16 Febr. 1769. 'Agreed that the junior bursar for the future shall make no charge to the college for any additional price of charcoal beyond what he pays, or for boiling brawn; nor shall receive any present from the charcoal-merchant; nor shall claim any old iron or copper out of the kitchen, which

shall always be sold for the benefit of the college: and that in lieu of the above perquisites he shall charge the college in his own accounts the sum of £22 yearly, being, communibus annis, as nearly as we can compute, the full value of them. Besides which he is to have as usual his stipend of £2 per annum, and his fee at the two commencements, but nothing more.

'Agreed that the charcoal be sold to the members of the college at the same price and measure at which it is bought; and that none be sold but to members of the college.'

18 Febr. 1769. 'Agreed that the lectures for doctors' and batchelors' in divinity degrees be read in chapel immediately after evening prayers, and at not fewer than 5 times.

'Agreed that Mr. Ashby employ a surveyor to give his advice about taking the proper steps for the inclosure of the fields behind the college, and to make a plan of them, if necessary.

'Agreed that new moreen curtains be bought for the audit room . . . .

'The five lines which are blotted out in page 188 of this book contained a censure of Mr. Forster's behaviour: a copy of which, together with the manner in which they were blotted out, may be seen in the admonition-book in the master's custody. This entry was made by the order of the master and seniors February 18th, 1769.'

5 Apr. 1769. 'Agreed that the audit room be painted, and a bath stove be put up in the place of the present grate.'

22 May 1769. 'Whereas on the 16th of February 1768 an entry was made in this book in the following words—It is the unanimous opinion of the master and seniors that Mr. Forster's behaviour yesterday at a meeting was improper and indecent; and ordered that the president communicate this opinion to him; which entry I Ralph Forster on the 6th of February last blotted out; being now convinced of my error I have by the order of the master and seniors entered it again with my own hand. R. Forster.'

6 Dec. 1769. 'Agreed to give the sufferers by a hail-storm recommended by the bishops of Ely and Norwich and the vicechancellor 2 guineas.'

16 Jan. 1770. 'Agreed to give 5 guineas for the use of the poor Protestants in the Pais de Vaudois.'

29 Jan. 1770. 'Agreed that $\frac{3}{4}$ of the dividend of 1769 be paid as a gift to D^{r}. Kipling, and that from the beginning of the present year he be considered as restored to his Lupton scholarship.

'Agreed that D^{r}. Kipling be allowed to sit at the fellows' table, he paying for his commons as a master of arts.' The occasion of this order may be gathered from p. 308 l. 21, 26, 30.

'Agreed that in all leases of houses in this town or London, which shall be renewed from henceforth, a clause of re-entry, in case of any want of repairs, be inserted.'

14 Febr. 1770. 'Whereas two sums amounting together to £162. 10s. 3d. have been annually deducted out of the corn-rents to increase the college stock—And whereas the revenues of the college are now sufficient for the public uses of it without such addition—It is agreed by the master and seniors that the said deduction shall not be made hereafter, but that the

whole corn-rents shall be applied to the commons and præter of the master fellows and scholars in the usual proportion.—And whereas the commons of the master and fellows have been burthened with several articles which do not properly belong to them, amounting at least to £50 in the last year; it is agreed that the senior bursar add to the præter of the present year the said sum of £50, and that such burthens be discontinued for the future.'

19 Febr. 1770. 'Agreed to appoint D^{r}. Kipling auditor or clerk of the accounts during our pleasure.'

20 Febr. 1770. 'Agreed that in lieu of 18 qu. of wheat divided annually at Lady-day and Michaelmas between the master and all the fellows, which usually produces in money some odd farthings to each, there be allowed for the future the sum of £1. 6*s*. 8*d*. to the master, and 13*s*. 4*d*. to each fellow.'

25 June 1770. 'The master and seniors having this day at my earnest request consented that my grace be offered to the university for the degree of doctor of laws, though it be contrary to the usage of the college for a B.D. to offer himself for a doctor of law's degree: I hereby solemnly declare and I engage and covenant that I will not on account of this degree ever claim, ask or accept any preference to those who are my seniors by admission into their fellowships in the disposal of any living or benefice in the patronage of the college or any other emolument or advantage whatsoever, except those which were enjoyed by the late Dr. Price.

Witness
W. S. Powell.'

W. FAIRCLOUGH.

5 Jan. 1771. 'Agreed that the allowance to Sir Ralph Hare's exhibitioners be raised from £5 to £6 per month . . . .

'Ordered that the lecturer do not ever hereafter entertain the questionists with wine and brawn in the hall.'

29 Jan. 1771. 'Agreed that the dividend for the last year shall be the same as for the year before.

'Agreed that no share of the said dividend be assigned to Mr. Fovargue till his case be more known and considered.' Ste. F. was tried in 1774 for the manslaughter of his gyp Tho. Goode, who died 6 Febr. 1770 (Cooper's *Annals*, IV. 372).

16 Apr. 1771. 'Agreed that the butcher be allowed 4*d*. per lb. from the beginning of the 4th college month to Michaelmas next, provided the meat, which he sends both to the fellows and scholars, be liked.

'Agreed that, to supply the additional price, 1*d*. a day be added to the commons of each fellow and scholar.'

20 Apr. 1771. 'Agreed that the college pay the window-tax from Midsummer for the master and fellows.'

20 June 1771. 'Mr. Wadeson having declared to the master his willingness to accept the vicarage of Higham and his desire of being presented to it immediately, and Mr. Youde having also declared the same desire, and his resolution to dispute Mr. Wadeson's title to it, and all the other fellows who are seniors to Mr. Youde having passed it, it was agreed unanimously by the master and seniors not to take any part in this dispute between Mr. Wadeson and Mr. Youde, but to wait for the determination of the visitor

or of any court of justice, if Mr. Youde shall begin any suit relating to it before the 1st day of July next.'

20 Aug. 1771. 'Agreed that Mr. Wadeson's fellowship became void of course at the expiration of 6 years from his degree of master of arts, on account of his not then being in priest's orders.'

17 Oct. 1771. 'Mr. Rosenhagen's fellowship having expired in July last, agreed by the mr. and seniors that his name be taken off the boards, unless some one of the fellows declare himself willing to be his sponsor within a week from this time . . . .

'Agreed that the library windows be new glazed in a handsome manner, and the lead covering on the S. side be new cast.'

14 Nov. 1771. Decree of Edm. Keene, bp. of Ely.

Ri. Wadeson, B.D. having appealed (26 Aug.) against the order of 20 Aug. made by the seniors in the absence of the master, and having admitted that he was not in priests' orders within 6 years of the M.A. degree; and the master and seniors having answered the appeal: the bp. confirms the order of 20 Aug. in accordance with stat. 24, and declares Wadeson's fellowship to be void. And as it appears both from the appeal and answer that 'the directions contained in the 49th chapter of the statutes of the said college concerning the reading of the statutes have not been duly observed, and as we think that so great a violation of the statutes of your college ought not to pass unnoticed and uncensured by us, we do accordingly censure you the said master and senior fellows and do by these presents strictly require and enjoin you henceforth to read or cause to be read publicly and solemnly in your chapel the statutes of your said college at such times and in such form and manner as is set forth in the said 49th chapter. And we do moreover direct you the said master and senior fellows to place this our decree and definitive sentence among the archives of your college, you having first entered or caused to be entered a faithful copy thereof in your book called the conclusion-book, and this you are duly to certify us within 14 days after the day of the date of these presents.'

21 Nov. 1771. 'Agreed to elect Mr. Youde into the vicarage of Higham.'

18 Jan. 1772. 'Agreed to give the bp. of Ely's secretary 2 guineas, agreeably to the bp.'s desire by Mr. Beadon, for the trouble he had in Mr. Wadeson's late appeal to the visitor.'

31 Jan. 1772. 'Agreed that the dividend for the year 1771 shall be £44 to each junior fellow; to be paid by the 20 Febr. next.' So 29 Jan. 1773; 22 Jan. 1774; 28 Febr. 1775.

20 Febr. 1772. 'Agreed that the side of the first court opposite to the chapel be covered with stone, sashed and otherwise improved agreeably to a plan given in by Mr. Essex.

'Agreed that an advertisement be published for workmen to deliver in their proposals, and that contracts be made with them by Mr. Essex, with the consent of the master and senior bursar,—that the workmen be bound to prepare all the materials before Christmas next, and that the work be begun as soon after as the weather will permit.'

25 Febr. 1772. 'Agreed that the bursar pay yearly to the chapel-clerk from 5 Nov. last 4 guineas for wine and bread for the communion.

'Agreed that the bursar pay to Mr. Ferris £13, being the sum which he has lost by the perquisites to the steward from the chandler being taken away.

'Agreed that the perquisite to the steward from the brewer be also discontinued and the allowance to the brewer of £3. 18*s.* 6*d.*, and the steward's salary be encreased by £11, which we suppose to be equal to these yearly perquisites.'

11 May 1772. 'Mr. Ashby being called upon to give his answer concerning the living of Soulderne, and desiring farther time, agreed to allow him to the 25th day of this month, and to allow Mr. Metcalfe till the 8th of June, Mr. Jenkin to the 22nd of June, and Mr. Horseman to the 6th of July.'

23 June 1772. 'Mr. Jenkin having answered that he shall probably accept the living of Soulderne, and that he is endeavouring to negotiate an exchange for that purpose, agreed to allow him till the 2nd of July to give his final answer.'

2 July 1772. 'Agreed to elect Mr. Jenkin into the rectory of Soulderne.'

6 July 1772. 'Whereas Mr. Jenkin has altered his determination concerning the living of Soulderne, and has declined the acceptance of it before the presentation is sealed, it is agreed to elect Mr. Horseman into the said rectory.

'Agreed that Mr. Jenkin be informed by his sponsor that his irresolution with respect to the living of Soulderne has been improper and might have been very inconvenient to the college, and that a more speedy and certain answer will be required of him on any future occasion.

'Whereas there is some difference of opinions about the time when Mr. Fovargue's fellowship should have been declared vacant, it is agreed to allow him the dividends to 27 Dec. last, being the last day upon which he was summoned to appear, either as a gift or as due to him.'

10 July 1772. 'Ordered that the bank be repaired under the direction of Mr. Brown.'

27 Oct. 1772. 'Agreed that if Mrs. Halsall shall consent to a bill for enclosing the fields behind the college, and if such a bill shall pass in the next sessions of parliament, we will then renew her lease of Morris lands' etc.

12 Febr. 1773. 'Agreed to subscribe to Mr. Ellis's translation of a part of Aristotle and to send 10 guineas for our subscription instead of 2.' Wm. Ellis, fellow of King's, rector of Molesworth Hunts and Walton Bucks, many years magistrate for Hunts, died 1821 aet. 85 (*Christ. Remembr.* III. 765 a). Translator of Aristotle's *Politics* (1776. 4to. See *Monthly Rev.* May 1779, 329—332) and of Cic. *de amicitia* (Lond. 1782. 8vo.). He published *English exercises, translated from the writings of Cicero only. By W. E., master of the grammar school at Alford Linc.* Lond. Baldwin. 1782. 8vo. 2*s.* 6*d.* This is still used in schools.

'20 April 1773. Agreed that the curiosities in the library be sent to

the museum at the botanic garden to be kept there as belonging to the college till we shall think proper to recall them, and a catalogue of them is to be kept in our library.'

3 July 1773. 'Whereas Mr. Radford, whose regular time of taking the degree of master of arts is the approaching commencement, has declared in a letter to a friend that he is confined by an ulcerated sore throat, and is utterly unable to take a journey to Cambridge, the master and seniors agreed that this is a reasonable cause for deferring his degree, provided he shall within a month send a proper proof of it.' Certificate produced 9 July.

9 Mar. 1774. 'Agreed...that the bursar pay to Mr. Ashby, Mr. Craven, Mr. Arnald and himself what they have lost by light money.'

30 June 1774. 'Agreed that it would be convenient to buy in the leases of the pensionary and stone hostel, and also any estates contiguous to the lane on the N. side of the college, when they can be had at reasonable prices.'

JOHN CHEVALLIER, TWENTY-NINTH AND PRESENT MASTER.

Elected Febr. 1, 1775.

The three candidates that offered themselves to the society fo the headship now vacant, were Dr. Ogden, Mr. Richard Beadon th orator, and Mr. Chevallier: tho' it was supposed, that Dr. Balgu was designed to have been introduced obliquely, had there been a opportunity: and by those that wished well to the society, its credi and discipline, no one could have been proposed more proper tha him, where both zeal, spirit, learning and abilities were in a mor especial manner requisite for the distemper of the times. Howeve that be, his name never appeared on the lists, and on Wednesday Feb. 1, A°. 1775, Mr. Joh. Chevallier[1], fellow of the college, wa elected[2] master by a majority of one vote only: which vote of Mr Robinson was protested against, after the election was over, by Mr Beadon: which was the more extraordinary, as before the election came on, Mr. Beadon had actually solicited him for his vote. The poll for this election, with the fellows' names, and how they voted, may be seen in my Vol. 21. p. 29. There were 41 fellows who voted at the election, 21 of which were for Mr Chevalier, 17 for Mr. Beadon, and 3 only for Dr. Ogden, who perceiving his improbability of succeeding, threw his interest into Mr. Beadon's hands. Mr. Houston was so ill, as to be incapacitated to attend the choice: and tho' another fellow was sent for out of Cornwall by Mr. Beadon, he did not come. Mr. Ashby the president, who had not yet quitted his fellowship, tho' he had been long inducted into the rectory of Barrow near Newmarket, had always made use of such a freedom of expression, which those who aim at government ought to be cautious of, [that he] was passed by, tho' an excellent scholar. The exception to Mr. Robinson's vote was, that above 10 years ago he had accepted

[1] Arms. Argent a fesse B. inter 3 Escallops G. v. my Vol. 57 p. 376. [Mr. Yate gives a chevron sa. betw. 3 escallops gu.].

[2] [See *Cambr. Chron.* 4 Febr. 1775].

of a college living[1], but just before induction repented of it and chose rather to keep his fellowship, and resigned the living: which it seems by the college statutes, was illegal: however, on the election of Dr. Powell, who promised him to bear him harmless in case he voted for him, he never was called in question about it, but enjoyed his fellowship as usual. So that Mr Beadon's reviving this doubt on Wednesday, after the election was over, was looked upon both as hard and irregular, as it ought to have been objected to before; since he had enjoyed the rights of his fellowship, in common with the rest, for so many years unmolested.

The bp. of Ely was much censured for interposing too much in this affair; as were the archbp. of Canterbury and bps. of Winchester and London: and all in favour of Mr. Beadon, who no doubt would have made an excellent master: as this must be said in favour of Mr Chevallier, that he must have been much beloved and esteemed in the society, and have been a person of singular merit, who could alone, unsupported, stem the torrent of such potent adversaries as the abp. of Canterbury, and bps. of Winchester, London and Ely.

I think Mr. Chevallier is the son of a French family near Ipswich: his father was concerned in detecting the fraud designed to have been put upon bp. Hoadly, who thereupon wrote a pamphlet to him about it, and of which my honoured friend Mr. Walpole takes notice in his royal and noble authors[2], and pays the bp. a most transcendent compliment thereupon.

In October 1776, Mr. Chevallier was created doctor of divinity, and in the next month was elected vice-chancellor of the university: and by the mediation of Mr. Beadon, his former antagonist, was so kind as to lend me the book I am transcribing, while he was in that office. Aug. 1, 1777. Milton near Cambridge.

One John Chevallier took the degree of bachelor of arts in Emanuel college in 1685, v. my list of those graduates sub anno at p. 175. So that probably I may be mistaken in my account of this gentleman's family. He is by all reputed a worthy, honest, good-tempered man, and an excellent scholar and was tutor in the college many years. I don't remember to have seen him at any time.

The master of Benet assured me, calling here Sunday Apr. 2, 1780, that Mr Chevallier, an easy, quiet, retired man, was by no means desirous of being promoted to the headship, preferring a private station to the government of a large society, that would necessarily engage him in company and business more than was suitable to him: that Mr. Beadon would infallibly have succeeded but for the zeal and interference of lord Hyde, who meddled in the

[1] [Rob. R. B.A. $173\frac{4}{5}$, M.A. 1738, B.D. 1746, elected jun. master of Pocklington 23 Febr. 1739; allowed a year of grace (to postpone his B.D. degree) 28 Mar. 1745; elected rector of Ufford 6 July 1764; see the case under Dr. Powell's mastership, 28 Jan. 1765].

[2] *Catalogue of Royal and Noble Authors*, Vol. 2, p. 214. Edit. 2d.

affair more than many approved of: that in fact Mr. Arnald was the person wanted, but his age made it impossible to chuse him: so Dr Balguy was thought of, as old and infirm to fill up the space till he made a vacancy for him: but Dr. Balguy was little known to the fellows, and what they saw of him in his visits to Dr. Powell, gave them rather a disgust at his formal and reserved behaviour: that Mr. Burslem actually besieged Mr. Fisher in Dr. Chevallier's favour keeping in the opposite chamber to him, and not suffering a soul to see him by himself: and tho' benefitted by the bp. of Winchester and wrote to by him in favour of Mr. Beadon, yet that had no effect. Mr. Williams, who came post out of Wales, the night before the election, turned the scale in Dr. Chevallier's favour.

I have since the pleasure of being intimately acquainted with this worthy man, who is the best hearted creature, humane, generous and obliging I have ever conversed with: a man of integrity and open-heartedness, learned and ingenious, and is deficient in no part of an excellent master but want of health and vigour to manage a large and turbulent society.

He was born Aug. 3, my birth day, but in what year I know not: for having occasion to thank him for an haunch of venison he was so kind to send me by his servant Aug. 14, I put on the date, mon jour natal: in the evening I had a letter from him, in which was, mon jour natal also. Such an incident might not have happened in a thousand letters. 1782.

ADDITIONS TO COLE'S LIFE OF JOHN CHEVALLIER.

'Joannes Chevalier, Rutlandiensis, filius Nathanielis C. clerici, natus apud Castraton, literis institutus apud Stamford in agro Lincolniensi sub M^ro. Reed, admissus subsizator pro M^ro. Robinson Junii 10, 1747, annos natus 17 et quod excurrit; tutore eius et fideiussore M^ro. Powell;' Susanna Hill's exhibitioner 2 Nov. 1747 *dec.* Knowls, successor appointed 6 Nov. 1752; foundation scholar 5 Nov. 1750, *dec.* Fenwick; Naden student 23 Jun. 1753, successor appointed 1 Apr. 1754; B.A. 1754, 3^rd jun. op.; M.A. 1754; B.D. 1762 (having a year of grace granted him by the college 13 June 1761); D.D. by mandate 1777. Lector matutinus 5 July 1754: sublector sive moderator 4 July 1755; examinator in philosophia 9 July 1756: decanus iunior in locum M^ri. Frampton suffectus 4 Apr. 1759; again 7 Mar. 1761, and yearly to 29 Jan. 1767.

Had leave to go abroad 3 July 1773; to Holland 24 May 1774.

He married 6 Mar. 1778 Mrs. Bowyer of Willoughby Linc. (*Gent. Mag.* 40 p. 141).

On his election to the mastership see above, p. 732 l. 4 seq. and *Annual Biography*, 1826, p. 222: 'The late eminent Dr. Powell, Master of St. John's college, Cambridge, having been presented by that Society with the living of Freshwater, in the Isle of Wight, contracted an intimacy with Dr. Fisher's father; and it was in consequence of Dr. Powell's recommen-

dation, that Dr. Fisher became a candidate for the fellowship which he obtained in St. John's college. Dr. Powell dying soon after, a strong contest took place for the vacant headship between Dr. Chevalier and Dr. Beadon. Parties ran very high; and Dr. Fisher naturally engaged with his friends, the junior part of the college, in support of Dr. Chevalier, the known friend of his patron, Dr. Powell. Applications were made to Dr. Fisher's father, by the minister, Lord North, by Lord Sandwich, and by other men of high rank and station, his old and particular friends; and above all, by [John Thomas] the late Bishop of Winchester, his immediate patron; calling upon him in the strongest terms to prevail on his son to vote in favour of Dr. Beadon. The good old man however was too honorable to wish his son to be induced by any motives of interest to desert what he considered a just cause, and to act in opposition to his conscience; and therefore left him to decide for himself; and Dr. Fisher being influenced by similar feelings, determined, notwithstanding all the entreaties he received and the promises which were held out to him, to adhere to his friend's friend. The election was in Dr. Chevalier's favour; an event principally owing to Dr. Fisher's exertions.

'To his conduct on this occasion, which in the first instance threatened him with worldly evil, Dr. Fisher was himself accustomed to attribute all the good fortune of his future life.'

'The above arms are taken from a funeral escutcheon in the ante-chapel, which clearly belongs to Dr. Chevallier. Cole also assigns the same arms to him, with the exception that he makes the chevron *Azure* [instead of sable]. Dr. Chevallier died 14 Mar. 1789, and was buried in the college chapel, where, on a flag-stone, is an inscription to his memory, aet. 59' (CHARLES YATE).

A friend of Geo. Ashby's (Nichols, *Lit. Anecd.* VIII. 681) cf. v. 663: 'Mr. Cole left money to perpetuate the memory of him [Tho. Baker] on the stone which covers his remains. I had left college three or four years; but was applied to by the master, Dr. Chevallier, to write a short epitaph: but it was not accepted.' *T. F.* [i. e. Taylor's Friend, Geo. Ashby].

There is a letter from him to Tho. Birch, dated 1754, in the Birch MSS. Brit. Mus. 4302 art. 149.

In the college books the name is generally written with one *l*, but in the *Graduati* it has two.

Gunning's *Reminiscences*, I. 184—186: 'I remember going...to witness the procession at the funeral of Dr. Chevallier...The corpse was carried in the usual manner round the court, and when it entered the ante-chapel...the crowd was tremendous. To the pall were pinned (according to the custom of those days) various compositions in English, Greek and Latin, furnished by the members of the society, expressive of their deep regret...Dr. Chevallier was blind.'

At Dr. Wood's funeral the custom above described was observed. Many of the pupils of the lamented Geo. J. Kennedy will remember the energy with which he would recite the elegiacs which he wrote for that occasion.

28 Febr. 1775. 'Agreed to pay the incomes in the side of the first court lately rebuilt.

'Agreed to repay to the tutors the rents which they have allowed to the fellows for vacant seniority chambers in the same building.

'Agreed that the rent of the rooms on the ground floor in the same building be £6, and of those in the middle and upper story be £7 per annum.

'Agreed to new lay the pavements of the cloysters and of the gateways between the 2nd and 3rd courts, and that leading out of the 3rd court into the walks, and to repair that towards the street.

'Agreed that in consideration of the advance in the price of stamps and parchment, £6 for the future be demanded of the tenants for the sealing fees which formerly used to be £5. 10s.; and £4 for those which used to be £3. 10s....

'Agreed also that the bursar charge the college hereafter for a lease and license £6. 2s. or £4. 2s.'

11 Mar. 1775. 'Agreed that one side of the first court be new paved.'

24 Mar. 1775. 'Agreed, in consideration of the extraordinary trouble he has had, as auditor in altering the accounts, to augment Mr. Kipling's salary to 40 guineas a year, and to continue it so long as he shall remain in that office.'

3 Apr. 1775. 'Agreed to pay Mr. Lombe 5 guineas for his trouble in attending to the business of the inclosure proposed to take place behind the colleges.'

1 May 1775. 'Agreed to empower Mr. Arnald to take such steps as may be necessary in preparing an answer to Mr. Wood's appeal.' See p. 309 l. 3 and 5.

15 June 1775. 'Agreed that the scholars' prizes be paid for by the college.'

20 June 1775. 'Agreed that the hall be painted, whitewashed, new glazed with large glass etc.'

18 Oct. 1775. 'Agreed to put up a bar in the back lane to prevent the passage of wheel carriages.

'Agreed to put new glass into such windows as are not uniform with the rest, in the third court, except the garret windows.'

7 Nov. 1775. 'There having been great neglect in making themes for the rhetoric lecturer, it is earnestly recommended to every one by the master and seniors to attend carefully and regularly to this exercise for the future: and it is hereby ordered that every one give in to the rhetoric lecturer at least 4 themes in every term.

'Prizes will be given annually to such persons of each year as shall distinguish themselves by the number and goodness of their themes.

'N. B. The above order extends to all except the sophs in the term immediately preceding their degrees.'

28 Nov. 1775. 'Agreed to put up two lamps at the gateway of the college.'

22 Jan. 1776. 'Agreed that Mr. bursar write to the college banker to buy in £300 stock, being Mr. Osbaldeston's benefaction towards a future new building.'

'Agreed that the dividend for the year 1775 be £50 to each junior fellow.' So 28 Jan. 1777; 15 Jan. 1778; 27 Jan. 1779; 12 Jan. 1780.

5 Mar. 1776. 'Agreed to give £10. 10s. to the parish of Fulbourn towards the purchase of a set of bells.'

17 Mar. 1776. 'Agreed to give 20 guineas to the relief of the distressed clergy in America.'

6 June 1776. 'Agreed that a door be put up in the passage leading from the first court into the back lane.'

15 June 1776. 'Agreed that the roof of the college next the back lane on the N. side be new slated.'

20 June 1776. 'Agreed that the college seal be set to an instrument for renewing the trust for Mr. archd. Johnson's exhibition.'

21 June 1776. 'Agreed that the old parlour be repaired during the course of this summer.'

2 Dec. 1776. 'Agreed to give Mr. Pyke two guineas for making a new walk.'

7 Dec. 1776. 'Agreed that the master be desired to set the college seal in his possession to a petition for increasing the salaries etc. belonging to Shrewsbury school.'

11 Mar. 1777. 'Agreed to give 3 guineas towards the railing of the new walks behind Christ's college.'

15 Mar. 1777. 'Agreed that the cook's allowance for coals annually be 70 chaldrons, and that he be ordered to send out no dinners after 3 o'clock, or suppers after 9.'

21 Apr. 1777. 'Agreed that the gentlemen of Trinity Hall have leave to carry their new walk near White's garden-wall.

'Agreed that the arch next the library and the parapet in the 3rd court be repaired.

'Agreed to repair the foundation of the college next the river.

'Agreed that the wainscot in the great parlour be raised and other alterations made as Mr Essex may direct, and that the room be new floored and furnished.'

16 May 1777. 'Agreed that Mr. Argent be employed to repair and clean the organ according to the estimate he has given in.'

9 June 1777. 'Agreed that proper music books be purchased for the use of the chapel, and that the pitch of the organ be altered under the direction of Mr Argent.'

1 Aug. 1777. 'Agreed that 2 guineas be given to a soldier late in the Prussian service, recommended by Mr. Dawes, as a Cambridge man.'

22 Nov. 1777. 'Agreed that Mr. Beadon's rooms be altered at the college-expense, he having given up the way to them through the large parlour.'

13 Mar. 1778. 'Agreed that silver sconces be bought for the master's gallery, and the new combination room.'

25 Mar. 1778. 'Agreed that Mr. Argent's bill of £73. 10s. 10d. for 45

repairing the organ and tuning it to concert pitch be made up to £80, in consideration of the unexpected trouble he has had with it.....

'Agreed to raise the curacy of Horningsey from £36 per annum to £40.'

26 Mar. 1778. 'Agreed that when the lease of any estate is run out and turned into a rack rent, the sealing fees be paid by the college, which would have been paid by the tenant, had he renewed at the usual times.'

'Agreed that the fees at the end of the annual and quarterly audits be doubled.

'Agreed that a piece of plate of the value of £50 be presented to Mr. Brown, for his services in improving the walks.

'Agreed that the remainder of the old yew hedge by the side of the garden wall be taken away, and that the wall be covered with Phylyrea (?) and other plants proper for a wall.'

6 Apr. 1778. 'Agreed to give one guinea to a poor Turk.'

'Agreed that for the future, instead of £1. 3*s*. 9*d*. which is now allowed, the attorney charge the bursar £1. 10*s*. for every lease, and that the increase of 6*s*. 3*d*. be paid by the college, in consideration of his extraordinary trouble in removing the obscurities arising from the old form of expressing the rents etc. as well as in adding new clauses and covenants where they may be necessary, for which addition he used to charge the college, but will not after this agreement.'

20 June 1778. 'Agreed to give Mr. Essex 10 guineas for his trouble in directing the repairs of the foundation of the college near the river and the alterations in the new combination room.'

2 Nov. 1778. 'Agreed to advance Mr. Mountstephen's 3 exhibitions for £6 to £8 per annum.'

16 Jan. 1779. 'Agreed to repair the chancel at Horningsea and the parsonage barn, which have been damaged by the late storm.'

27 Jan. 1779. 'Ordered by the master and seniors that the cooks deliver their bills to every person in statu pupillari at the conclusion of every quarter, and that they give no further credit to those who shall not have discharged their debts to both within 1 month after the quarter-day, at which time each cook shall give to the other a list of those persons whose debts are unpaid.

'The cooks are required to observe every part of this order, under the penalty of being dismissed from their places on the first transgression of it.

'Agreed that the chapel hour in the morning be 7 o'clock from the present time to the end of February.

'Agreed that the hour for dinner be 2 o'clock during non-term...

'Agreed that the bursar be, for the future, allowed 5 guineas each year in lieu of his former perquisites of wine.'

27 Jan. 1779. 'Agreed that the master be allowed 20*s*. each year for letters which he may receive on the college account, and that the same be paid by the bursar.'

22 Mar. 1779. 'Agreed that no person from any other college or university be admitted into this college, without first producing a certificate of his

good morals and behaviour from his college, to be approved of by the master and seniors.'

28 June 1779. 'Agreed to repair the turrets of the E. and W. gateways.'

23 Oct. 1779. 'Agreed to give £10 to the sufferers by fire in the sedge-yard.

'Agreed to give 1 guinea to the porter and gardener for their activity at the said fire.'

1 Jan. 1780. 'Mr. Lawrence sworn legista.

'Agreed that Mr. Lawrence be excused from proceeding to a degree in civil law on account of reasons this day approved of by the master and seniors.'

19 Febr. 1780. 'Agreed that the blue gate at the end of the bachelors' walk, leading to Trinity, be taken down, and the iron gate [*lately bought at lord Mountfort's sale* erased] be put up in its place.'

16 Mar. 1780. 'Agreed to give to the corporation for propagating the gospel £15...

'Agreed that the principal librarian shall for the future keep the receipts for subscriptions for books for the college library.'

22 June 1780. 'Whereas the allowance to Sir Ralph Hare's exhibitioners was raised from £5 to £6 a month on account of an advance in the tithes of Cherry Marham, it is now agreed that the allowance be reduced to £5 a month on account of a fall of upwards of £20 a year in the said tithes.' See the conclusion book under 20 Mar. 1781.

5 Mar. 1781. 'Agreed that the dividend to each junior fellow for the last year be £56.' So 9 Mar. 1782; 27 Jan. 1783; 25 Mar. 1784; 12 Febr. 1785; 27 Jan. 1786.

'Agreed that repairs be done at the house of the master and fellows at Triplow, according to an estimate given in by Mr. Essex.'

10 May 1781. 'Agreed that part of the house at Triplow be pulled down, as proposed by Mr. Essex.'

27 Oct. 1781. 'Agreed to give Mrs. Hannah Naden the sum of £5. 5*s*.—Memorandum—to guard against all future applications.'

3 Dec. 1781. 'Agreed to buy 2 books for the communion table, and 6 common prayer books for the use of the chapel, also a hood for the reader.'

14 Mar. 1782. 'Agreed by the master and seniors, that whoever shall be detected in breaking the door of any person in college, or in assaulting it in such a manner, as shall appear to be a breach of decency and discipline, shall be rusticated without hope of ever being recalled.

'Agreed also, that any person who shall be found concerned as an accessory in such proceedings, shall suffer the same punishment. And it is earnestly recommended to all, who have a regard for the credit and good order of the college, to use their utmost efforts to discountenance and put a stop to such scandalous outrages.'

17 June 1782. 'Agreed to subscribe to the new walk over Pembroke lees etc. the sum of 5 guineas.

'Agreed to subscribe 2 guineas to Jacob Simler's *De reform. eccl. Angl.*'

'Ordered by the master and seniors that the noblemen and fellowcommoners be subject to the same regulations of writing themes for the rhetoric lecturer, and to the same penalties for non-attendance at their tutor's lectures, as the rest of the undergraduates are.'

17 Oct. 1782. 'Agreed that Mr. Craven have leave to take out of the library a MS. of the Hebrew bible.

'Agreed that new posts and rails be put up at the college gate in Trumpington street.'

'Agreed that Mr. Diemarr be desired to examine the pictures in the library, that we may determine where to remove them for their better preservation.'

23 Oct. 1782. 'Agreed that at the end of Stain coat [*originally written* court] passage doors be put up under the direction of Mr. Essex.'

4 Nov. 1782. 'Agreed that the pictures, which may be brought into the hall, be framed and gilt according to Mr. Dumarr's directions.

'Agreed that notice for the sacrament in the October and Lent terms be given on the Sunday preceding the division, and in the May term to be at the usual time.'

23 Nov. 1782. 'Agreed that Mr. [Edm.] Barry, having kept all his terms at Oxford, and being of sufficient standing for the degree of LL.B., and intending to take his degree in a few days, be allowed to admit [*sic*] fellow commoner, without paying his plate caution.'

26 Nov. 1782. 'Agreed to give half a guinea each to two or three of the persons who first entered the room at the late fire.'

27 Jan. 1783. 'Agreed to make Mr. Lawrence a present of £50 as an acknowledgement of his services to the college.'

11 Febr. 1783. 'Agreed to melt down the plate condemned at the late audit, and to purchase

2 doz. of knives and forks for the master.
3 doz. of dessert spoons.
8 butter ladles.
1 salver 15 in.
2 waiters 7 do.
2 common crewet stands.
3 common mustard pots.
2 pr. of tea-tongs.
12 pr. of snuffers and trays.
6 porringers.
3 pr. of candlesticks.'

9 Apr. 1783. 'Agreed to subscribe 2 guineas for 2 copies of a print by Mr. Diemar.'

30 June 1783. 'Agreed that the illness of D^{r}. [Joshua] Smith is a reasonable cause of deferring for the present the taking of his M.A. degree.'

3 July 1783. 'Agreed that the wainscot of the hall be new painted and the walls washed, and that the buildings and seats in the gardens be painted.

'Agreed that the library roof be repaired under the direction of Mr. Essex and the walls washed.'

25 Mar. 1784. 'Agreed on the 13th of May last to advance to the Rev. Samuel Ryder Weston the sum of £480, without interest, towards the rebuilding of the rectory house at Marwood, on the mortgage of the living, according to the act of parliament for such purposes.

'N.B. The money was advanced on the 17th of May 1783, which is the date of the mortgage.'

15 July 1784. 'Agreed that the outside of the chapel be stuccoed according to the directions of Mr. Layer.'

8 Nov. 1784. 'Agreed to give Wilby [probably Tho. Wilby of St. John's B.A. 1788] the sum of 5 guineas for making out some class catalogues in the library.'

8 Nov. 1784. 'Agreed to allow the college butcher 4½*d.* per *lb.* for meat to commence from Friday next and to continue till Midsummer.'

'Agreed that Sir Salmon [T. P. D. Salmon] have leave to defer his degree of M.A. for 1 year, he having assigned a reason that appears satisfactory to the master and seniors.'

12 Febr. 1785. 'Agreed to nominate to the Brewers' Company for the school at Aldenham Mr. Hughes, Mr. Walmsley and Mr. Cory.'

26 Apr. 1785. 'Agreed that Mr. Marsh have leave to go abroad.' This is Herbert M.

23 May 1785. 'Agreed to allow a sum not exceeding £5 for replacing the monument of Mr. Robins in the church of Sutton in Kent.'

14 Oct. 1785. 'Agreed to Mr. Youde's request that if, after he has vacated the living of Higham, the fellows shall every one refuse it, we will present him again to the same.'

8 Febr. 1786. 'Agreed that no person in statu pupillari be allowed to give a dinner in college, unless he first obtain leave from his tutor.'

22 Febr. 1786. 'Agreed that the chapel hour in the morning be continued at 7 o'clock no longer than from the end of the examination in December to the time when the dinner in the hall begins at 1 o'clock.'

WILLIAM CRAVEN, THIRTIETH MASTER.

Admitted 29 March, 1789.

'Eboracensis, filius Ricardi C., agricolae, natus ap. Gonthwaite Hall Nidderdale, literis institutus apud Sedbergh sub M^ro^ Bateman, admissus est subsizator pro M^ro^ Scales Julii 3^tio^ 1749, annos habens 19 et quod excurrit; tutore et fideiussore M^ro^ Powell.' Craven scholar 1750; Hewytt exhibitioner (the date not given), *dec.* Stubbs; elected Lupton scholar, *dec.* Myres, 6 Nov. 1752, adm. 7 Nov.; B.A. 1753, 4th wrangler and senior medallist (the medals were founded in 1751 by Tho. Holles d. of Newcastle; the medallists of 1752 were F. [afterwards baron] Maseres and Beilby [afterwards bp.] Porteus; Craven's colleague was John Pilgrim, also of St. John's, who died 12 July 1753, æt. 23; see his epitaph in *Gent. Mag.* 1793, p. 1192); M.A. 1756; B.D. 1763; D.D. by mandate 1789. Lector matutinus 6 July 1759; sublector sive moderator 4 July 1760; examinator in rhetorica 10 July 1761; lector mathematicus in arithmetica 9 July 1762; sacrist 28 Febr. 1766; steward from 29 Jan. 1767 to 18 Febr. 1769 inclusive; custos bibliothecae 1769; jun. bursar from 20 Febr. 1770 to 9 Mar. 1774; thesaurarius de pistrina 24 Mar. 1775 to 31 Mar. 1785; pres. 15 Mar. 1777, 26 Mar. 1778, 17 Mar. 1780; senr. bursar 27 Apr. 1786 to 17 Mar. 1789. 'Thesaurar. Sen^r^ Dr. Wood [Jas. Wood, not the master] 2 April, Mr. Craven being elected master of the college 29th March.'

In a short autobiography of Wm. Chafin, B.A. Eman. 1753, is a graphic picture of Craven's public examinations (*Gent. Mag.* Jan. 1818, p. 11): 'I had the advantage of being known to Mr. [Wm.] Barford, a fellow of King's college, from my infancy, and he introduced me to the good and learned doctor [Rob.] Glyn, an eminent physician, fellow also of the same college. These good friends were very indulgent to me, and I was invited to their rooms two or three times in the week to afternoon tea-drinking, when they examined me respecting my college lectures, and gave me, in the most pleasing manner, such instructions as were of the greatest benefit to me through all my exercises in the schools. And to enhance my good fortune, my friend Mr. Barford was chosen one of the moderators for the very year when it came to my turn to keep exercises in the public schools; the other was Mr. Eliot of Queens' [Lawr. Eliot of Magd. moderator in

1752]. When Mr. Barford presided, I was generally classed with some of the best scholars of the year, particularly when the questions for disputation were such as he deemed not above my abilities; and in the course of these exercises I had the honour of being concerned in them, with Mr. Bell of Magdalen [Wm. Bell, founder of the scholarships, 8th wrangler 1753]; [Wm.] Disney [sen. wrangler, 1753, Hebr. prof.], of Trinity; Craven, of St. John's; Denn, of Peterhouse [Sam. Denne of C. C. C. C., 10th wrangler 1753]; [Wm.] Preston [2nd wrangler, 1753], who was afterwards bishop of Killala; and other eminent scholars. I must here mention an extraordinary occurrence, which in reality is the cause of this little narrative being at this time written, because the truth of it hath been doubted. It happened whilst I was keeping an act as respondent under Mr. Eliot the moderator, and Craven, of St. John's, was my second opponent. I had gone through all the syllogisms of my first, who was Disney, tolerably well; one of the questions was a mathematical one from Newton's Principia, and Mr. Craven brought an argument against me fraught with fluxions, of which I knew very little, and was therefore at a nonplus, and should in one minute have been exposed, had not at that instant the esquire bedell entered the schools, and demanded the book which the moderator carries with him and is the badge of his office. A convocation was that afternoon held in the senate-house, and on some demur that happened, it was found requisite to inspect this book, which was immediately delivered, and the moderator's authority stopped for that day, and we were all dismissed; and it was the happiest and most grateful moment of my life, for I was saved from immi-nent disgrace, and it was the last exercise I had to keep in the schools.'

1757. 'Thomas Todington B.A. of St. John's college having appealed to the bp. of Ely as visitor against the election of Wm. Craven B.A. into one of the fellowships founded there by Dr. John Keton, the master and senior fellows prayed the court of king's bench for a prohibition, on the ground that the bishop's visitatorial power did not extend to engrafted foundations. The court however, on the 3rd of Febr. this year, decided otherwise, and refused the prohibition' (Cooper's *Annals*, IV. 296, 297, quoting Sir W. Blackstone's *Reports*, I. 71, 81; Burrow's *Reports*, I. 158; Id. Kenyon's *Reports*, I. 441). See also Rastall's *Southwell*, p. 99.

Vice-chancellor 1790, Sir Thos. Adams' prof. Arab. 1770—1795, lord Almoner's prof. Arab. 1770—1815 (Hardy's *Le Neve*, III. 611, 661, 662).

In 1793 Craven signed the decree expelling Wm. Frend (Cooper's *Ann.* IV. 449, Gunning's *Reminiscences*, ed. 2. I. 271).

In 1794 St. John's contributed £100 towards raising volunteer cavalry (Cooper's *Annals*, IV. 451) and in 1798 £525 for the defence of the country (*ibid.* 461, Gunning, II. 88).

In 1803 the number of Johnian volunteers was 46, while Trinity sent 44. Our officers were Id. Palmerston, Is. Pennington, Hen. Martin B.A., fellow (Cooper, 479, Otter, *Life of E. D. Clarke*, II. 210).

Gunning, *ibid.* II. 182: 'At this meeting [of heads at Caius lodge, 16 June 1804] Davy used many violent and offensive expressions towards Dr. Craven, who took the opposite side of the question, but in so meek and mild a manner as to form a powerful contrast to his opponent. It was proverbial that Dr. Craven could never use a harsh or unkind expression to any one;

and he was so hurt at the insulting manner of the vice-chancellor, that h expected for many days after, he would call upon him with an apology fo his rudeness.'

Sam. Denne in a letter dated 12 June 1798 (Nichols, *Lit. Illustr.* VI. 738 Thos. Postlethwaite 'was not very active after he became master of th college, *i. e.* . . . he soon discovered that, if he was alert, he and the senior should be at variance, according to antient usage: and as he was advancin in age, he therefore thought it would be more for his ease to keep within hi lodge, and to enjoy the company of his brother head of St John's; fo Masters Postlethwaite and Craven (who were of the same year) it seem chose to dine at each other's lodges one day in a week at least.'

Dr. Miles Bland, *Annotations on the historical books of the N. T... Vol. I....St. Matthew's gospel.* Cambridge, 1828. 8vo. Preface: 'Severa years ago, Dr. CRAVEN, then master of St. John's College,—a man of pri- mitive simplicity, of unostentatious merit, and a Christian indeed without guile,—anxious that the students of the society over which he presided, should receive some religious instruction in addition to the usual course of college lectures, directed that *all* those over whom he had any control, should be lectured and examined in the Gospels or Acts of the Apostles every Sunday during term:—his directions were warmly seconded by those who were engaged in the tuition of the college:—and it may be added from a personal experience of several years, that there seemed to be, in by far the greater portion of the young men themselves, a regularity, attention and anxiety for information more general and more eager than was usually to be found in their ordinary studies.'

One unworthy motive certainly concurred to the establishment of these Sunday evening lectures, the desire to keep the undergraduates from Chas. Simeon's church.

John Jebb (*Memoir*, 20, 27) had been a candidate for the Arabic chair on the death of Leon. Chappelow 14 Jan. 1768. When it was again vacant in 1770, he again sought it: 'but as he had now, by exercising that liberty of prophesying, which becomes every protestant Christian, and by recommending the same to others in his theological lectures, greatly offended the majority of the electors, he was again disappointed. When he was opposed by Dr. Halifax, the electors were well inclined to do justice to his learning; on his second canvass for the same office, the spirit of inquiry which he had raised among the younger students, was imputed to him as a crime deserving the resentment of their seniors. In these observations his opponent is no way concerned. Mr. Craven, the successful candidate, was a truly respectable character, and now enjoys with reputation that laurel, which friendship would have placed on the brow of Mr. Jebb.'

It is pleasant to see Craven's name among the subscribers to Jebb's works.

No. 22 of *Divines of the church of England*, ed. by T. S. Hughes, dedicated to Dr. Sam. Butler, 'in token of sincere respect and affection for his excellent preceptor and invaluable friend,' contains *Sermons by Rev. Samuel Ogden*, D.D. Lond. Valpy, 1832. 8vo. In the memoir we read (xvi, xvii): 'By his will he left a handsome fortune to various members of the family into which his father had married, and who were indebted for this favour to

the disinterested conduct of Dr. Craven, late master of St. John's, who was then fellow of that college and Arabic professor. Him Dr. Ogden destined to be his residuary legatee, and deposited his last will and testament in his keeping. Mr. Craven however, after having preserved this document four years, and having been elected Arabic professor chiefly through the interest of Dr. Ogden, came one day and restored it into his hands, declaring that he had a sufficiency quite equal to his desires, and requesting him to think of some other person, among his relatives, to be his heir. Dr. Ogden is said to have stared in amazement at this proposal, which he could scarcely conceive to be sincere. "Billy," said he, in his peculiar tone and manner, "are you a fool? Consider well with yourself, before you resolve: these things don't happen every day; therefore take the will back again, turn the matter in your mind, and when you have well considered it let me see you again." Mr. Craven did as he was requested; and, returning with the will after a proper interval, was thus accosted by his friend: "Well, Billy, have you maturely weighed the affair in question?" "I have," replied the other, "and am of the same mind as when I saw you last; except that I beg of you to leave me your Arabic books." This the doctor promised and performed. "But," says Mr. Cole, who relates the story, "such an instance of liberality and disinterestedness will not appear at all probable in this avaricious age." To which I will only add one remark; that it will not appear at all improbable to those who had the happiness of knowing Dr. Craven.'

He died 28 Jan. 1815 (*Cambr. Chron.* 3 Febr. 1815; *Gent. Mag.* 1815, pt. 1, p. 186 *b*), 'and was buried in the college chapel, where on a flag-stone is a short inscription to his memory. There is a portrait of him in the master's lodge. There is no funeral escutcheon for him in the antechapel, nor do I elsewhere find traces of his armorial bearings; but I am informed by the present master (Dr. Wood), that Dr. Craven told him that his arms were the same as those of the lords Craven....These arms [Ar. a fess betw. 6 cross crosslets fitchée gu.] have been lately placed upon the main gateway of the new building, in defraying the expense of which, money left by Dr. Craven was, I believe, employed' (CHARLES YATE).

His works are: *Sermons on the evidence of a future state of rewards and punishments, arising from a view of our nature and condition; in which are considered some objections of Hume.*...Cambridge: Printed by J. Archdeacon, Printer to the University; for J. and J. Merrill, in Cambridge; B. White, T. Cadell, J. Wilkie, and Richardson and Urquhart, in London; and J. Fletcher, and D. Prince, at Oxford. 1783. 8vo. pp. 144.

'The following Sermons have in part been published before [1776], but now appear with considerable additions, and the plan of them is entirely altered, to adapt them the better as an answer to the objections made of late to the doctrine of a future state of rewards and punishments.'

Third ed. 1799. 8vo.

A Sermon preached at a meeting of the governors of Addenbrooke's hospital in Cambridge June 30, 1796; *to which is added, a part of an intended publication concerning the Jewish and Christian dispensations.* Cambridge, printed by J. Burges, printer to the university; and sold by J. Deighton,

Cambridge; Lee and Hurst, Paternoster-Row; and Hatchard, Piccadilly, London; and Cooke, Oxford. 1798. 8vo. pp. 94.

In the 'advertisement' prefixed it is said: 'The former of the two Dispensations, and that in part only, is here considered: the progress which may afterwards be made in the subject, is uncertain. At present, it furnishes employment for some leisure hours; and is so far of use, and answers the end: and should it in any degree be of use to the youth of the University, in their theological studies, the end will be further answered.'

The sermon was also issued alone, pp. 25.

The continuation of a discourse on the Jewish and Christian dispensations, compared with other institutions. Cambr. 1801. 8vo. 2s. 6d. (*Cambr. Chron.* 17 Jan. and 31 Oct. 1801). pp. 97—488.

The 3rd enlarged ed. of the work on the Jewish and Christian dispensations was published in 1815. 8vo. The 2nd ed. was published in 1802.

JAMES WOOD[1], THIRTY-FIRST MASTER.

Admitted 11 Feb. 1815.

'Born 14 Dec. 1760 in a remote part of the parish of Bury Lanc. [near Turton...in] a small cottage, in a very bleak and at that time uncivilized district....His parents had been brought up to gain their livelihood by manual labour; [they were both weavers]; but afterwards the father, who (for a man in his station of life) possessed considerable knowledge, opened [an evening] school for the neighbouring children: and he instructed his son himself in arithmetic and algebra. The mother also was a very worthy, affectionate woman. Her maiden name was Smith: she had six brothers, some of whom and their descendants have given proofs of great mechanical ingenuity. Both parents lived a considerable time after their son took his degree, so that they knew of his rising distinction in the university, and had the gratification of seeing the good fruits of the care which they had taken in his education.

'He received his classical instruction in the grammar-school at Bury, of which the Rev. Francis Hodgson was at that time head master,—a man highly esteemed, to whom Dr. Wood always considered himself deeply indebted as the chief cause (next to his excellent parents) of his subsequent advancement: and, as might be expected, he did not fail to take every opportunity of testifying his gratitude and respect to him and his family. The founder of the school, the Rev. Roger Kay, having been educated at St. John's Cambridge, bequeathed to the school exhibitions for those who might go to that college; to which circumstance, no doubt, St. John's is indebted for the good fortune of having Dr. Wood's name placed on its boards.' [From an unpublished tract of 16 pages, nameless, but written by the Rev. E. Bushby, and privately circulated in 1839. It also contains notices of Thos. Catton, who died sen. fellow 6 Jan. 1838, and of Fearon Fallows, 3rd wrangler in the year of Herschel and Peacock, astronomer at the Cape, who died 25 July 1831. What is taken from this tract will be signed E. B. Some additional particulars, enclosed in crotchets, are also from Mr. Bushby].

[1] Arms. Sa. a chief gu. a lion rampant ar. (Taken by Mr. Yate from Dr. Wood's seal).

Admitted at St. John's as a sizar on Carr's side 14 Jan. 1778, the same day with Edmund Phipps, afterwards a general in the army, who died 14 Sept. 1837. Admitted Cave exhibitioner 21 Dec. 1778, successor appointed 25 Mar. 1782; Hare exhibitioner (nominated by Ferris) 24 Mar. 1779; (nominated by Plucknett) 13 Mar. 1780; (by Dr. Gisborne) 20 Mar. 1781; Goodman exhibitioner 21 Dec. 1780, successor appointed 21 Dec. 1783; foundation scholar 'et vestiario deputatus' 5 Apr. 1781: Raynes exhibitioner 1781; Sawkins exhibitioner 25 Mar. 1780, successor appointed 25 Mar. 1782.

As an undergraduate Dr. Wood 'kept' in a garret in the 2nd court letter O. The college tradition that he studied by the light of the rush candle on the staircase, with his feet in straw, not being able to afford fire and candle, is confirmed by H. T. Riley esq., who heard it from Dr. Wood's bedmaker.

'Having remained in college during all the vacations, [he] did not return home till the summer of 1782. In the mean time he had obtained the high honour of being senior wrangler, and a fellowship. He was appointed one of the assistant tutors at the earliest opportunity, and he continued to be engaged in the tuition till the latter end of the year 1814' (E. B.).

President at each election from 20 Mar. 1802 to 31 Mar. 1814, Palmer being elected in his place 15 Febr. 1815. Proctor 1791, taxor 1792, vice-chancellor 1816 (Hardy's *Le Neve*, III. 631, 646, 612).

Instituted rector of Freshwater 14 Aug. 1823 (*Cambr. Chron.* 29 Aug.).

'In 1820 he was appointed to the deanery of Ely [nominated 21 Nov., installed 6 Dec. (Hardy's *Le Neve*, I. 349)] by lord Liverpool. During the long period of 60 years he passed the chief part of his time in college. And it may be confidently affirmed that, during at least half of that time, no one possessed so much influence in the university as he did. This was owing partly to his position at the head of a large and united college, and partly to his personal character, which, having first placed him in that position, continued to exert its proper influence.

'He possessed in a very high degree qualities which could not fail to command esteem. He was a man of great natural ability, of which his academic honour was an early proof. He published 3 mathematical treatises, which for 30 or 40 years have been in common use in the university. They are remarkable for perspicuity and elegance, and retained their place in the university system of education longer perhaps than any similar treatises,—written, as they are, on subjects which from their nature admit of progressive improvement. His sound and cautious understanding, seconded by unremitting diligence, by remarkable punctuality and rigid adherence to *order* in all his arrangements, particularly qualified him for the able discharge of the practical duties of life. Being seconded also by a firm and equable temper, and by never-failing courtesy of manners, it qualified him in the same high degree for *government*: his authority being always uniformly and temperately exercised, so that there was no need of abrupt transitions from excessive indulgence to severity.

'His *judgement* was in general most excellent, both in matters of speculation and practical measures in the common business of life. If he had

been placed in any station however exalted, he possessed some of the most important qualifications necessary for the able discharge of the duties of it, —great refinement of understanding and manners, firmness of temper, habitual self-command and caution. In the management of business he had the art of accomplishing objects with the least possible force; which, in civil affairs no less than in mechanical, is a proof of the highest skill. On the other hand it must be admitted that some circumstances were less favorable. His merit was of a kind which could not be duly estimated except after intimate acquaintance with him, and by intelligent people: he was not able to command attention and produce immediate effect by eloquence or any outward show of energy: he had little aptitude for colloquial argument or public debate: his voice was feeble, his conversation far from indicative of his great intelligence and powers of mind. Moreover, to obtain high station, he had to contend against an impediment more formidable than all these, viz. great unwillingness to urge personal claims, or to pay court with the view of procuring himself promotion. He may in a few instances have solicited favours for others, but seldom if ever for himself.

'To the same correct judgement which he exhibited in important matters must be ascribed his exact attention to the common observances of life,— the propriety of his demeanour towards superiors, equals and dependants, and the regard which he paid to outward decorum:—even in matters comparatively trifling and minute, such as dress, equipage and style of living, he always observed a propriety suitable to his station, equally removed from mean parsimony and extravagant display.—It may be mentioned among other marks of the same quality, that in conversation he always seemed purposely to abstain from the use of vulgar phrases; from quotations and proverbs; from sententious sayings and disquisitions; from inquiring with a petty curiosity into the occupations, connexions or any private affairs even of his intimate friends; and from offering spontaneous advice.

'We must add to the above, *moral* qualities of the highest order and value,— purity of conversation and conduct, integrity, benevolence, humility. Never was he known in his freest moments to make the least unbecoming allusion, or do otherwise than discountenance the like in others; still less, if possible, was he ever known to violate moral purity in his conduct.

'To mention his *integrity* would scarcely be necessary, were it not that it was in him of so strict a character. While he was firm in maintaining his own rights, he was equitable and liberal in respecting those of others. In transacting business with him, there was no need to guard against trickery, subterfuges, or evasive interpretations. In the exercise of authority he paid great deference to established rules and precedents. Hence all who were subject to him lived in perfect security, not afraid of any fanciful and arbitrary innovations. They knew what they had to rely upon, and were fully assured that they had no wrong to apprehend under so mild and equitable a ruler.

'*Benevolence*, in a very high degree, was another of his qualities. His natural disposition was exceedingly affectionate. He was strongly attached to his near relatives, to numerous friends, and to his native country. No caprice or groundless suspicion ever interfered to disturb his friendships: those which he had once formed, were continued, with scarcely any excep-

tion, till they were terminated by death. As he was not of a sanguine temperament or a lively imagination, this quality of benevolence, in the high degree in which he possessed it, was probably little perceived by those who had only an ordinary acquaintance with him. But his intimate friends will not hesitate to bear testimony that he had great kindness of heart, which was not restrained, but withdrawn from common notice, by his calm and cautious reserve of manner.—His charitable donations were to a very large amount. His whole desire seemed to be, to be doing good. During the last months of his life, when he was in very indifferent health, his thoughts were constantly occupied in devising acts of kindness to his friends, or plans for public improvement. In the interchange of friendly services, he was almost too scrupulous in the anxiety that the balance should not remain in his own favour; and the instances were very few, if any, in which he did not so manage matters as to place it on the other side. When any little service was rendered to him, he was apt to magnify it, and keep it in mind as what it would be a dereliction of duty if he failed to repay. If his discernment as to the character of individuals ever erred, it was owing to his being always inclined, through the kindness of his affections, to form too favorable an estimate: his judgement and vigilance may have appeared to be in some cases abated by the influence of partial attachment.—To all who had intercourse with him, his attention was respectful and unremitting, yet far removed from insincere professions or adulation. It must have been a rare excellence of natural disposition, aided by a long course of self-discipline, which gave him such serenity of temper and such invariable readiness in consulting the comfort and paying respect to the feelings of others. Seldom was he heard to utter an angry expression, or give a rebuke to any person whatever; and yet few have ever lived whose authority was so readily obeyed.

'He was of a most *humble*, unpretending spirit. Prosperity never elated him beyond measure, nor did increase of power cause any alteration in his temper or manner. He had a happy facility in repressing undue familiarity, not by morose severity, but by his calmness, self-possession and the real dignity of his character.

'In conversation, he carefully abstained from censorious and disparaging remarks; nor did he ever seem desirous to mortify and depress others, with the view of making them sensible of his own superiority. If he ever expressed an unfavorable opinion of an individual, it was of him as acting in some public capacity, and then with such moderation and good temper, as to make it manifest that his disapprobation was not embittered by personal ill-will.

'As he took a very decided part in religion and politics, and especially in the affairs of the university to which he belonged, it would be too much to expect that he had no enemies. Let us hope that their hostility, if any existed, has been buried along with him. Of this they may be assured, that there was no return of it on his part, with any mixture of malice and resentment. He gave many proofs of a forgiving disposition. If, in the course of his long life and the multiplicity of affairs in which he was engaged, he ever did injury to any, let them be willing to believe that it was owing to some inadvertence (however rare in him), or to a mistaken sense

of duty; and consider also how difficult it is, amidst many conflicting claims and interests, for the most accurate judgement to discern invariably the exact line of rectitude and pursue it without deviation, never warped by any partial affection. . . .

'Though he never introduced the subject of religion into common conversation, yet those who were intimate with him could not fail to discover, from undesigned indications and casual remarks, that his religious faith was truly sincere and unwavering. Hence, relying upon the bible as the sole ground of his hopes and the guide of his life, he seemed to live under an habitual consciousness of obligation, and to be impressed with a practical conviction of being accountable; and his constant study and desire seemed to be, to do his duty towards God and man.

'He was firmly attached to the established church of England, highly approving of its scriptural doctrines, decent ceremonial and moderate discipline, both as distinguished from bigotry and from enthusiasm, laxity and indifference. With all his moderation and forbearance, he was entirely free from that spurious and worthless candour which leads men to speak with equal favour of all individuals, sects and parties. He was punctual in attending the outward services of religion, both of public and private worship. During his last illness, which continued with greater or less severity through half a year, he never uttered the least expression of impatience: his fortitude and cheerfulness remained unshaken, and his faculties almost unimpaired to the end of his life. He frequently intimated his entire resignation to the Divine will. . . .

'The incalculable services which he rendered to his own college in particular, cannot pass unnoticed. Having devoted to it the chief part of his care for 60 years, and made the most strenuous exertions, by his instruction, example and authority, to promote its welfare, he gave further proof of his attachment by munificent liberality, partly bestowed in his life-time, and partly (in the final disposition of his property) providing for its permanent benefit. It was impossible for the members of it to regard him, while he lived, otherwise than with the most grateful affection and reverence; and these are the feelings with which his memory will long be cherished by them. . . .

'Though he was held in very great esteem, and though numerous friends were strongly attached to him, yet, from the reserve and simplicity of his manners, he could not be adequately appreciated, except by those who were very intimately acquainted with him. It was also necessary to know him long; because a remarkable characteristic of his excellence was the continued *uniformity* of it. Indeed, the apprehension that an accurate description of him must appear partial and overcharged to people in general, has caused a doubt whether any attempt to describe him ought to be made; especially remembering how adverse he himself was to ostentation, and how little his virtuous actions were prompted by the mere love of fame.' (E. B.)

'He died in college 23 April 1839 and was interred in the college chapel May 1st [see *Cambr. Chron.* 27 Apr. and 4 May], with every possible mark of respect, being attended to the grave by the vice-chancellor, 7 other heads of houses, Dr. Turton regius professor of divinity, with other professors and officers of the university, by all the resident members of his own college, to-

gether with many others who came from a distance' (CHARLES YATE). Shortly before the procession moved, a number of complimentary verses, on the character of the deceased, in Greek and Latin, by various fellows and scholars, were according to ancient custom appended to the pall' (*Gent. Mag. Aug.* 1839, p. 202). 'A short inscription marks the place of his burial. To attempt to describe minutely the virtues of Dr. Wood, would be a vain task. In few persons have they been more numerous or more exemplary. A sufficiently minute and, I think, correct character of him has been given by Mr. Bushby . . . No man ever commanded more the respect and affection of all who knew him. His great natural abilities and high character entitled him to the former, whilst his signal benevolence failed not to procure him the latter. Being of a humble and retiring disposition, many of his virtues escaped notice; but all who knew him intimately can bear testimony to his eminent worth; to his meekness and piety, his charity and courtesy, his inward moral purity and outward decorum at all times and in all places, and to his strict integrity in every relation of life. Being of sound judgement, he proved a wise and temperate ruler of his college; not harsh in his measures, yet firm in his determinations; never hasty nor overbearing; and no master of a college ever quitted his post more sincerely regretted by all who were subject to his authority' (CHARLES YATE).

'Dr. Wood, in the college over which he so long presided, had the peculiar fortune of making every individual fellow his personal friend....His whole energies have been devoted during a long life to the improvement of his college; and he has left a chasm in that society which will long be felt and regretted' (*Gent. Mag.*).

'Dr. Wood was a considerable benefactor to his college, which, as residuary legatee, will probably succeed eventually to almost all his property, amounting, I believe, to about £50,000. He ordered, by his will, £20,000 to be immediately invested and employed for the permanent good of the college. He left to his relatives many small legacies and annuities, varying from £20 to £50 *per annum;* and also bequests to several of his friends, as £300 each, I believe, to Messrs. Tatham, Blick, Bushby (his executors), Whitfield, Dampier and Mitford Peacock; and about £10 each to some other old university friends, as Dr. Procter master of Catherine hall, and others. He made also some bequests of plate &c. to relatives and friends. His wine he left to Dr. Tatham; and his books, plate, furniture, &c. to the college, which he made moreover his residuary legatee' (CHARLES YATE).

The £20,000 spoken of above formed the nucleus of the building fund of the chapel which was opened 12 May 1869.

'We believe that he contributed during his life about £15,000 towards the building of the college....He has left £500 to increase the Kay exhibitions, of which he himself partook' (*Gent. Mag.*).

'Dr. Wood also founded some time before his death (out of money, I believe, advanced for the completion of the new building) 9 exhibitions of £40 *per annum* each, to be given annually at Midsummer to those students of the college (not being B.A. or of sufficient standing for that degree) *who are most in want of pecuniary assistance, and who are at the same time most distinguished for their regularity of conduct, industry, and learning*' (CHARLES YATE).

Dr. Wood's library consists not only of German, French and English mathematical and scientific works, but of standard books in classics, theology and general literature. They are placed on the ground floor in classes A W, B W, C W, D W, E W, and bear the following inscription:

E LIBRIS,
QUOS MIRO IN COLLEGIUM STUDIO,
AD NUMERUM MMMM.CCCC.
HUIC BIBLIOTHECÆ TESTAMENTO LEGAVIT
VIR ADMODUM REVERENDUS
JACOBUS WOOD, S.T.P.
PRÆFECTUS COLLEGII, DECANUS ELIENSIS.
A.D. 1839.

Dr. Wood is commemorated by a statue in the antechapel, the work of E. H. Baily R.A., and by portraits in the hall and in the master's lodge. An engraved portrait was published by R. Roe in 1841 (*Advertisement* in *Cambr. Chron.* 20 Mar. 1841). See respecting a portrait *ibid.* 16 Nov. 1839. A memoir, *ibid.* 5 June 1839.

Gunning, *Reminiscences* II. 309—311: 'It was about this time [1826] that the Johnians, wishing to lessen the expenses of men of fortune, made an order that their fellow-commoners should appear in hall a certain number of times every week. This restriction was so obnoxious to them, that they made a point of entering the hall at the latest moment allowed, and seating themselves at the bottom of the table, indulged in whisperings; and as they also frequently laughed very heartily, the fellows (like Scrub in the play) thought they were ridiculing them. At length this restraint became so disagreeable, that by way of avoiding it, many of them were in the habit of affecting to be ill, and managed to obtain an aegrotat, which left them at liberty to dine where they pleased, provided they were in college before the gates closed in the evening.' Then follows a story of one of these *sick men* who drove away from college in a postchaise for a day's shooting at Ickleton. The man's father told his tutor, 'that although his son kept neither servant nor horse, and resided no longer than he was compelled, his first year's expenses exceeded £1000.'

The new court was commenced in 1827, partially occupied in 1830, and completed in 1831. The architects were Thomas Rickman and Henry Hutchinson (Cooper's *Annals* IV. 555; *Memorials* II. 141, 142).

Dr. Wood's quiet temper must have made it easier for him than for Marsh to endure the provocation recorded by Gunning (*ibid.* II. 185 seq.): 'I recollect meeting Dr. Parr at Caius lodge, during one of his visits to Davy: there were only two other guests present, Herbert Marsh and James Wood (afterwards master of St. John's). Parr was in prodigious spirits and attacked the Johnians most unmercifully, who, although they must have felt annoyed at his sarcasms (which were very offensive), parried his attacks with great good humour. At length Marsh said, *You must come and dine with me, Dr. Parr, on the earliest day you can fix, as I am only making a short stay at Cambridge.* Parr replied, "I cannot dine with you, but I have no objection to smoking a pipe one evening." *Indeed, Dr. Parr, that will*

not satisfy me; I wish you would spend a long day with me, if any day can be considered long when you are of the party.

'"Oh, Master Marsh," he replied, don't imagine you can disarm me by these civil speeches." He then returned to the attack (which Marsh had interrupted) with renewed vigour. Among other remarks, I recollect the following, addressed to Marsh: "Do you not remember our meeting on the sea-coast, when you were just returned from Leipsic? You told me you were engaged, and you shewed me the picture of your intended bride! I discovered a tear in your eye; you tried to conceal it. *Don't be ashamed of it*, I observed; *it indicates a better feeling than often actuates the heart of the priest, the Johnian, and the aspiring professor of divinity.*"' There is another notice of Marsh *ibid.* 243.

Jas. Wood the master must be carefully distinguished from Jas. Wood, also fellow of the college, B.A. 1771, M.A. 1774. B.D. 1781, D.D. 1788, rector of Marston Beds. and brother of Wm. Wood, also fellow, rector of Lawford 1806. The master's sister suffered severely for her ignorance of the fact that there were two James Woods among the fellows. A suitor, butler in a neighbouring family, shewed her in the newspaper the intelligence of the marriage of Mr. Wood fellow of St. John's. 'You cannot expect anything more from him, and must look elsewhere for support.' The argument prevailed; she married an unworthy husband, but shortly became a widow, and was maintained as before by her brother, who always paid her a yearly visit, even during her husband's life. (Information from Mr. Bushby).

Dr. Wood's works are:

The principles of mathematics and natural philosophy. In four volumes.

The elements of algebra: designed for the use of students in the university. Vol. I. *By James Wood, B.D. fellow of St. John's college, Cambridge.* Cambridge, printed by John Archdeacon and John Burges, printers to the university; and sold by J. Deighton, J. Nicholson, and W. H. Lunn, Cambridge: F. Wingrave, H. Gardner, and P. Elmsley, in the Strand; B. and J. White, Fleet-Street; and G. and T. Wilkie, St. Paul's churchyard, London. 1795. 8vo. pp. (6) and 285.

'ADVERTISEMENT. The present Work is intended to comprise the substance of the lectures, in mathematics and Natural Philosophy, which are usually read in the University. The want of a System of this kind having been long complained of, Mr. Vince and the Author of this first volume agreed to undertake the work jointly; the former engaging to draw up the Fluxions, Hydrostatics and Astronomy; and the latter, the Algebra, Mechanics, and Optics. That the whole might form one system, the parts drawn up by each were submitted to the consideration of the other, and such alterations and additions made, as were thought necessary by both.

'The whole will consist of Four Volumes; the first and second containing the principles of Algebra and Fluxions; and the third and fourth, the Elements of Mechanics, Hydrostatics, Optics and Astronomy. These will be published in succession, and as soon as possible.

'The Authors beg leave to return their thanks to the Vice-Chancellor

and Syndics of the University Press, who, with their usual Liberality, have undertaken to print the work.'

—— *Third ed.* ibid. 1801. 8vo.

—— *Eighth ed.* ibid. 1825. 8vo.

—— *by Thos. Lund.* 11th ed. 1841; 12th 1845; 13th 1848; 14th 5 1852; 15th 1857; 16th 1861. Mr. Todhunter's *Algebra* has now taken its place.

Companion to Wood's algebra, by Thos. Lund. 1845; 2nd ed. 1852; 3rd ed. 1860.

Key to Wood's algebra, by Thos. Lund. 1860. 1

Wm. Whewell, *Of a liberal education. Part* I. *Sec. ed.* Lond. 1850, p. 231: 'Dr. Wood's Progressive Mathematical Studies may still be considered as marking the extent to which this subject should be read by the common student. In reading the first part of the work the student will probably at first need additional explanations and examples, which he may 1 obtain from many works in common use. In the second and succeeding Parts the subject admits of developements much more extensive than Dr. Wood has given; but still this work may be considered as the standard of our algebra, excluding its recent progress.' *Foot-note.* 'Mr. Lund, in his last edition of Dr. Wood's *Algebra* (1845), has very properly kept his ad- 2 ditions distinct from the original text by a difference of type. He has omitted the *second part* of the treatise altogether, which I cannot but regret; for that portion of Dr. Wood's book represented very well the general doctrine of equations as a long established part of mathematics; whereas Dr. Hymers' treatise, to which Mr. Lund refers as replacing this part, belongs 2 to the progressive mathematical studies of the University.'

Cf. *ibid.* 184: 'But before 1800 this evil [the uncertainty of the line which the examination would take] had been, in a great measure, remedied by the publication of standard works, and their general acceptance in the University. Such works were Dr. Wood's *Algebra*, *Mechanics*, and *Optics;* 3 works admirably constructed for their purpose. About the same time Professor Vince published his *Trigonometry*, his *Fluxions*, his *Hydrostatics*, and his *Astronomy:* but these were works deficient in the judicious selection and simple exposition which belonged to Dr. Wood's books; and their influence was much more limited and short-lived.'

The principles of mechanics: designed for the use of students in the university. By James Wood, B.D. fellow of St. John's college, Cambridge. Cambridge, printed by J. Burges, printer to the university; and sold by J. Deighton, J. Nicholson, and W. H. Lunn, Cambridge: F. Wingrave, H. Gardner, and P. Elmsley, in the Strand; B. and J. White, Fleet-street; 4 F. & C. Rivington, & G. and T. Wilkie, in St. Paul's churchyard, London. 1796. 8vo. pp. (2) and 200.

Issued as vol. III. pt. 1. of *The principles*, etc. *Second ed.* ibid. 1799. 8vo. —*Seventh ed.* ibid. 1824. 8vo.—*New ed. by J. C. Snowball.* ibid. 1841. 8vo.

Wm. Whewell *ibid.* 200: 'Again: that the subject of mechanics has been 4 rendered less valuable as a part of our education, by the analytical character which has been given to its elementary portions, I cannot but believe; although I fear I have had some share in bringing about the change. Dr.

Wood's treatise on the subject might be considered as the standard work in the university, at the beginning of the present century. Among the peculiarities of this work, as we may now call them, were Newton's proof of the composition of forces, which goes upon the supposed identity of statical and dynamical action; the laws of the collision of bodies, also proved according to Newton; the laws of falling bodies, cycloidal pendulums, and projectiles, proved as Cotes had proved them, by elegant geometrical methods. The rest of the book, the properties of the mechanical powers and of the centre of gravity, had long had their places in elementary works on mechanics. In this compilation, brief and simple as it was, there was no part which had not both a historical value and a geometrical rigour of proof. I do not think that any of the parts of the subject which I have mentioned deserved to be rejected out of our system, although it might be very proper to introduce other modes of dealing with these mechanical problems, as comments upon the standard proofs, and as preparations for the higher mathematical studies. The newer modes of treating mechanical questions employed in rival works, were more instructive when compared with those older and simpler reasonings; and it is to be regretted that Dr. Wood's *Mechanics* has been allowed to vanish from among the books current in the university.'

Foot-note. 'I am aware that a volume was published in 1841, calling itself a new edition of Dr. Wood's *Mechanics;* but this publication does not at all diminish the force of what I have said. There is, in this "New Edition" scarcely a vestige, either of Dr. Wood's general arrangement, or of his treatment of particular questions; for the modes of teaching every subject appear to me to be taken from the rival works which had been published in the seventeen years elapsed since the last edition (the seventh) of Dr. Wood's *Mechanics.* For instance, every one of the peculiarities of the work which I have above noticed in the text is obliterated: the division of statics and dynamics, the statical proof of the composition of forces, the analytical investigation of the resultant of forces, and, I think, every noticeable feature in which Dr. Wood's rivals differ from Dr. Wood, are adopted. It is still to be hoped that some member of Dr. Wood's college will give the Cambridge world a new edition of his *Mechanics.*'

Ibid. 202: 'There is one part of Dr. Wood's *Mechanics* which it would be desirable to retain, namely, the doctrine of the Oscillations of Pendulums. This subject is so important, both historically and in its application, that it should be made a portion of our standard elementary mechanics. The student of that science ought not to remain in ignorance of the laws of such oscillations, till he falls in with them, if it so happens, as examples of the differential calculus. In all the editions of my *Mechanics,* I proceeded upon this conviction, and proved the properties of cycloidal oscillations by the method of limits; modifying however Cotes's demonstration. But in the last edition, I have, I think, rendered the proof more simple by restoring it nearly to the form in which Dr. Wood gave it.'

The elements of optics: designed for the use of students in the university. By James Wood, B.D. fellow of St. John's college, Cambridge. Cambridge, printed by J. Burges, printer to the university; and sold by J. Deighton, J. Nicholson, and W. H. Lunn, Cambridge; F. Wingrave, and P. Elmsley, in the Strand; and F. and C. Rivington, St. Paul's churchyard, London, 1798. 8vo. pp. (4) and 252.

Issued as vol. IV. pt. 1. of *The principles etc. Second ed.* ibid. 1801. 8vo. *Fifth ed.* ibid. 1823. 8vo.

Wm. Whewell, *ibid.* p. 204: 'Dr. Wood's *Elements of Optics* is a work excellent, for the most part, in the selection and demonstrations of its propositions, and deserves to be retained as our standard work on this subject. More recently this subject has been treated analytically. So far as the analytical method has superseded the geometrical, I am obliged to say (though I believe that I myself, by college lectures, may have formerly contributed to bring about such a change), the result has been very unfortunate; for in this subject especially, the geometrical method of tracing the course of reflected and refracted rays is highly instructive to the student in the earlier stages of his progress. I do not think the university ought to hesitate to make Dr. Wood's *Optics* the standard work to be studied by candidates for honours, as an introduction to all other modes of treating the subject.'

Ibid. 233: 'I have stated in the last chapter that I do not think the university can adopt any mode of presenting the elements of optics as a permanent subject better than is contained in the work of Dr. Wood. Perhaps the calculation of the aberration of refracted rays might be omitted at this stage of study.'

Henry Brougham (in the *Edinb. Rev.* I. 158—163) reviewed the second edition of the *Optics*.

'Our author has confined himself almost wholly to the mathematical view of the subject; and we are inclined to think that he has composed this treatise rather with a view to assist the student of astronomy, than to furnish a complete exposition of all the discoveries which have been made upon the nature of light and the laws of its action considered as a separate branch of science. His propositions are chiefly drawn from the *Lectiones opticae* of Sir Isaac Newton: and a very meagre account is given of the wonderful truths unfolded by that philosopher in his *Optics*. . . .

'Admitting however that the plan of this treatise is adapted to teach the most important parts of optical science, we cannot withhold our approbation from the execution. The parts are digested and arranged with great perspicuity; the order in which they succeed each other is, for the most part, natural and easy; the demonstrations are sufficiently neat and concise; and yet the steps of the reasoning are given with such fulness, that any learner may readily follow them, provided he is prepared by a previous acquaintance with the elements of mathematics. In some parts the author has fallen into considerable inaccuracies; chiefly where a reference was necessary to the merely experimental branch of the science.'

Dr. Wood was F.R.S. and wrote in the *Memoirs* of the Manchester Society, and in the *Philosoph. Transactions* for 1798 on the *Roots of Equations* (*Abridgem.* XVIII. 341; Upcott, *Dict. Living Authors*, 1816; Watt).

RALPH TATHAM, THIRTY-SECOND MASTER.

Admitted 7 May 1839.

Born at Barton in Whittingham Northumb.; admitted pensioner 2 May 1796 aet. 17; foundation scholar 1796; B.A. 1800 as 12th wrangler; M.A. 1803; B.D. 1811; D.D. by mandate 1839.

10 Nov. 1809 he was elected public orator, defeating Rob. Walpole of Trinity, the traveller, editor of *Comicorum Graecorum Fragmenta*, by 20 votes, 152 to 132 (*Cambr. Chron.* 18 Nov.; Cooper's *Annals*, IV. 492; Gunning's *Reminiscences*, II. 249). He was well qualified for this office by his singular dignity of person and courtesy of manner. *He brought forth butter*, said the wags, *in a lordly dish*. Opie's portrait of Dr. Sam. Forster of Norwich (a full length, in a gown) in the college hall, bears a striking resemblance to Dr. Tatham[1]. He resigned the oratorship in 1836, and 4 Febr. 1836 Christopher Wordsworth of Trin. Coll., son of the master, since master of Harrow, canon and archd. of Westminster, and now bp. of Lincoln, was elected, defeating Jo. Fred. Isaacson of St. John's by 264 to 169 votes (Cooper *ibid.* 599).

'Dr. Tatham was tutor to Chas. Fox Townshend, who was a student of St. John's college, and died there in 1817 aet. 21, being buried in the antechapel. In consequence of this he appears to have been presented by the marq. Townshend to the valuable rectory of Colkirk, co. Norf.' (Charles Yate). He held Colkirk with Stibbard from 10 Febr. 1816 to his death, which occurred 19 Jan. 1857 aet. 78 (*Cambr. Chron.* 24 Jan.). His remains were placed in the hall 23 Jan. and on the 24th were carried round two of the courts of the college, preceded by the choir, and after a choral service deposited with his brother's in a vault in the antechapel.

25 Oct. 1843 queen Victoria and prince Albert visited St. John's, 'where every preparation was made to receive her with due respect, the courts and passages being lined with crimson cloth, and refreshments prepared in the hall for the royal party' (Charles Yate).

In Sept. 1860 a stained glass window, 'The raising of Lazarus,' by Wailes of Newcastle, was placed in the chapel, N. side, by the family, in memory of Dr. Tatham. As the window was not suitable to the new chapel, the family replaced it by two windows, also by Wailes, to be placed in the new antechapel N. transept N. side.

[1] Arms: gyronny of 6 ar. and az. 3 martlets sa. Crest an arm couped at the elbow grasping a baton ppr.

This name and family have been very constant to the lady Margaret. Out of 23 Tathams in the printed *Graduati* (1659—1856) one only is of another college than Christ's or St. John's. See the pedigree in Surtees, *Durham*, I. 187. The 'family, I am informed, was previously settled at Sandbach, Cheshire' (CHARLES YATE).

The father, Ra. Tatham of St. John's B.A. 1776, was of Bishopton Durham and died there in Jan. 1825 after a very long illness (*Cambr. Chron.* 14 Jan. 1825; *Quarterly Theol. Rev.* I. 602 a; *Christ. Remembr.* VII. 127). His widow, Ann last surviving daughter of Meaburn Smith esq., formerly of Morton house Durham, died at Colkirk rectory 9 Oct. 1847 (*Cambr. Chron.* 16 Oct. 1847). One Ra. T., probably the same, was appointed to Addingham vicarage Cumb. by the dean and chapter of Carlisle in 1806 (*Clerical Guide*, 1822).

A brother Tho. Tatham of St. John's B.A. 1806, M.A. 1809, master of Haydonbridge grammar school Northumberland (*Cambr. Chron.* 11 Nov. 1809; Carlisle's *Grammar Schools* II. 243); died at Colkirk rectory 24 Mar. 1850 (*Cambr. Chron.* 30 Mar. 1850; *Gent. Mag.* June 1850, 678).

Another brother, Wm., was born 8 June 1787, entered as a pensioner on Wood's side 19 Febr. 1806; B.A. 1810 as sen. op.; M.A. 1813, B.D. 1821. Presented by the college to Gt. Oakley in 1833 (*Cambr. Chron.* 26 July); died at his rooms in college 28 Aug. 1834 aet. 47 (*ibid.* 5 Sept., where it is said 29, but on the stone 5 cal. Sept.) and was interred in the ante-chapel.

ARMS IN LIBER MEMORIALIS.

For the following 'Arms in Liber Memorialis' [Pp. 338—342] I am indebted to Mr. Norris Deck.

[P. 338 n. 1]. On title at top: quarterly. 1st and 4th France and England quarterly; 2nd Scotland, 3rd Ireland. Surrounded by the garter. Jas. 1st.

At bottom: a lozenge surmounted by a countess' coronet. Quarterly France and England within a border compony ar. and az. Lady Margaret Beaufort.

Left-hand corner. The same arms on a shield. St. John's college.

Right-hand corner. Vert, 3 eagles in fess displayed or, in chief a martlet of the last. Gwyn.

1st Coat. [P. 338 l. 1]. 1. See of Lincoln. 2. Quarterly 1st and 4th gu. a chevr. ermine betw. 3 men's heads couped at the neck ppr.; 2nd and 3rd gu. a chevr. ar. betw. 3 bucks' heads caboshed ppr. attired or. 3. Deanery of Westminster. Bishop Williams.

2nd [l. 10]. Gu. 2 bars, and a chief indented, or. Crest a demi-lion ramp. ar. Sir Ralph Hare.

3rd [P. 339 l. 1]. See of Durham, impaling quarterly gu. and ermine, in 1st and 4th quarters a goat's head erased ar. attired or. Bp. Morton.

4th [l. 11]. Quarterly: 1. Az. a cross or, between 4 hawks close ar. 2. Ar. a fret gu. on a canton of the 2nd a lion pass. or, within a border indented sa. 3. Ar. 5 fusils barwise conjoined in pale gu. within a border az. bezantée. 4. per pale indented gu. and az., a lion ramp. or. All surrounded by the garter. Crest. A bull passant sa. crowned and unguled or, in the nose an annulet, a chain depending therefrom or, reflexed over the back. Supporters. Dext. a bull sa. etc. as in crest; sinist. a lion ramp. or, langued and armed az. the shoulder fretty gu. Wriothesley, earl of Southampton.

5th [l. 16]. Quarterly. 1. gu. on a bend betw. 6 crosses crosslet fitchée ar. an escutcheon or, charged with a demi-lion ramp. pierced through the mouth with an arrow, within a double tressure flory counter flory gu. 2. gu. 3 lions pass. guard. in pale or, a label of 3 points ar. 3. Chequy or and az. 4. gu. a lion ramp. ar. armed and langued az. Crest. On a

chapeau gu. turned up ermine, a lion stat. guard. or, gorged with a ducal coronet, ar. Supporters. 2 lions ar. each charged on the shoulder with a mullet. Motto. Volo non valeo. Lord Howard of Naworth.

6th [l. 21]. See of Exeter, imp. ar. on a bend sa. 3 roses of the field, in chief a mullet for difference. Bp. Carey.

7th [l. 27]. See of Bangor with blank impalement. Name, Bp. Dolben.

8th [l. 31]. 1. Ar. on a bend sa. 3 roses of the field. 2. Sa. 2 bars wavy ermine. 3. France and England quarterly within a border compony ar. and az. 4. Ar. a chevr. gu. betw. 3 bulls' heads couped sa. attired or. 5. Or, a chief indented az. 6. Ar. a lion ramp. sa. crowned gu. in chief a crescent of the last. Over all a label of 3 points gu. Crest a swan ppr. charged on the neck with a label of 3 points gu. Supporters, 2 antelopes az. armed, crined, tufted, and unguled or. Motto. Comme je trouve. Lord Carey of Hunsdon.

9th [l. 36]. See of Coventry and Lichfield, impaling, ar. 3 piles sa. on a chief gu. a lion pass. guard. or. Bishop Hackett.

10th [l. 40]. See of Chichester, imp. gu. on a fess betw. 3 doves ar. as many crosses pattée of the field. Bishop Gunning.

11th [P. 340 l. 7]. Quarterly 1st and 4th sa. a chevr. betw. 3 leopards' faces or. 2nd and 3rd ar. on a chevr. az. betw. 3 martlets sa. as many crescents or. Crest. A griffin pass. wings endorsed sa. ducally gorged or. Motto. En Dieu est tout. Wentworth.

(Four blank leaves).

12th [l. 24]. Ar. a cross engrailed betw. 12 billets gu.; on escutcheon of pretence, ermine a fess gu. betw. 3 lions' faces az. Crest. A wolf's head erased, per pale sa. and or, ducally gorged ar. holding in its mouth a broken spear. Motto. Non nobis solum. Heath.

13th [l. 28]. Quarterly per fess indented gu. and or, a bend of the last. Crest, a sagittarius. Motto. Dedignor indigna. Benlowes.

14th [l. 36]. Ar. a lion ramp. with two heads, az. Crest, a mermaid with comb and glass ppr. Mason.

[In l. 40 after *cancellarius* substitute a semicolon for the full stop].

15th [P. 341 l. 1]. Ar. 3 calves pass. sa. Crest, a naked woman ppr. hair dishevelled or. holding in dexter hand an arrow and in sinister a dagger both sa. Metcalfe.

16th [l. 5]. Or, on a canton az. a falcon close of the field. Crest, a falcon close or. Thurston.

17th [l. 9]. Sa. a chevr. betw. 3 fleurs de lis ar. Bodurda.

18th [l. 13]. Quarterly or, and gu. on a bend sa. 3 crosses pattée fitchée of the first. Henman.

[In l. 15 read *æstimator*].

19th [l. 18]. Az. a saltier betw. 4 crosses crosslet fitchée or. Rustatt.

20th [l. 22]. Sa. a stag ar. attired and unguled or. Cadwallader Jones.

21st [l. 27]. Sa. a chevr. ermine betw. 3 owls' heads erased ar. Howlett.

22nd [l. 34]. Sa. a chevr. betw. 3 spear heads ar. imbrued at the points gu. Thomas.

[In l. 36 read πολυγλώττων].

23rd [n. 1]. See of Norwich, impaling quarterly 1. or, a lion ramp. reguard. sa. 2. or, a griffin segreant vert. 3. sa. 3 roses ar. barbed and seeded ppr. 4. az. 3 crowns or. Bp. Lloyd.

24th [P. 342 l. 1]. Ermine on a fess sa. a castle triple towered ar. Crest, a wolf's head az. collared ar. holding in the mouth a trefoil slipped vert. Hill.

[See MS. Baker XXXII. 538 sq. and *The diplomatic correspondence of the rt. hon. Richard Hill, envoy from the court of St. James's to the duke of Savoy* 1703—6, *edited by the Rev. W. Blackley*. Lond. Murray. 1845. 2 vols. 8vo.].

25th [n. 1]. Or, a fess gu. thereon a baronet's badge, betw. 3 fleurs de lis az.

ADDENDA AND ERRATA.

P. 345 l. 25. *Read* Hope.
P. 346 l. 18 n. 56. Printed by Lewis II. 290—296; Hymers 195—203; and in part by Fiddes.
P. 348 l. 5. *Read* Brekyndyne.
„ l. 19. *Add* 225.
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P. 356 l. 3. *Add* f. 198 a.
P. 362 l. 37. See *Reg. of letters* 56; MS. Baker XVI. 243.
P. 368 l. 12. *For* ff. 172—174 *read* f. 172.
P. 369 l. 13. *Read* p. 191.
P. 377 l. 38. See p. 138 l. 29.
P. 379 l. 32. See on this visitation p. 143 l. 21.
P. 380 l. 29. *Add* 10 Cal. Nov.
P. 388 l. 23. *For* 315 *read* 314.
P. 404 l. 16. See Strype's *Annals* III. 596.
P. 405 l. 4. See Strype *ibid.*; *White vellum book* 311.
P. 416 l. 12. *Add* Prid. non. Iul.
P. 419 l. 46. *For* 1363 *read* 136.
P. 426 l. 33. *Joyce Frankland.* See MS. Baker XXIV. 384 seq.
P. 453 l. 35. *the pensionarye.* See p. 184 l. 9.
P 486 l. 38. *Add* ibid. 310, 616.
P. 507 l. 47 seq. *Whitaker called St. John's a university.* See p. 184 l. 29.
P. 519 l. 25. This letter is also in MS. Cole I p. 60.
P. 524 l. 44. This letter of Strafforde's is printed by Knowler II. 390.
P. 529 l. 7. This letter to the earl of Holland is Cleveland's *Works* 148.
„ l. 16. *Ibid.* 146, 147.

P. 532 l. 11. Printed in Barwick's *Life*, App. 551, 552, and thence in *Biogr. Brit.* under Cary (Lucius); also in Walpole's *Noble Authors* II. 197.

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BISHOP FISHER'S STATUTES OF ST. JOHN'S COLLEGE (1530), c. 53.

INDEX.

ABBOT, Dr. Geo., bp. Lichfield and London, 668. l. 32
— Wm., Dr. Powell's character of, 1070, l. 30; terms upon which he was elected rector of Brinckley, 1073. l. 15; refuses the appointment, *ib.* 17
Aberconway, Wales, abp. Williams born at, 261, l. 12
Aberdaron, rectory of, presented to the coll. by abp. Williams, 619, l. 13; proceedings relative to, in court of King's bench, 735, l. 21
Abingdon letter, the, to bp. Marsh, his remarks on, 838, l. 11; 853, l. 25; 860, l. 28; its authenticity considered, 862. l. 39; 864, l. 20
Abinger, Hen. Jenkin, rector of, 1014, l. 34, 38
Abney, Edw., signs letter to lord Burghley on the choice of a master, 606, l. 23
Absentee exhibitioners, agreement respecting, 1038, l. 11
Ackworth, Geo., fell. Peterhouse, 251
Act prohibiting residence of married men in coll. etc., account of, 578, l. 22
Adams, Adames, Edm., leases to, of manor and lands at Thriplowe, 387, l. 7, 40; 398. l. 43
— Ri., lease of the above transferred to, 354. l. 35
— Tho., lease of lands to, at Uppaule, 386, l. 22
— Tho. and Jo., lease of above lands to, 401, l. 29
— Tho. and Pet., leases of above lands to, 436. l. 36; 444, l. 37
— Wm., lease to, of St. John's mayse, etc. Waterbeache, 435, l. 32
Addingham, Cumb., rev. Ra. Tatham, vicar of, 1106, l. 11
Addington, birthplace of Tho. Tylden, 526, l. 1
Addison, master of Sherbourne school, 713, l. 33
— Jo., *alias* Allatson, lease to, of tenement in St. Andrew's parish, 441, l. 8
Ade, Wm., of Eton, Bcds., transfer to, of lease of Blounham watermills, 353, l. 40
Admission, to fellowships, alteration in the form of, 198 n. 1; registration of, on coll. books, Dr. Gwyn's system of, 616. l. 25
Admission, various registers of, see Registers
Aeschylus, Dr. Butler's announcement of his edition of, 904, l. 42; Burney's advice on this, 906, l. 19; publication of vol. I. of Butler's edit. 908, l. 41; Blomfield's review of, in Edin. Rev. 909, l. 14; Butler's remarks on Blomfield, 911, l. 28; on Porson's emendations to, 914, l. 28; review of, in Quart. Rev. 915, l. 42; in Class. Journ. 917, l. 35; publication of vol. II. 918, l. 25; Blomfield's review of this in Edin. Rev. *ib.* l. 40; publication of vol. III. 920, l. 50; of vol. IV. 921, l. 4
Agarde, Nic., exor. of Jo. Bayley, indenture with, respecting the Bayley fellowship, 370, l. 25
Agas, Benj. M.A., his controversy with Stillingfleet, 702, l. 11
Ailand, Wm., lease to, of parsonage and lordship at Hedcorne, 375, l. 7
Ainger, rev. T., seconder of S.P.C.K. tribute to bp. Tomlinson, 975, l. 40
Alablaster, Dr., married to bp. Still's niece, 665, l. 40
Albanius, Fras., admitted a fellow-commoner, 548, l. 4
Albert, prince, his visit to St. John's coll. 1105, l. 25

Aldenham, Herts., Ri. Platt's foundation of a free school at, 489, l. 18. Thos. Neale the master, dismissed, 490, l. 5, the three nominees of the coll. *ib.* 24, Greenwood elected, 490, l. 36; letter to the coll. to nominate three for the mastership, 506, l. 25; nomination to Brewers' co. of three for mastership, 1088, l. 17
Alderhethe, Altherheth, Galfridus de, perpetual vicar of St. Sepulchre's, 26, l. 35; master of St. John's hospital, 52, l. 6
Alderley, Cheshire, bp. Stanley presented to, 964, l. 32; his work there, *ib.* l. 35; regret at his leaving, 965, l. 31; his addresses and sermon at, 971, l. 18, 31
Alderly, Mr., consulted by lady Mildred Cecil in her benefactions, 594, l. 32
Aldeworth, Aldesworth, rectory, trial concerning, 355, l. 36; letters of proxy respecting, 362, l. 32; presentations to the vicarage of, 360, l. 21, 25; 365, l. 23; 366, l. 12; 380, l. 3
Aldridge, Mr. prebendary of Westminster, 169, l. 3; notes upon, 591, l. 3
Alen, Thos., lease to, of the orteyarde at Ospringe streate, 361, l. 26
Alford, Linc., W. Ellis master of the school at, 1077, l. 45
Alford, Sam. dean and rector of St. Burian, 1014, l. 29
Alienation of leases, coll. clause against, 383, l. 44
Allatson, Jo. alias Addison, lease to, of tenement in St. Andrew's parish, 441, l. 8
Allen, bp. of Ely, rev. Jas. Bowstead his examining chaplain, 973, l. 16
Allen, at the puritan synod in St. John's coll., 601, l. 4, 24
Allen, Jo., lease to, of tenement and lands at Clarebroughe, 433, l. 13
Allen, Phil. fell., suspected author of *the Academic*, 711, l. 9; not elected a senior on account of his insanity, 1073, l. 31
Allenson, Allinson, Jo., author of the life of Dr. Whitaker, 185, l. 17, and note 3; his name in the white vellum book as registrar, 437, l. 22; witness to deed of presentation to Higham, 454, l. 16; signs the articles against Baro, 605, l. 9; signs letter to lord Burghley on the choice of a master, 606, l. 31; 607, l. 16; twice suspended by abp. of Canterbury, 608, l. 25; signs letter to earl of Shrewsbury, 613, l. 8
Allesson, a puritan, Dr. Gwyn's letter respecting the prosecution of, 615, l. 33
Alleyn, Mr., succeeded in his fe by Dr. Lambert, 1015, l. 5
Allington, Kent, bp. Tho. Wl at, 274, l. 21
Allott, Allot, Jo., B.A., nomi bp. Felton to bp. Ely's fe 481, l. 25; his fellowship void by Chas. I., 500, l. 37; deny that it is vacant, 501, l
Allott, Ro., sen.-fell., 491, l. l. 13, 23; register of his bu l. 21
Ainborough hall, Cumb., bp. S born at, 263, l. 2
Alvey, Hen., his puritan infl St. John's, 181, 182, n. 4; 6 master of Trin. Coll. Dubl nominated for mastership of S 190; 607, l. 13; letters of to, 432, l. 24; 437, l. 1; 43 443, l. 24; appointed syndic college in the v.-c.'s court. 4 receives the indenture of the of Suffolk's exhibition, 44 complaints against him and for nonconformity, 607, l. his letter to lord Burghley i of himself, 608, l. 37 seq letter to the earl of Shrewsb l. 5; his protest against Ba l. 22
Alvey, Rd., M.A., his presen Thorington rectory, 359, l signation, 374, l. 34; 393, l
Alvis, Mr., fell., payment to, ting the library in order, 1 a candidate for the mast Dr. Newcome's death, 1042
Ambrose, Dr. Dan., his miss king, 213, l. 10; leave o granted to, as preacher in ship, 493, l. 2; orders for tain his fellowship while ab l. 30; 502, l. 1, 38; pre Methley rectory, 500, l. 34
— Ambrose, Jo., B.D., chapl leave to receive profits of while absent, 523, l. 13; bound to appear before th 623, l. 42; his election to ship a charge against 624, l. 37
American clergy, 20 guineas the relief of, 1084, l. 5
Amis, Rog., commission to, manors, 389, l. 9
Amye, R., lease to, of mes land at Badburham, 374, l
Anable, Joane, lease to, of and garden at Cottenha 39
Ancaster, duke of, accomp 2nd to Cambridge, 1019, l.

Andrew, Jo., lease to, of lands at Steplemorden and Tadlowe, 356, l. 43
Andrewes, bp., invites Cosen to be his librarian, 670, l. 48
— Jo., lease to, of dovehouse, ponds, pondyard, etc. in St. Clement's parish, 461, l. 12; licence of alienation of above, *ib.* l. 18
— Andrewe, Mark, Edm. and Edw., lease to, of Kirkbies manor, Ashwell, 393, l. 38; 401, l. 8
Anglesey Abbey, revenues of, at the dissolution, 48
Anne, qu., her visit to Cambridge, 1018, l. 43
Annual university examination, Dr. Jebb's proposals for an, 1058, l. 31; Dr. Powell's opposition to this, 1059, l. 1; bp. Monk's remarks on the controversy, *ib.* l. 43; Jebb's account of the reception of his proposals, 1066, l. 1; various pamphlets on the controversy, 1067, l. 26
Anstey, Christr., expulsion of, 726, l. 19, 27
— Christr., tutor, St. John's, sends his pupils *Brome on fasting*, 999, l. 36; tutor to Thos. Jenkin, 1014, l. 1
Anthon, Ra., lease to, of tenement and lands at Danmithorpe, 344, l. 22; 386, l. 25
Anthony, brother, master of St. John's hospital, 52
Antonius, Andreas, directed to be used in scholastic disputations, 343, l. 8
Aphugh, Aphughe, Wm., lease to, of two messuages and garden in St. Sepulchre's parish, 427, l. 4; Mary, widow of Wm., lease to, of the above, 461, l. 20; licence of alienation, *ib.* l. 23
Appleby school, Knewstub's benefaction for, 515, l. 12
Apthorp, Dr. East, father-in-law of bp. Sam. Butler, 899, l. 4
— Harriett, married to bp. Sam. Butler, 899, l. 3
— Dr. Stephen, vice-provost of Eton, 665, l. 3
Archbishop of Canterbury, the, question as to his visitatorial power in the university, 216, l. 26; references to this, 628, l. 26
Archbishops, the two, and bp. of Ely, coll. letter to, on being placed under their charge, 505, l. 28
Archeprieste, sir Ri., letters from, about the suppression of Bromehall monastery, 356, l. 8, 12, 15; 465, l. 9, 11, 13
Archer, Wm., lease to, of messuage at Elsley, 402, l. 34; the same to his widow, 441, l. 11
Argal, Gabriel, A.M., expelled the university, 622, l. 40
Argall, Jo., 'an Essex man' designs the foundation of a logic lecture, 211, l. 8; 545, l. 42; joins with lord Maynard in this work, 546, l. 7; Cole's and other notices of, 622, l. 38
Argent, Mr., agreement for him to repair the organ, etc., 1084, l. 33, 36; his bill paid for this, *ib.* l. 45
Aristotle, questions for scholastic disputations to be chosen from, 343, l. 12
Armagh, abp., Stuart's monument at, 731, l. 25
Arms;—
Barlow, bp., 667, l. 14; Beale, Dr., 627, l. 46; Beaufort, lady Margaret, 1107, l. 6; Bellot, bp., 665, l. 13; Benlowes, Edw., 1108, l. 28; Bodurda, Griffith, 1108, l. 38; Boucher, bp., 663, l. 30; Carey, bp., 1108, l. 4; Carey of Hunsdon, John, lord, 1108, l. 7; Chevallier, Dr., 1079, n. 1; 1082, l. 22; Craven, Dr., 1092, l. 29; Day, bp., 662, l. 29; Dolben, bp., 1108, l. 6; Gardiner, bp., 664, l. 13; Gauden, bp., 678, l. 7; Gower, Dr., 991, l. 68, n. 1; 1001, l. 27; Gunning, bp., 661, l. 36; 1108, l. 17; Gwyn, Owen, 1107, l. 10; Hackett, bp., 1108, l. 15; Hare, sir Ra., 1107, l. 17; Heath, Rob., 1108, l. 24; Henman, Allen, 1108, l. 39; Hill, Ric., 1109, l. 7; Horne, bp., 664, l. 13; Howard of Naworth, Wm. lord, 1107, l. 29; Howlett, Sam., 1108, l. 45; James 1st., 1107, l. 3; Jenkin, Dr., 1005, n. 1; 1010, n. 7; Jones, Cadwallader, 1108, l. 44; Lambert, Dr., 1015, n. 1; 1019, l. 26; 1021, l. 3; Lloyd, bp., 580, l. 30; 1109, l. 4; Metcalfe, Rob., 1108, l. 33; Mason, Rob., 1108, l. 50; Morton, bp., 1107, l. 18; Neile, abp., 670, l. 31; Newcome, Dr., 1022, n. 1; Pilkington, bp., 664, l. 28; Powell, Dr., 1042, n. 1; Rustatt, Tobias, 1108, l. 42; St. John's coll., 1107, l. 9; Tatham, Dr., 1105, n. 1; Tayler, bp., 662, l. 34; Thomas, Lambrochius, 1109, l. 1; Thurston, Jos., 1108, l. 36; Turner, bp., 985, n. 1; Unknown, 1109, l. 14; Watson, bp., 578, l. 36; 663, l. 3; Wentworth, Tho., 1108, l. 9; Williams, bp. Linc., 1107, l. 12; Wood, Dr., 1094, n. 1; Wolley, bp., 678, l. 46; Wriothesley, Hen., earl of Southampton, 1107, l. 20; Young, bp., 664, l. 43
Armstrong, Jo., fell., curate at Cartmell, 983, l. 5
Arnald, Mr., tutor to Fras. Cradock,

708, l. 33; to Ri. St. George, *ib.* l. 42; mentioned as a candidate to succeed Dr. Powell as master, 1049, l. 13; his age the obstacle, 1081, l. 1; empowered to answer Mr. Wood's appeal, 1083, l. 23
Arnold, Dr. Thos., bp. Stanley's friendship for, 969, l. 12
Arondell, Jo., chaplain of Steresbrigge chapel, 16
Arrowsmith, John, thrust into the mastership by the earl of Manchester, 224, 638, l. 20; his oath on admission, 225; removed to Trinity, 226; his death, *ib.*; regius professor of divinity, 227, 230; accounts of his inaugural lecture, 640, l. 21; his preferments, 227; literary works, etc., 227, 641, l. 5; character, 228, 641, l. 16; various notes on, 638, l. 20; 641, l. 41; his appointment as master approved by the assembly, 638, l. 27; contemporary accounts of his government, 639, l. 23; his acts as one of the assembly of divines, 639, l. 41; 640, l. 7
Arundell, Thos. bp. Ely, his visitation of King's hall, 37; his visitation of the university as abp. Canterbury, 41
Arundel, countess of, the laurel first brought into England by her, 635, l. 18
Arundell and Surrey, earl of, letter to, asking for books for the new library, 497, l. 28; letter from, recommending Fras. Withington for a fellowship, 528, l. 23; the coll. reply, *ib.* l. 32
Arundines Cami, review of bp. Butler's contributions to, 907, l. 17
Ascham, Roger, his character of Dr. Metcalfe, 108, 569, l. 37; compliments Dr. Tayler, 115; his account of the religious controversies in St. John's, 125, 574, l. 26; president of St. John's, 137; his opinion of Watson, Redman and Cheke, 244; lease of Brumhalle manor granted to, 393, l. 30; 396, l. 43; signs letter to Hen. 8th, 462, l. 12; to Mr. Langdale, 462, l. 24; his remarks on the ejection of fellows under queen Mary, 576, l. 10; remarks on Dr. Watson and his tragedy, *Absalom*, 578, l. 47; 579, l. 11; his character of Grindal, 579, l. 10; latin letters written by him, 353, l. 44; 364, l. 30; 368, l. 26; 369, l. 12, 16; 371, l. 20, 27, 37; 372, l. 11; 373, l. 15; his opinion of lady Mildred Cecil, and lady Jane Gray, 583, l. 39
Ash, Fras., Dr. Tuckney's sermon on, 643, l. 16
— Simeon, chapl. of lord Manchester, disowns any oath of discovery, 226, l. 4; Cole's proof to the contrary, 638, l. 34
Ashby, rev. Geo., president of St. John's, his information to Cole, 556, l. 29; 557, l. 10; an advocate for the marriage of fellows, 563, l. 15; his account of finding bp. Fisher's tomb, 568, l. 5, 28; remarks on bp. Green, 713, l. 17; his friendship with bp. Ross, 727, l. 32 seq.; remarks on Baker's ejection, 1010, l. 36; anecdote of Dr. Newcome, 1031, n. 4; his idea of his chance of succeeding Dr. Powell as master, 1048, l. 43; remarks on Baker's history of St. John's, 1051, l. 32; anecdote of Dr. Powell, 1061, l. 38; allowed to employ a surveyor respecting the coll. inclosures, 1074, l. 12; allowed time for his answer respecting Soulderne rectory 1077, l. 10; rector of Barrow, 1079, l. 23; cause of his being passed by in the election for mastership, *ib.* l. 24; his epitaph on Baker not accepted, 1082, l. 30
Ashe, Rog., M.A., an original fellow of St. John's, 76
Ashton, Assheton, Abd., his share in the life of Whitaker, 185, l. 26, n. 2; signs the articles against Baro, 605, l. 10; signs letter to lord Burghley on the choice of a master, 606, l. 31
— Dr. Hugh, Baker's verses to, 3; Cole's note on these, 556, l. 33; inscription to, in a stained glass window at York, 4; executor of lady Margaret, 66, 68, 94; his chapel and monument, 93; notes on these, 569, l. 9 seq.; Baker's grateful tribute to him, 93; his family, preferments, etc., *ib.*; his death and monumental inscription, 94; his chapel desecrated, 153; adorned and beautified by Dr. Beale, 218; again desecrated by the puritans, 226; visit of the master and fellows to his tomb at York, 346, l. 40; indenture for his fellowships and scholarships, 352, l. 47; for his dirge, 353, l. 12, 547, l. 11; his scholarships not to be confounded with Ashton's Shrewsbury scholars, 501, l. 28; his will and executors, 569, l. 30.
— Jane, sister to Dr. Clayton, 196; takes away lady Shrewsbury's picture, 615, l. 5
— Mr., attainted of high treason against Wm. and Mary, 987, l. 10
— Ric., beaker presented by him to the college, sent to Charles 1st, 633, l. 14
— Asheton, Aston, Tho., indenture with, respecting Shrewsbury school, 405, l. 26; first master of Shrewsbury,

ib. l. 46; devises ordinances respecting the school revenues, 406, l. 39, 407, l. 11; his scholars not to be confounded with Hugh Ashton's, 501, l. 28; register of their foundation, 547, l. 34; Camden's note upon him, 933, l. 27
Asheton, Wm., brother and executor of Hugh Ashton, 569, l. 33
Ashwell, Ashewell, Asshewell, Herts, leases of tenements, lands and holts there, 363, l. 25; 416, l. 27; of tenement and lands, 390, l. 1; 391, l. 27; lease of the manor of Kirkbies, Kirkbyes, Kirckbyes, there, 393, l. 38; 401, l. 8; 420, l. 27, 44; 424, l. 23; 425, l. 47; 435, l. 5; 442, l. 26; 450, l. 2; 455, l. 29
Askew, Ant., Blomfield on his Aeschylean plagiarisms from Pet. Needham, 916, l. 38; 918, l. 12, 48; 919, l. 5; Butler's remarks on, 921, l. 8
Aspenden, Herts., bp. Pepys rector of, 974, l. 20
Atcherley, Jas., master of Shrewsbury, death of, 899, l. 1
Athenian Letters, the, bp. Green a contributor to, 713, l. 16
Atkenson, Rob., executor, indenture with, respecting Heblethwaite's benefaction, 431, l. 27
Atkin, Wm., lease to, of a garden at Ely, 454, l. 39
Atkinson, J., letters of attorney to appear against him respecting the 2nd court, 453, l. 21; 455, l. 24
— S., Trin. coll., account of bp. Marsh by, 739, l. 30
— Tho., M.A., presented to Aldesworth rectory, 413, l. 44
Atkynson, Wm., B.A., fell., testimonial to, 383, l. 34
— Wyll., clerke to the Brewers' company, 490, l. 22
Atkys, Ri., 3rd master of Shrewsbury, death of, 428, l. 43
Atlay, Jas., bp. Hereford, 980, l. 45
Atlee, Hen., lease to, of Bromhall manor, 389, l. 31
Attilbrough, Warw., letter of attorney regarding lands there, 399, l. 6
Attorneys' charges for leases, college agreement respecting, 1085, l. 15
Atwicke, Atweke, Atwycke, in Holdernes, leases of tenements and lands at, 344, l. 1; 377, l. 17, 28; 386, l. 16, 19; 400, l. 20, 32, 40; 436, l. 3, 7, 10; 444, l. 20, 27, 30
Aucher, Dr., appointed by bp. Gunning overseer of his papers, 660, l. 31
Auchon (Anthon?), Rauff, lease of lands, etc. to, in Danthorp, Holdernes, 344, l. 32
Auditing of the bye foundations, coll. agreement about, 1037, l. 43
Augmering, Suss., Hen. Jenkin incumbent of, 1014, l. 23
Aunger, Mr., to be consulted respecting the Jermin indenture, 418, l. 37
Aunger, Rob., house belonging to, 25, l. 18
Austen, Ri., lease to, of tenement and at Stewkley, 437, l. 31
— Austyne, Tho., lease to, of tenement and lands at Stewcleie, 366, l. 21; Stewckleye, 382, l. 4
Austin canons the, in Cambridge, doubts as to their learning, 47, l. 26
Austria, Isabella Clara Eugenia, archduchess of, entertained at Trinity, 634, l. 35
Awefeeld, Fras., lease alienated to, 446, l. 12
Aylmer, Jo., bp. London, patron of bp. Vaughan, 255
Aynsworth, Mr., letter to, asking if he has any plea against his removal as master of Rivington, 480, l. 23
— R., rector of Statherne, 178, 251
— Woodhouse, co. York, disputed title to messuage, etc. in, 358, l. 5. See Hemsworth.

Babchilde, leases of lands at, 403, l. 23; 454, l. 19
Babington, Churchill, vacates fellowship, 984, l. 28
Babraham, Badburham, Babram, leases of messuage and land there, 374, l. 27; 432, l. 35; 460, l. 26
Babyngton, Babbington, Fras., his presentation to Aldesworth vicarage, 380, l. 3; his resignation, 413, l. 45
Bacon, sir Fras., letters to, respecting a suit about Headcorn Manor, 485, l. 4, 7
— Jo. of Cambridge, the whig candidate for the office of university vintner, 1018, l. 10; the v. c. decides against him, *ib.* l. 14; the privy council declares him elected, *ib.* 18
— Nath. member of the committee for the association, 538, l. 26
— sir Nich., letter to, from Beacon, 395, l. 11
— Mr. appointed to catechize in chapel, 1040, l. 6
Badburham, see Babraham
Badcock, Sam., his remarks on Wesley's visit to bp. Ross, 727, l. 9
Badcocke, Wm., lease to, of tenement etc. in 'fryer prechers' streate,' Cambridge, 357, l. 1
Bagnall, Ri., degraded for getting his M.A. surreptitiously, 618, l. 32
Baguley, Hugh, signs letters to lord

Burghley on the choice of a master, 606, l. 33; 607, l. 19
Baichiffild, lease of lands at, 375, l. 33
Bailey, H. R. vacates his fellowship, 984, l. 21
Bailey, Baileye, Bayley, Wm. M. A. fell.; his presentation to Thorrington rectory, 424, l. 10; his retirement, 429, l. 44; 431, l. 7
Baillie, Rob. desires Tuckney's advice, 642, l. 18
Baillie's *Letters and journals*, references to, 638, l. 21; 639, l. 38, 46
Baily, E. H., R.A., his statue of bp. Butler at Shrewsbury, 900, l. 37; of Dr. Wood in the coll. chapel, 1100, l. 13
Baily, Baylye, Wm. B.A. recommended as third master of Shrewsbury, 429, l. 2; chosen, *ib.* l. 5, 7; his place void, 440, l. 12
Bainbrigg, Tho., signs report of the commission on Dr. Lane, 625, l. 39
Bainton, Northants; Hen. Jenkin, rector of, 1014, l. 31
Bainton, Baynton, co. York; the advowson of, bequeathed to the coll. by sir W. Gee, 474, l. 34; dispute respecting the patronage of, 476, l. 28
Bakehouse (backhouse) and brewhouse, the, decree for mayntevning the stocke of, 549, l. 19; decree for the division of the gains of, 551, l. 10
Baker, the coll. to apply to the bursar respecting the doles of bread, 1073, l. 19
— Dr. a candidate for the mastership on the death of Dr. Jenkin, 1015, l. 9; his disappointment at the result, *ib.* l. 23; conference between him, Dr. Newcome, and Mr. Williams about the election, 1016, l. 7; Cole's comment on this, 1017, l. 4
— Geo., fell. comm., nephew to Thomas Baker, and chief mourner at his funeral, 569, l. 24
— Jo. recorder of London, umpire in the dispute with lord Cobham, 360, l. 31
— Jo. second master of Shrewsbury, 419, l. 37; 428, l. 44; 440, l. 11
— Mr. to pay the coll. money into sir Fras. Goeling's bank, 1072, l. 1
— Tho. lease of lands to, Newnham, Kent, 390, l. 31
BAKER, REVd. THO., Latin verses by, 'Fundatrici vota,' p. 3; Eng. verses, 'To my founder upon his picture,' 3; Cole's note on these, 556, l. 33; Verses 'upon myself and to my God,' 5; his grateful tribute to Dr. Ashton, 94; his wish to be buried in Ashton's chapel, 93; fulfilment of this, 569, l. 20; Cole's account of his MS. history of St. John's, 555, 3; Dr Powell's contemptuous opinion of him, 554, l. 26; 1050, l. 20, 28; Cole's notices of his life and character, 556, l. 16, attends his funeral, *ib.* l. 36; his contributions to Drake's *Eboracum*, 7, l. 3, *ib.* l. 39, date of his first letter to Thoresby, *ib.* l. 40, dates of his taking out documents from the treasury, *ib.* l. 46 seq.; of his using the Strype papers, 557, l. 24, his tender health, 10, l. 7; 557, l. 30, his edition of Fisher's funeral sermon, 562, l. 21; leaves a copy of the Statutes of 1716 to the college, 563, l. 20; his intimacy with bp. Watson, 560, l. 15; 607, l. 32; 638, l. 22; Cole's account of his funeral, 569, l. 21; the site of his rooms, *ib.* l. 26; letters to Strype, 571, l. 28; 580, l. 27; his indulgence in smoking, 612, l. 39; his copy of Fisher's funeral sermon, 1015, n. 4, letter to Heurtie on bp. Turner, 988, l. 27; his character of Dr Gower, 692, l. 24; Cole on his ejection from his fellowship, *ib.* l. 27, n. 3; his place in the list of fellows, 1005, l. 13, his modest conclusion to his catalogue of fellows, 1006, l. 4; Dr. Jenkin's letters to him, *ib.* l. 24; 1011, l. 48; lord Weymouth sends him an original portrait of bp Fisher, 1006, l. 25; 1012, l. 1; the coll. entry of his ejection, 1008, l. 18; feels aggrieved by Dr. Jenkin, 1010, l. 23; Mr. Ashby's comment on this, *ib.* l. 36, 40; his bequests to Dr. Newcome, 1034, l. 15; the library altered to receive his books, 1036, l. 17; Zach. Grey's projected life of him, 1050, n. 3; his character as related to Cole (anon.), *ib.* l. 35; Dr Powell averse to the publication of his hist. of St. John's, 1051, l. 25, 42; Cole leaves money for an inscription on his tombstone, 1082, l. 28; Mr. Ashby's epitaph not accepted, *ib.* l. 30; his mention of his history in his preface to his edit. of Fisher's funeral sermon, Advert. v.; account of the transcript from which this edition is printed, *ib.* vi.; designs at various times for printing it, *ib.*
— Wm., fell., his will in the MSS. Baker, 984, l. 1
Bala, co. Merion., bp. Lloyd (Norw.) born at, 270, l. 30
Balam, Rob., M.A. recommended by the king for a Gregson fellowship, 502, l. 15; supported by bp. of Ely, *ib.* l. 23; his not being elected a charge against Dr. Lane, 624, l. 38

Bald, Chas., his letter to Ant. Gilby, on square caps, etc., 550, l. 37
Balderston wave, in Coton, 458, l. 11
Baldro, Mr., Pemb. hall, assists Gunning in the *Certain disquisitions*, etc., 238
Baldwyne, Jo., serjeant at law, 351, l. 13; arbitrator in lord Cobham's case, 360, l. 33
Bale, Jo., his verses on three masters of St. John's, 145, 579, l. 32
Balguy, Dr., archd. Winton, his life of Dr. Powell, 1042, l. 15; his chance of succeeding Powell as master, 1049, l. 10; a defender of subscription, 1057, l. 23, 44; his epitaph on Powell, 1060, l. 29; Powell's legacy to him, *ib.* l. 46; bp. Hurd's letters to, on Powell, 1061, l. 20; idea of his being proposed for master on the death of Powell, 1079, l. 3; cause of the failure of this, 1081, l. 4
Balsham, Hugh, bp. Ely, endows secular scholars at St. John's hospital, 22; conjectures as to the date of this, *ib.*; removes his scholars from the hospital, 25; his benefactions to the university, 28; annual exequies decreed him, 30; his designs perfected by bp. Montacute, 32
Bamburgh, Wm., his bequest to St. John's hospital chapel, 559, l. 39
Bampton school, bp. Beadon educated at, 729, l. 5, and Edwards Beadon, 730, l. 28; Jo. Bowstead, master of, 972, l. 32; Tho. Stanley Bowstead educated at, *ib.* l. 37, and bp. Bowstead, *ib.* l. 47
Banckes, Valentine, admitted Billing. scholar, 434, l. 37
Bancrofte, bp. Ri., objects to the new statutes (1570), 165; his description of St. John's coll. 182; on the puritan synod there, 600, l. 41
Bangor school, Gwyn's scholars to be taken from, 421, l. 13, 35; 422, l. 2
Bank, the, next the river, agreement to repair it, 1039, l. 15; 1040, l. 15
Baukes, Sir Jo., letter of congratulation to, on being made lord chief justice, 527, l. 15
Barber, Mr., on the puritan synod at St. John's, 600, l. 46; 601, l. 5, 7, 31
Barbor, Thos., *alias* Brasebridge, 355, l. 11
— Thos., a witness as notary public. 425, l. 39
Barford, Wm., fell. King's, friend of Wm. Chafin, 1089, l. 22; moderator, *ib.* l. 30; 1090, l. 1
Bargrave, Dr., dean of Canterbury, 234
Barker, Edm., presentation of, to Higham vicarage, 364, l. 12
— Nic., lease to, of lands, etc. at Melrethe and Melborne, 361, l. 23
— Nic., B.A., presented to Dowlman's chantry in St. Paul's, 467, l. 12
— Rob., lease to, of lands at Chesterton, 458, l. 26; licence of alienation, *ib.* l. 29
— Tho., an original fellow of St. John's coll., 68, 70
— Walter, chosen Hebrew lecturer, 544, l. 41
Barkly, Fras., esq., rent charge from, for Shrewsbury scholars, 486, l. 4; 487, l. 7, 34
Barlow, Dr. Wm., bp. of Lincoln, 197; Baker's account of, 256; additional references to, 667, l. 8; Cole's note on his arms, *ib.* l. 13
Barnard, Dr. Wm., bp. of Raphoe, 1025, l. 6
— Mr., sen. bursar, 1021, l. 7; votes for Dr. Newcome for master, 1025, l. 41; 1033, l. 21
— Nat., Emm., tried for his sermon at St. Mary's, 631, l. 9
Barnardiston, Dr., succeeds bp. Law as university librarian, 1029, l. 18
Barne, Geo., fell., his burial as Barnes, 983, l. 39
Barnes, Jo., the elder, lease to, of the graunge or St. John's barns, 370, l. 36
— Margery, lease to, of tenement and lands in St. Giles's, St. Peter's, Coton and Newnham, 381, l. 36
— Thos., lease to, of the grange or St. John's barns, 381, l. 28; his debt to Rob. Raye transferred to the coll., 383, l. 28; licence to, to alienate a close, 394, l. 7; his lease surrendered, 397, l. 18
Barnesly, Tho., lease to, of lands at Little Marcham, 435, l. 20
Barnwell priory, bp. Kilkenny's benefaction to, 21; had the patronage of All Saints near the castle, *ib.*; of St. Sepulchre's, 26; Richard 2nd lodges at, 37; its revenues at the dissolution, 48; the register of, copied by Baker, 21, n. 3; 558, l. 3; a charter of, printed by Gough, *ib.* l. 4
Baro, Dr. Pet., the controversy with, 186, 196; a friend of bp. Overall, 259; various references to, 605, l. 8; references to, in Strype, 615, l. 25
Baronsdale, Barrnsdall, Wm., senr. bursar; commissions to, to survey manors, 389, l. 11, 14; lease to, of Northstock parsonage, 391, l. 15; licence to alienate the same, 394, l. 28

incurs lord Burghley's displeasure, *ib.*; 589, l. 34; tutor to bishop Vaughan, 254, l. 34; letter to Dr. Humfrey, 395, l. 7; to sir Nic. Bacon, *ib.* l. 12; to lord Burghley, *ib.* l. 15; has taken steps to better the scholars, *ib.* l. 22; his preferments, *ib.* l. 25; receipt to, for 100 marks, 403, l. 34
Beacon, Jo., of Cambs., gent., lease to, of lands at Molton and Whaploade, 394, l. 25; 405, l. 2
— Theodore, a cup given by him to the coll. sent to Chas. 1st, 633, l. 6
Beadon, Edwards, brother of bp. B., notices of, 555, l. 38; 730, l. 27
— Hyde Wyndham, grandson of bp. Beadon, 730, l. 47
— Jo. Watson, fell. Jes., notices of, 730, l. 34
— Ri., bishop of Gloucester, and Bath and Wells, procures Baker's MS. for Cole, 555, l. 29; notices of him and his family, 729, l. 1—731, l. 4; dates of degrees and coll. offices, 729, l. 8; the efforts to make him master of St. John's, *ib.* l. 13; made master of Jesus, *ib.* l. 18, 32; his vindication of Hannah More, *ib.* l. 25; various preferments, 555, l. 35; 729, l. 29; death, *ib.* l. 39; his management of the episcopal estates, *ib.* l. 43; his friends and connexions, 730, l. 1; coll. tutor of abp. Stuart, 731, l. 10; gives Cole a portrait of Mrs. Newcome, 1026, l. 40; a legatee and executor of Dr. Newcome, 1030, l. 26, 28; 1034, l. 48; his chance of succeeding Dr. Powell as master, 1049, l. 6; a syndic on, and supports, proposals for an annual university examination, 1067, l. 5, 17; a candidate for the headship on the death of Dr. Powell, 1079, l. 2; result of the poll, *ib.* l. 15; interposition of bishops and others in his favour, 1080, l. 11; 1082, l. 6; causes of his losing the headship, *ib.* l. 41; his rooms to be altered at the coll. expense, 1084, l. 40
— Ri., son of bp. B., his estates sold, 729, l. 46; account of his family, 730, l. 39
— rev. Ri. a'Court, grandson of bp. B., 730, l. 44
— Rob., father of bp. B., 729, l. 3
— Wm. Fred., esq., presents Baker's own copy of Fisher's funeral sermon to the library, 562, l. 29; 1015, n. 4; a grandson of bp. B., 730, l. 40
Beale, Dr. Jerome, master of Pembroke, 222; as v.-c. entertains the Spanish ambassadors, etc., 634, l. 30
— Dr. Wm., nominated master of St. John's by the king, 215; 503, l. 24; his character, etc., 216; opposes the archbishop's visitatorial claim, *ib.*; entertains Chas. 1st, 217; his zeal for the church and monarchy, 217, 218; adorns and beautifies the chapel, 217; imprisoned in the tower, 219; deprived of his preferments, *ib.*; escapes abroad and dies at Madrid, 220; his singular burial, 221; various preferments, *ib.*; charges against him, 222; his character by lord Clarendon, 223; 637, l. 22; a friend of bp. Morgan, 268; letter concerning, from the chancellor to the v.-c. and heads, 498, l. 21; presents a transcript of Fisher's sermon to the library, 562, l. 31; his protestation in the charges against Dr. Lane, 624, l. 48; the king's mandate for, various accounts of, 627, l. 44; account of the charges exhibited against him in parliament, 629, l. 6 seq.; his orders for bowing to the altar, 631, l. 18; receipt to, for money, etc., sent to Chas. 1st, 632, l. 34; exchanged as a prisoner, 633, l. 37; various notices of, 634, l. 41; 635, l. 12; a donor of MSS. to the library, 221, l. 30; 635, l. 13; accounts of his death and burial by lord Clarendon, 635, l. 37; enquiry for his MS. sermons in lord Clarendon's library, 636, l. 6 seq.
Beamon, Hen, see Beaumonte
Beane or Beawne, Geo., lease to, of a messuage, osier holt, etc. at Waterbeche, 367, l. 40
Bearcroft, Ste., demands Dr. Beale's pictures from Jesus coll., 221, n. 4
Beattie, Dr., bp. Law's remark upon, 723, l. 9
Beaumont, Dr., master of Trin., resigns as Margaret profess., 154, l. 25; his letter to abp. Parker on the state of colleges, 156, l. 25; 583, l. 24; the university cross sold under his vice-chancellorship, 162, l. 12; various references to, 582, l. 37; his letter to Ant. Gilby, *ib.*, l. 38
— Dr. Jos., admission as reg. prof. div., 236, n. 2; his letter on king Chas. 1st's visit to St. John's, 628, l. 33
Beaumonte, Beamon, Hen., 'barbour,' leases to, of holts in Trumpington fields, 392, l. 9; 419, l. 1; 434, l. 41
Beauvoir, Osmond, bp. Marsh's schoolmaster, 735, l. 14
Beckbank, Great Salkeld, Cumb., bp. Bowstead born at, 972, l. 46
Becke, R., fell., an appellant against the master, 116, l. 16; deprived and restored, 117, l. 3; his presentation to Aldesworth vicarage, 360, l. 24;

to Bentley, 701, l. 4
Bernard, Mr., agreement to purchase of him the duchess of Somerset's prints, 1035, l. 44
Bernher, Burnhere, Tho., his presbyterian orders defended by H. Alvey, 607, l. 46
Berper, Jo., grant to, of the chaplaincy of Higham, 358, l. 41
Berridge, Mr., Clare, his disciples at Waterbeach called Berridges, 1046, l. 35
Berriman, Jo., M.A., fell., testimonial for, 390, l. 39
Berwick, bp. Carey born at, 261, l. 37
Bethell, bp., defeated by bp. Butler for the Craven scholarship, 898, l. 42
Bettes, Jo., D.C.L. fell. Trin. H., lease to, of a holt in Trumpington fields, 438, l. 43
Bettesworth, Dr., retained by the coll. respecting Ufford rectory, 1070, l. 42
Betton, Ri., bailiff of Shrewsbury, 476, l. 6
Beveridge, Wm., bp. St. Asaph, Baker's acct. of, 278; Is. Milles' account of, 646, l. 7; appointed by bp. Gunning an overseer of his papers, 660, l. 14, 31; additional notices of, 703, l. 33—705, l. 28; Sancroft's advice to, respecting the bpric. of Bath and Wells, 703, l. 40; Burnet's account of his refusal of it, 704, l. 7; notices of his works, *ib.* l. 22; his will, 705, l. 1
Beverley, bp. Osbaldiston educated at the school, 706, l. 13; bp. Garnett, *ib.* l. 41; Hen. Garnett, *ib.* l. 43; bp. Green born at, and educated at the school, 710, l. 33; Dr. Lambert educated at, 1019, l. 30; Jos. Lambert master of, *ib.* l. 33
Beverley, Algernon, earl of, father of bp. Percy, 898, l. 7
Beverley, R.M., bp. Stanley's reply to his attack on Cambridge university, 964, l. 19
Beysley, Reynold, letters of attorney to, 367, l. 32
Beza, his letter to Bullinger on married men in colleges and cathedrals, 578, l. 17; letter to the same on vestments, 588, l. 13
Bible, the, translated into Welsh by bp. Morgan, 254; king Philip's in 8 vols. given by lady Mildred Cecil to be kept chained in the library, 414, l. 35; Houbigant's edition purchased for the library, 1040, l. 40
807, l. 31, 40; bp. Marsh's address to the senate respecting, 809, l. 22; the Cambridge meeting and various remarks upon this, 811, l. 12; Vansittart's letters on, 812, l. 4; 828, l. 16; Marsh's 'Inquiry' etc. respecting, 813, l. 3; Dr. E.D. Clarke's letter upon, 822, l. 42; revd. W. Otter's vindication of, 824, l. 27; extracts from Southey's letters upon, 825, l. 10; revd. W. Dealtry's examination of Marsh's 'Inquiry,' 826, l. 17; Marsh's letter to Vansittart upon, 829, l. 42; revd J. H. Spry's observations upon, 832, l. 31. See Marsh, bp.
Bickerdike, Ri., coll. baker, lease to, of the farm of the great barn, 430, l. 45; leave to, to alienate a lease, 432, l. 26; lessee of watermill at Hinton, 439, l. 17;
Biddenden school, Tho. Jenkin educated at, 1014, l. 9
Bier, see Beer
Bill, Jo., of Ashwell, Herts., 128
— Bylle, Tho. esq., physician to Edw. 6th, a patron of Dr. Wm. Bill, 124, 128; leases to, of Higham manor and parsonage and various lands and rights, 128, 368, l. 19; 369, l. 42
— Byll, Wm., fell. St. John's, 118; admitted 6th master, 124; zealous for the reformation, 125; made master of Trinity, 127; ejected under queen Mary, *ib.*; restored under Elizabeth, *ib.*; his preferments, and death, *ib.*; epitaph, 128; family and circumstances, *ib.*; bequests to Trinity and St. John's, 129; queen Elizabeth's university commissioner, 146; deed of presentation as master, 354, l. 1; letter on the first-fruits of his fellowship, 356, l. 39; signs letter to protector Somerset from the college, 368, l. 8; coll. acquittance to, 375, l. 22; his undertaking to make good any missing property, *ib.* l. 24; signs letter to Hen. 8th on the election of Dr. Tayler, 462, l. 12
Billers, Jo., coll. tutor to Edwd. Stillingfleet, 702, l. 39; speech as public orator to Chas. 2nd at Cambridge, 997, l. 48; ejected from his fellowship as a nonjuror, 1008, l. 20
Billingsley, Ald. Hen., gives two tenements in Mark lane to the coll., 434, l. 1; indenture for the foundation of his three scholarships, *ib.* l. 7; his first three scholars admitted, *ib.* l. 36; register of his foundation, 547, l. 23
Billingsley, Wm., B. D., sen. bursar, letters of attorney to, 453, l. 14, 17;

macduagh, 267
Young, John, Rochester, 250
See also in Index under their respective names.
Bishopsbourne, bp. Percy rector of, 898, l. 23
Blackburne, Edmond, vicar of Bassingthorpe, 430, l. 27
Blackburne, archdn. Fras., his intimacy with bp. Law, 717, l. 31 seq: defends Law's views on the intermediate state, 718, l. 31; consults Law about *The Confessional*, *ib.* l. 37, and about his views on subscription, *ib.* l. 45; his agreement with Law's opinions, 719, l. 37; his views on the intermediate state, *ib.* 43; head of the society to abolish subscription, 1044, l. 24; 1057, l. 25; his letter to Bowyer on his pamphlet against Dr. Powell, 1061, l. 40; extracts from his life on his controversy with Powell, *ib.* l. 46; extracts from his remarks on Powell's commencement sermon, 1062, l. 11; extracts from his reflexions on the fate of a petition against subscription, 1063, l. 44; from his works, on Powell's views on subscription, 1065, l. 39
— Tho., Peterhouse, forgoes his degree rather than subscribe, 1064, l. 2
Blackleeche, Wm. and Mary, executors of Alice Woodwarde, licence to, to alienate her lease, 439, l. 37; lease to, with conditions, of a messuage in Wood st. St. Michael, 451, l. 23; licence of alienation for the same, *ib.* l. 41
Blage, Hen. esq., executor to Fras. Jermin, indenture with, 417, l. 42
Bland, Miles, D.D., his character of Dr. Craven, 1091, l. 11
Blande, Jo., M.A., fell., testimonial for, 318, l. 30, presentation of to Ospryng vicarage, 359, l. 31; his resignation, 370, l. 12
— Marm., lease of to the graunge or St. John's barns, 397, l. 16
— Rolland, deeds with, respecting Lupton's Sedbergh scholars, 365, l. 29, 36
— Thos., executor of Dr. Lupton, bond to, to stand to an award, 361, l. 32; threatens the endowment of Sedbergh, 364, l. 28
Blatherwycke, dioc. Peterb. correspondence with bp. Marsh relative to the nomination of a curate to, 874, l. 28; 876, l. 5
Blaxton, Hugh, lease to, of a garden in St Giles's parish, 367, l. 19
— Wm., fell., an appellant against the master, 116, l. 17, his presentation to Aldesworth vicarage, 366, l. 12; death, 380, l. 3
of attorney respecting, 306, l. 24; lease of, 435, l. 45
Bleckenden, Mr., ejected fellow, 225, l. 36
Bleek, Dr., sails for Natal with bp. Mackenzie, 979, l. 10
Blick, Chas., an executor and legatee of Dr. Wood, 1099, l. 32
Bliss, Dr., his opinion on the authorship of *Εἰκὼν βασιλική*, 678, l. 12
Blithe, see Blythe
Blomer, name of Rob. Jenkin's wife, 1013, l. 44
— sir Hen., chaplain of the chantry at Sedbergh, bond to, 352, l. 45
Blomfield, bp., his notice of bp. and Mrs. Marsh, 739, l. 20; his review of Butler's Aeschylus, Vol. 1. in Edin. Rev. 909, l. 14; Butler's letter to him in reply to this, 811, l. 28; his exposure of Askew's plagiarisms from Needham, 916, l. 38; 918, l. 12, 48; 919, l. 1; of Stanley's from Casaubon, 916, l. 45; 918, l. 47; Parr's indignation at his review of Butler's Aeschylus, 917, l. 3; his letter to revd. G. Matthews on this review, *ib.* l. 15; his remarks on it in after life, 917, l. 21; review in Edin. Rev. of Aeschylus, Vol. 2, 918, l. 40; Elmsley's letter to him on the catholic claims, and reconciliation to Butler, 927, l. 4; Butler's commendation of him, 953, l. 8; his opposition to Wodehouse's petition on subscription, 968, l. 38
Blomfield, Jo. L.L.B. appointed syndic for the coll. in the vice-chancellor's court, 445, l. 4
Blunham, Blonham, Bloneham, Blounham, Beds., dispute with lord Cobham respecting the manor, 348, l. 15; 359, l. 42; letter to the president about, 462, l. 35; appointment of steward to, 352, l. 1; lease of water-mills at, 347, l. 34; lease of new water-'mylnes,' 353, l. 40; 370, l. 38; sale of two water-mills at, to sir Hen. Grey, 375, l. 38, 41
Blunt, prof. J. J., his review of Parr's life, in Quart. Rev., 940, l. 21
Blythe, Blithe, Dr., master of Clare hall, 240
— Alice, lease to, of Horningsea parsonage, 384, l. 31
— Edm., lease to, of Horningsea parsonage, *ib.* l. 31
— Geo., lease to, of Horningsea rectory, 397, l. 35; 399, l. 21
— Jas., of 'Wyndesor', executor of Dr. Lupton, bond to, to stand to an award, 361, l. 31

of Freshwater rectory granted to, for Dr. Powell, 1071, l. 11
Bowes, Geo., of Helyngden, Beds., clk., exor. of Rog. Grantofte, 349, l. 12
Bordesall, Burdsall, co. York, seisin of lands there, 359, l. 5; 360, l. 44
Bordman, And., B.D., letter of attorney to, respecting the Jermin scholarship, 418, l. 32
Boreshede, le, hostel, 45
Boston, Dr. Tuckney beneficed at, 229, l. 13; 642, l. 3; 643, 22, 38
Bosvile, Ra., signs letter from the townsmen of Sevenock, 481, l. 36
Boswell, Jas., notice by, of abp. Stuart, 731, l. 11
Boswell, Jo., his degree declared void, 618, l. 28
Botanic garden museum, curiosities from St. John's library sent there, 1077, l. 47; see Physick garden
Boteler, Jo., recommended by the king for a fellowship, 534, l. 46; 535, l. 7; dates of his degrees, 535, l. 1; of admission, *ib.* l. 4; incorporated M.A., Oxon., 535, l. 5
Boteler, sir Tho., father of the above, 535, l. 2
Botkelsham, Botkisham, Botlisham, master of Peterhouse, and bp. Rochester, his benefactions to his coll. and the university, 40
Bottom, Bottome, Jo., and Frauncis, leases of lands to, at Much Paxton, 428, l. 34; 449, l. 10; licences of alienation, *ib.* l. 18; 450, l. 16
Boucher, Tho., bp. elect of Gloucester; Baker's account of, 245; his tankard sent to the king, 633, l. 8; additional references to, 663, l. 16; Cole's note on the confusion about his christian name, *ib.*, l. 17; bp. Tanner's account of him, *ib.*, l. 29
Boughton, Jo., sen^r. bursar, documents taken from the treasury by, 556, l. 46; his will in Baker MSS., 983, l. 7; buried under the name of Bolton, *ib.* l. 9
Boughton, Boulton, of, or under, the Bleane, Bughton in Blayne, leases of closes at, 375, l. 27; 403, l. 23; 454, l. 42
Boulton, co. Durh., birthplace of Jo. Frevill, 531, l. 25
Bourne, Burne, Cambs. leases of tofts and lands there, 374, l. 4; 389, l. 37; 390, l. 13; 431, l. 2; 459, l. 32
Bourne, Wm., fell., signs letters to lord Burghley on the choice of a master, 606, l. 35; 607, l. 20; complaint against him for nonconformity, 608, l. 28; reference to him, 981, l. 19
Bousfield, Jos., student of the coll, 515, l. 1; notices of, *ib.* l. 20
— Thos., rector of Windermere, 515, l. 20
Bouth, Eustas, lease to, of tenements and lands at Howlbeache, Whaploode and Gedneye, 391, l. 1
Bowers, Tho., bp. Chichester, Baker's account of, 280; additional notices of, 705, l. 35
Bowes, lady, gratulatory letter to, for her gift of books, 523, l 6
— Mr., Ra., his goblet (potte) not to be lent, 550, l. 5
Bowing to the altar, notices of, 631, l. 5 seq.
Bowles, Edw., Cath., ejected minister, Stillingfleet's efforts to reclaim, 699, l. 21
Bowsar, Nat., lease to, of lands at Kennesthorpe, etc., 400, l. 37
Bowstead, bp. Jas., notices of, 972, l. 29; his family, *ib.* l. 31; birth and education, *ib.* l. 45; enters at St. John's, 973, l. 1; removes to C. C. C., *ib.* l. 3; his university and coll. offices, *ib.*; Mr. Yate's account of him at Cambridge, *ib.* l. 8; chaplain to bp. Allen of Ely, *ib.* l. 17; consecrated bp. of Sodor and Man, *ib.* l. 19; nominated to Lichfield, *ib.* l. 26; his illness, death and character, *ib.* l. 37
— Jo., uncle of bp. B., notes of, 972, l. 31
— Jos. or Wm., father of bp. B., 972, l. 45
— Jos., fell. Pemb., brother of bp. B., notices of, 974, l. 7
— Tho. Stanley, son of Jo. B., notices of, 972, l. 34; cousin and tutor of bp. B., *ib.* l. 37, 48
Bowtell, Dr. Jo., sen. fell., present at the elections in the place of the nonjurors, 1008, l. 28; executor to Dr. Lambert, 1020, l. 29; 1021, l. 8
Bowyer, Mr., sen., Dr. Jenkin's generosity to, 1009, l. 30; his son's remembrance of this, *ib.* l. 32; 1013, l. 26
— Mrs., married to Dr. Chevallier, 1081, l. 39
— Wm., his gratitude for Dr. Jenkin's kindness to his father, 1009, l. 32; 1013, l. 26; his connexion, etc. with Dr. Newcome, 1031, l. 22, n. 4; Wm. Clarke's letter to, on the election of master, 1033, l. 12; the friend and banker of Dr. Powell, 1061, l. 34; Blackburne's letter to, on Powell, *ib.* l. 40; Jo. Nichols to, on his idea of undertaking the Camb. univer. press, 1066, l. 4

Boxford school, Jo. Hopper's foundation for, 547, l. 29
Boyce, Dr., his collection of church music subscribed for, for coll. library, 1039, l. 19
Boys, Mr., fell. of Trin. ejects Dr. Bill from his stall, 127, l. 23
Boyscot, baron Ferdinand de, Spanish ambassador, entertained at Trinity, 634, l. 34
Brackenbury, Dr. Pierce, fell., his will in the Baker MSS., 983, l. 3; agreement respecting his benefactions, 1073, l. 24
Bradbery, Jo., B.A., an original fellow of the coll., 77
Bradfield, Tho., fell., his subscription to the oath of qualification, 553, l. 7
Bradley, Great, Much Bradley, Moche Bradlai, Suff., lease of lands, etc., at, 344, l. 10; lease of tenement, etc., 347, l. 36; seizin of land in, 351, l. 3; lease of messuage and lands, 363, l. 30, 33; agreement with Bart. Brookesbie, respecting his claim to lands there, 364, l. 16; terriar of the college lands there, *ib.* l. 22; leases of messuages, tenements and lands at, 374, l. 1; 384, l. 28; 385, l. 5, 16; 423, l. 30; 427, l. 7; 454, l. 7; 457, l. 32; sale of wood on the farm there, 397, l. 28; lease of Watkin's farm at Wighte there, of a pasture called Friday's, of a close called Chiltewicke, and goodalemeade, 427, l. 25; lease of Watkin's farm at Wighte there, 459, l. 17: letter to the lord chancellor about the estates there, 466, l. 44
— Little, agreement with Bart. Brookesbie respecting his claim to lands there, 364, l. 13; terriar of the college lands at, *ib.*, l. 22
Bradly, Jo, recommended by the governors for the mastership of Rivington school, 543, l. 18; appointed by the college, *ib.* l. 22
Bradshaw, Thos., clerk, college proxy to, 355, l. 34; covenant with, to rebuild the vicar's mansion at Northstoke, 370, l. 13; his death as vicar of Northstoke, 376, l. 40
— Wm., his fears of bp. Neile, 668, l. 28
Brahan castle, co. Ross, bp. Stanley's illness and death there, 969, l. 46
Braithwaite, Mr., appointed to catechize in chapel, 1040, l. 6
Brampton Bryan, Heref., Stanley Gower rector of, 992, n. 3; 997, l. 20; Dr. Humph. Gower's death there, 992, n. 3; Thos. Pierson rector of, 997, l. 23; Humph. Gower born at, *ib.* l. 20
Brandisbe, fell., attends bp. Fisher in the tower, 101
Brandreth, Ri., executor of widow Walton, 547, l. 17
Brannesdale or Branndesdale, co. York, estate there, assigned for Goodman's scholarships, 405, l. 6; letter of attorney to take possession of, *ib.* l. 19
Branthwaite, Dr., deputy Marg. prof., 194
Brasebridge, Thos., see Barbor
Brathwaite, Reg., signs letters to lord Burghley on the choice of a master, 606, l. 33; 607, l. 19
Bray, Jo., of Fordham, acquittance to, 360, l. 2
Braye, Berks., lease of lands at, 357, l. 10
Bread given to prisoners in the gaol ordered to be brown, 1073, l. 21
Breaking doors in coll., order from the master and seniors respecting, 1086, l. 35
Brearley, Mr., refuses the oath of discovery, 638, l. 46
Brednam, fell., signs Lacye, on his admission to a foundation scholarship, 981, l. 9
Breeze, Jo., bearer of a letter from Ri. Booth's executors, 479, l. 45
Brekyndyne, Brekyndne, Brykandyne, Jo., B.D., proceedings against, by lord Cobham at Ramerwick, 348, l. 35, 11. See Briganden
Breres, J., master of Rivington school, decease of, 343, l. 17
Bret, Thos., tenant of the coll., 347, l. 24
Brethren 'de pœnitentiâ Jesu,' their house in Cambridge, 23; references to, in Cole's and Baker's MSS., 558, l. 13
Brett, Anne, receipt to, 350, l. 1
Brewers' company, the, correspondence with the master of, respecting Aldenham school, 489, l. 16; 490, l. 3—36; letter from, to the coll. to nominate three persons for master of Aldenham, 506, l. 23; the coll. reply, *ib.* l. 31; nomination to, of three persons for master of Aldenham, 1088, l. 17
Brewhouse, see bakehouse
Brewster, Jo., member of the committee for the association, 528, l. 27
Breydens, Tho., his tenement near the market-place, 417, l. 13
Bridge, the great, the coll. contributes £20 towards building (1754), 1037, l. 34
Bridgeman, Brydgman, Jo., leases to, of land at Fennedraton, 366, l. 6; 382, l. 15

Briganden, Jo., B.A., an original fell. of St. John's, 77. See Brekyndyne
Briggs, Hen., M.A., fell., letters of attorney to, 451, l. 21; 453, l. 17; signs letters to lord Burghley on the choice of a master, 606, l. 30; 607, l. 20
Briggs, Mart., M.A., fell., presentation of, to the mastership of Pocklington, 449, l. 26; letter to, to repair to the coll. to clear himself of various charges, 474, l. 47
Bright, Pet., stationer of Cambridge, lease of a garden to, 347, l. 11, 26
Brinckley, terms upon which a fellow is elected rector, 1073, l. 15; Wm. Abbot refuses it, *ib.* l. 17; Jo. Currey elected, *ib.* l. 18
Brωgrove, Jω., witness to an indenture respecting the duchess of Somerset's exhibitions, 448, l. 1
Brokesbye, his design on the Bradley estates, 466, l. 47
Broket, Jo., J.P., commits the coll. tenants at Ramerwick, 348, l. 1
Brome, Edm., fell., his book on fasting sent to the students of St. John's at Dr. Gower's death, 999, l. 36; Dr. Gower's legacy to him, 1000, l. 5; facsimile of title of his book, *ib.* l. 13; its dedication to Dr. Gower, 1001, l. 1
Bromehall, Bromhall, Brumhalle, the nunnery there, granted to St. John's, 88; letters, etc. relating to its suppression, 356, l. 1, 5, 8, 12, 19; 465, l. 5 seq.; fragments of letters about, 395, l. 10; various notes upon, 567, l. 5, 17, 21; receivers for lands at, 354, l. 26; 357, l. 33; appointment of steward for, 357, l. 13; commission to survey the manor, 389, l. 9; leases of the manor of, 363, l. 13; 389, l. 31; 393, l. 30; 396, l. 45; the manor underlet, 401, l. 20; leases alienated, 403, l. 13; 414, l. 29; the lease annexed to the mastership, 635, l. 11
Bromhall, Ri., commissary for the bp. of Lincoln, 348, l. 35
Bromlye, Bromeleye, Tho., lease to, of cottage, land, etc. at Little Marckham, 390, l. 16; 417, l. 44
Brook, lord, his history lectureship lost to the coll., 212; various references to this, 623, l. 1; educated at Shrewsbury school, 931, l. 4; 934, l. 29
Brook, Mr., ejected from his fellowship as a nonjuror, 1008, l. 21
Brooke, Brookes, Jas., M.A., fell. Caius, elected 2nd master of Shrewsbury, 494, l. 40; his place void, 498, l. 25; 500, l. 14
Brooke, Jas., M.A., testimonial for orders to, 424, l. 18
Brooke, Rajah, bp. Stanley on his heroism, 969, l. 35
— Dr. Zach., coll. tutor to bp. Beadon, 729, l. 6; succeeds Dr. Newcome as lady Marg. prof., 1029, l. 38; notices of him, *ib.* n. 5; 1030, l. 1; his writings against Dr. Middleton, 1029, n. 5; 1030, l. 6; a candidate for the mastership at the death of Dr. Newcome, 1042, l. 3
— Rev. Zach., father of Dr. Zach. Brooke, 1029, n. 5; 1030, l. 1
Brookes, Jas., bp. Gloucester, date of death of, 245
Brookesbye, Brokysbye, Bart., agreement with, relative to land at the two Bradleys and Little Thurlowe, 364, l. 14, 24
Brookeshawe, Geo., master of the Brewers' company, 489, l. 23; 490, l. 17, 28
Broom, Roger de, prior of St. John's hospital, 34
Brosell, Lucy, mother of bp. Butler, 898, l. 37
Brougham, Hen., lord, his application to Southey to translate Lucien Bonaparte's Charlemagne, 930, l. 6, 46; bp. Butler's letter to, on endowed schools, 932, l. 20; second letter to, on Shrewsbury school, 933, l. 21; his advocacy of the Zambesi mission, 980, l. 5; his review of Wood's Optics in the Edin. Rev., 1104, l. 21
Broughton, Hugh, Nic. Shepherd's patronage of, 167, l. 24
— Tho., order from the king for him to be re-elected fellow, 541, l. 27; dates of his degrees, admission, etc., 541, l. 42; takes, as bursar, documents from the treasury for Baker's use, 557, l. 1, 3; his burial as sen. fell., 983, l. 14
— Tho., barber, of Cambridge, father of Tho. B., 541, l. 42
Brown, Hen., master of St. John's hospital, 52; 560, l. 46
— Lancelot, 'Capability,' the college grounds laid out by him, 1047, l. 34; 1056, l. 27; the bank to be repaired under his direction, 1077, l. 32; plate of £50 value given him for improving the walks, 1085, l. 9
Browne, Adam, grant to, of chaplaincy of St. Mary's Osprynge-strete, 358, l. 38
— Ales, late Andrewes, and her three sons, lease to, of Kirkbie's manor, Ashwell, 393, l. 38
— Ant., justice of common pleas, letter to, respecting Snagg, 392, l. 37; 468, l. 23

Browne, Christopher, fellow, appellant against Dr. Tayler, master, 106; proxy for Tho. Watson on his admission as master, 137
— Elizabeth, lease to, of lands at Kennesthorpe, etc., 400, l. 36
— Fras., to appoint to Thurlestone scholarship, 398, l. 24
— Rog., lease to, of a farm at Steple Morden and Tadlowe, 448, l. 6; licence to alienate it, 449, l. 29
— Wm., letter from coll. to Mr. Langdale, to sign a lease for him, 462, l. 26
Brownrig, Ra., bp. of Exeter, 267
Brownyng's close at Ospring, 375, l. 12
Bruer, Jo., M.A., presentation of, to Higham vicarage, 359, l. 8
Brusford, Somerset, Edwards Beadon born at, 730, l. 37
Bryan, Jacob, Wesley on his *Analysis*, 727, l. 23
Bryan, Mr., Queens', his note on the committal of the three masters, 633, l. 36
Bryan, Rob., lease to, of a void plot close to the castle, 367, l. 15
Brydges, Sir E., Southey's letter to, on Lucien Bonaparte's poem Charlemagne, 930, l. 44
Bucer, Martin, Edw. VIth's letter respecting, 126; 574, l. 38; opposed by Dr. Young, 141; his body tried and burnt, 143; his poverty, 188; references to this, 605, l. 38; his argument against square caps, 580, l. 44
Buchcroft, Tho., signs report of the commission on Lane, 625, l. 40
Buck, Mr., the cutlers' exhibition, 547, l. 18
Buckcrosstone, Bocrosse Stone, letters of attorney for suit of court to be made to the king at, 352, l. 16; 365, l. 17
Bucke, Mr., bedell, his dispute with the coll. about fees, 503, l. 26, 33; 505, l. 24
Buckeridge, bp. of Ely, acts as visitor, 200; appeal to, respecting the lease of Northstoke, 499, l. 23; his decision, *ib.* l. 33; his death, 619, l. 6
Bucket, Jo., jun., lease to, of lands at Cumberton, 448, l. 43
Buckhurste, Ri., presentation of, to Hedcorne vicarage, 382, l. 36
Buckingham college, Dr. Madew dies in, 129
Buckingham, duke of, chancellor, letter from, recommending Bonnington for a fellowship, 481, l. 6; the coll. answer, *ib.* l. 11; letter from, asking that Mason may have the proceeds of his fellowship while absent, 492, l. 10; the coll. answer, *ib.* l. 15; letter from Chas. I. to the university on his election as chancellor, *ib.* l. 34; his own letter to the university on the same occasion, *ib.* l. 39; letters for leave of absence to Dan. Ambrose, 493, l. 1; letter to the university, has commended them to the king during his absence, 495, l. 39; letter from v.-c. to the king lamenting his murder, *ib.* l. 35
Buckly, Bulkley, Tho., senr fell. 491, l. 20; coll. tutor of Wm. Morgan, 533, l. 41
Buddle, Geo., B.D., his presentation to Higham vicarage, 450, l. 18; his resignation, 451, l. 7; signs letter to lord Burghley on the choice of a master, 606, l. 22
Buden, Adam de, last rector of All Saints near the castle, 21
Buffon's natural history, agreement to purchase, for the library, 1040, l. 46
Bughton in Blayne, see Boughton
Builders, the, of the second court, letters of attorney to sue, 453, l. 17; 455, l. 23
Bulckley, Buckley, Bucklye, Ri., B.A., the king's letter and dispensation, for his election to a Wynne fellowship; 496, l. 29; the coll. provides otherwise for him, 497, l. 1; this a charge against Dr. Lane, *ib.* l. 4; 624, l. 38
Bulkeley, Dr., certifies disbursements on Shrewsbury school, 416, l. 22
Bulkley, see Buckly
Bullen, Wm., lease to, of land at Fendrayton, 347, l. 32
Bullingham, Nic., sen. dean, his petition to the king against Dr. Tuckney, 644, l. 13
Bullock, Geo., visits, as master, Hugh Ashton's tomb at York, 94; appellant as fellow against Dr. Tayler, 116; elected 9th master, 141; appointed visitor under card. Pole, 142, n. 5; ejected under queen Elizabeth, 143; removes to, and dies at Antwerp, 144; his character and preferments, 145; certificate from, to the bp. of Ely, 345, l. 10; Bale's verses on him, l. 37; places, etc. of his exile, 380, l. 1
Bulls, papal, for the foundation of St. John's, cost of, 63
Bunnington, see Bonnington
Bunny, Fras., prebendary of Durham, 162
Burdsall, see Bordesall
Burgess, bp., Tho., his 'luck' through bp. Fisher, 732, l. 39; his attacks on bp. Marsh, 858, l. 11, 46; remarks on

bp. Marsh's *Horæ Pelasgicæ*, 867, l. 42
Burgesses granted to the university, 194
Burgeyny, lord, lands held by, in Essex, 356, l. 23
Burghley, earl of; lady Mildred, see Cecil
Burgoign, Dr., third lady Margaret's reader in divinity, 56; present at the delivery of St. John's house to the executors, 66; made master of Peterhouse, 77; note on him as a fellow of Peterhouse, 94, n. 2
Burie, Beere,? master of St. John's hospital, 52
Burnet, abp. Alex., his letter to bp. Turner, 990, l. 10
Burnet, bp. Gilb., his notes on bp. Gunning, 657, l. 27; 660, l. 33; Cole's defence of bp. Wolley against, 678, l. 21; his tale of bp. Wolley, 679, l. 12; Cole's defence of bp. Watson against, 698, l. 20; his account of Beveridge refusing the see of Bath and Wells, 704, l. 7; Newcome's high opinion of his *Own time*, 1028, l. 19; Cole's contrary view, *ib.*, l. 22
Burnett, Mr., Dr. Newcome's schoolmaster, 1032, l. 21
Burney, Chas., his review of Butler's Musurus, 905, l. 39; Parr's letters to, respecting Dr. Butler, 943, l. 34, 38
Burrough, Mr., payment to, for his plan of the new turret, 1035, l. 18
Burrow, Dr.. secretary to S. P. C. K., 975, l. 15
— Mr., master of Chesterfield school, 725, l. 17
Bursar, the, agreement respecting his paying in the coll. money, 1037, l. 45; alteration of the bond of, 1038, l. 13; annual allowance to, *ib.* l. 28; cloths to be provided for his table, 1039, l. 17; to be allowed 5 gs. in lieu of his perquisites of wine, 1085, l. 90; the junior, to be allowed £22 yearly in lieu of certain perquisites, 1073, l. 44
Burt, Mr., master of Tame school, 517, l. 16
Burton, Jo., master of St. John's hospital, 53
Burwell rectory appropriated to the university, 132; deeds, etc. referring to this, 575, l. 46
Bury, Lanc., Jo. Croston born and educated at, 528, l. 3; Dr. Wood born and educated at, 1094, l. 1, 14; £500 left by Dr. Wood to increase the exhibitions at the school, 1099, l. 42
— St. Edmund's, bp. Gauden educated at, 266, l. 23
Burythorp, Bollythorp, Borethorp, Berethorp, co. York, seizin of lands there, 359, l. 4; 360, l. 43; leases of tenement and lands at, 400, l. 38; 453, l. 9; 458, l. 32; letter of attorney respecting, 453, l. 14; 455, l. 22
Busby, Dr. Rd., master of Westminster school, 526, l. 7; 533. l. 36
— Rob., lease to, of tenement and land at Marflete, 380, l. 16
Bushby, rev. Edw., his life of rev. Fearon Fallows, 972, l. 5; 1094, l. 26; and of rev. T. Catton and Dr. Wood, 1094, l. 24; executor and legatee of Dr. Wood, 1099. l. 32
Bushell, W. D., his fellowship vacated, 984, l. 23
Butcher, the coll., presented with £20 on account of the high price of meat (1764), 1040. l. 26; his additional allowance to be stopped for a month for sending short weight, 1071, l. 38; to be allowed $3\frac{1}{2}d.$ per lb. for meat (1766), 1072, l. 20; $4d.$ per lb. allowed to, on account of dearness (1767), 1073, l. 7: to be allowed $4d.$ per lb. for meat (1771), provided the meat be liked, 1075, l. 35; allowed $4\frac{1}{2}d.$ per lb. for meat (1784), 1088, l. 12
Bute, earl of, father of abp. Stuart, 731, l. 7
Butler, Geo., head master of Harrow, gives the boys a holiday on Dr. Parr's marriage, 943, l. 18
— Harriet, wife of Jo. Tho. Lloyd, 901, l. 16
— Mary, wife of archdn. Bather, 901, l. 3
— Sam., bp. of Lichfield, notices of, 898, l. 35; appointed head master of Shrewsbury, *ib.* l. 46; bp. of Lichfield, 899, l. 11; his character by Yate, *ib.* 16; in *Gent. Mag.*, *ib.* 34: his death, 900, l. 26; library, *ib.* 39: notices of his family, 901, l. 3; his monument to his father, *ib.* l. 25; his character by archdn. R. W. Evans, 902, l. 3; by Dr. Rob. Scott, 903, l. 6; his edition of Musurus, *ib.*, l. 23; his own pieces in the volume, 905, l. 9; Burney's review of it, *ib.* l. 39; notice of his contributions to the *Musæ Cant.* 907, l. 6; to the *Arundines Cami*, *ib.* l. 17; single sermons, (1800—3), *ib.* l. 24; visitation sermon, (1808), 908, l. 16; publication of Aeschylus, vol. I., *ib.* l. 41; Blomfield's review of this, 909, l. 14; his letter to Blomfield in reply, 911, l. 28; prof. Monk's letter to him, 915, l. 14; extracts from his letters to Parr, *ib.* l. 21, 26; Blomfield's remarks on his review in after-life, 917, l. 21; Elmsley's remarks on his

Aeschylus, *ib.* l. 48; publication of Aeschylus, vol. II., 918, l. 25; Blomfield's review of this, *ib.* l. 40; publication of vol. III., 920, l. 50; of vol. IV., 921, l. 4; Dr. Peile's tributes to him, *ib.* l. 31, 45; Dr. Scott's notice of, 922, l. 10; his installation sermon, (1811), against the evangelicals, *ib.* l. 16; remarks on the catholic claims, 925, l. 3; notes against the methodists, *ib.* l. 44; severity of his censures, 926, l. 20; Simeon's remark on this, *ib.* l. 28; Parr's letters in recommendation of him to lord Holland, *ib.* l. 33, 45; Emsley's letter to Blomfield, urging reconciliation with Butler, 927, l. 3; publication of his geography, *ib.* l. 19; subsequent edits. of this, 928, l. 1, 3, seq.; of his atlases, *ib.* l. 42; translation of Lucien Bonaparte's Charlemagne, 929, l. 3; Southey's opinion of this, 931, l. 2; his sermons on infidelity, *ib.* l. 9; dedication of these to his pupils, *ib.* l. 18; summary of them, 932, l. 1; his letter to Brougham on endowed grammar schools, *ib.* l. 20; second letter to, on Shrewsbury school, 933, l. 21; proves it to be a public school, 934, l. 5; the honours won by his pupils, 936, l. 6; his essays on education (?) *ib.* l. 10; *Praxis on the Latin prepositions*, *ib.* l. 13; charge at Derby, (1824), 937, l. 1; funeral sermon for Dr. Parr, *ib.* l. 3; selected by Parr for this, 937, l. 16; 940, l. 1, 21; notices of this, 940, l. 21, 27; Parr's first acquaintance with him, *ib.* l. 34; candidate for head mastership of Rugby, *ib.* l. 45; his letter to Parr on the renewal of their acquaintance, 941, l. 7; R. P. Knight's letter to Parr on his (Butler's) candidature for Rugby, *ib.* l. 16; Parr's letters to him on the same, *ib.* l. 26, 44; distinction of Shrewsbury school under him, 942, l. 15; deep attachment between him and Parr, *ib.* l. 24; attends Parr's death bed, *ib.* l. 35; Parr's letters to him, Burney, and others, shewing his opinion of, and affection for him, 942, l. 41 seq.; his letters to Parr on his appointment to the archdeaconry of Derby, 944, l. 5; on his political creed, *ib.* l. 17; his first charge, (1822) *ib.* l. 38; letters to Parr on his visit to Rome, 944, l. 43; charges (1824), 937, l. 1; (1825), 945, l. 17; (1826), 946, l. 5; (1827), 947, l. 15; (1829), 948, l. 48; (1830), 950, l. 28; consecration sermon, 951, l. 18; charge (1831), *ib.* l. 34; thoughts on church dignities, 952, l. 43; charges (1833), 953, l. 45; (1834), 957, l. 48; (1835), 961, l. 42; dedication to, of a vol. of Tho. Smart Hughes' divines, 1091, l. 44

Butler, Sam., grandson of bp. Butler, 901, l. 14

— revd. Tho., son of bp. Butler, 901, l. 12; his editions of his father's geography and atlases, 928, l. 20, 22; 929, l. 1

— Wm., father of bp. Butler, 898, l. 37; monument to him in Kenilworth church, 901, l. 25

Butler, Boteler, Wm., lease to, of Higham parsonage for 3 lives, 449. l. 1; licence of alienation, 449, l. 5; leases to, of the manors of Higham and Lillychurche, 449, l. 20; 455, l. 35; 456, l. 15; licences of alienation, 449, l. 24; 455, l. 43; 456, l. 20

Butts, Eyton, chancellor of Ferns, etc., 707, l. 14

Butts, Dr. Wm., Hen 8th's physician, 122

Byfield, controversy with bp. Marsh, respecting the curacy of, 891, l. 12

Bylmer, Bilmoore, Wm., lessee of the tithes of Shrewsbury school, 406, l. 7, 29

Byng, see Bing

Byrket, Hen., lease to, of tenement and land at Marflete, 386, l. 45

Caius coll., Joyce Frankland's benefaction to, 426, l. 28, 33

Caius, Dr., his mistakes respecting bp. Balsham's secular scholars, 23, 24; error as to St. Sepulchre's being a Jewish synagogue, 26; mistake as to the foundation of King's hall, 34; his account of the site of the chapel of St. John's hospital, 42; registered Kees as A.B., 138; his opinion of Ri. Croke, 572, l. 43

Calamy, Dr., his notice of Dr. Arrowsmith, 641, l. 24; account of bp. Neile's conduct to Jo. Shaw, 668, l. 19

Caldecott, Calcatt, Calcott fields, leases of lands in, 401, l. 42; 441, l. 28

Cale, Fras. leases to, of tenements and lands at Atwicke, 386, l. 19; 400, l. 20; 436, l. 7

Caley, Jo., lease to, of tenements and lands at Atwicke, 444, l. 27

Callowe, Wm., agreement with, to divide Hollbyche manor, 393, l. 13

Calthorp, lord, his speech in house of lords respecting bp. Marsh's questions, 875, l. 30; 876, l. 32

Calvert, Mr., coll. tutor to bp. Tomlinson, 975, l. 13

Calvinists, bp. Marsh's controversy with, 776, l. 7
Caly, Mr. sen. fellow, 538, l. 32
Cambridge, town of, the house of the brethren 'de pœnitentiâ Jesu,' in, 23; the severity of the plague in, 34; the parliament held there in 1349, 37; petitions to be made a city, 202; jests upon this, 203; various references to it, 618, l. 38; the king's 'slurring answer,' *ib.* l. 48; licence from the corporation to the coll. to set up gates, 462, l. 1; Tho. Broughton educated at the school there, 541, l. 42; the great Bible society meeting at, 12 Dec. 1811, 811, l. 12; Livingstone's lecture at, 979, l. 37; great Zambesi mission meeting at, *ib.* l. 44; scheme for new lighting and paving it, 1052, l. 10; how this was frustrated, *ib.*, l. 17; the coll. to pay the corporation of, a fine for land in Wall's lane, 1072, l. 5
— Allhallowes (All Saints) parish, leases of tenement in, 403, l. 1; 416, l. 41; 445, l. 25; the churchyard of, 453, l. 37
— All Saints', the church in the patronage of the prioress of SS. Mary and Rhadegund, 20; termed 'in the Jewry,' 27; the severity of the plague in, 34; Dr. Lambert's legacy to, 1020, l. 26; his present of a silver flagon to the church, *ib.* l. 42; the coll. gives £8 towards the repairs of, 1073, l. 10
— All Saints' near the castle, appropriated to Barnwell priory, 21
— St. Andrew's parish, lease of cottages in, 356, l. 27, 29; lease of tenement, back-yard and garden, 357, l. 1; 440, l. 45; 441, l. 5, 9; the Brazen George in, given to Chr. coll. by Dr Thomson, 92, l. 21; 355, l. 10; leases of 'the Burbolt,' etc. in, 402, l. 43; 441, l. 39; 461, l. 30
— St. Augustine's hostel, 45
— Bene't st., bp. Marsh's house in, 740, l. 25
— St. Botolph's, Morice's chantry at, 38; 559, l. 16
— Bridge st., lease of messuage and kitchen at the north end of, 426, l. 43; of a tenement and garden, do., 459, l. 5
— Bridge, the great, St. John's contributes £20 (1754) towards rebuilding, 1037, l. 34; Cole's uncle's house at the foot of, 1028, l. 13
— Butcherye row, leases of tenement at N.W. corner of, 355, l. 18; 389, l. 18; 419, l. 6; 460, l. 41
— the castle, 367, l. 17; 459, l. 27
— Castle ende, lease of ground at, 459, l. 25; lease of 'the Swanne' at, 445, l. 21
Cambridge, St. Clement's parish, 'the Bell' in, 426, l. 11; lease of brewhouse in, 453, l. 31; lease of dove house in, 461, l. 12; of a garden, called 'Tassell's,' 367, l. 25; 434, l. 19; Harlestone's lane, leases of ponds, pond-yard, etc. in, 385, l. 22; 427, l. 10; 461, l. 12; Harlestone's lane, leases of tenements, etc. in, 389; l. 4; 424, l. 7; 427, l. 33, 36; 437, l. 35; portion of, 461, l. 17; lease of a plot of ground in, 430, l. 38; the pond-yard close in, 434 l. 8; 437, l. 36; lease of a stable in, 437, l. 37; 'Le Swanne' in, 399, l. 13; leases of tenement, messuage, etc. in, 383, l. 37; 402, l. 29; 403, l. 11; 404, l. 31; 443, l. 17; 452, l. 40; 457, l. 19; the vicarage in, 430, l. 42; Dr. Lambert's legacy to, 1020, l. 26
— the college house close to the castle, lease of the site of, 367, l. 15
— St. Cross hostel, 17, l. 44
— St. Edmund's chapel near St. Peter's coll., 23, l. 47
— St. Edmund's hostel, 45
— St. Edward's hostel, *ib.*
— St. Edward's parish, lease of tenements in, 389, l. 17; 419, l. 5; 460, l. 40; St. John Baptist parish united to it, 45; 560, l. 6
— Falcon inn, 163
— Fayer (fryer's) yard, 357, l. 5
— 'Ferme of the great barne,' the, at the N. end of the town, leases of, 365, l. 1; 367, l. 7; 387, l. 3; 414, l. 21; 430, l. 46; 436, l. 29; 452, l. 15; the great barn at the town's end, licence to alienate the lease of, 448, l. 21
— Fish ponds, the, near St. John's, how they came to the college, 17, l. 16, (see St. Clement's and St. Peter's)
— Fryer precher's streate, 357, l. 3
— St. Giles's parish, lease of garden in, 369, l. 19; 403, l. 4; 416, l. 42
— St. Giles' and St. Peter's parishes, lease of farm in, 393, l. 42; lease of messuage, barns, etc. in, 427, l. 44; leases of tenements, lands, etc., 344, l. 17; 381, l. 37; 445, l. 36
— Glomer-lane, near King's coll., 30, l. 12
— God's house hostel, 45
— the graunge or St. John's barns, leases of, 370, l. 36; 381, l. 28; 397, l. 16; 420, l. 24; 434, l. 4; 445, l. 39; 457, l. 25
— Greate how field, 458, l. 13, 16
— Harlston, Harlestone, lands in the fields of Cambridge, etc. leases of,

354, l. 33; 382, l. 23; 383, l. 43; 399, l. 35; 433, l. 30
Cambridge, High-street, 46, l. 3; 365, l. 9; 367, l. 23; 416, l. 44; by the market-place, 417, l. 13
— Hostels, St. Augustine's, 45; St. Cross, 17, 44; St. Edmund's, 45; St. Edward's, *ib.*; God's house, *ib.*; St. John's, 46; Le Boreshede, 45; St. Nicholas's, *ib.*; Rudd's, 25; St. Thomas's, 350, l. 40
— Howse, from the castle towards, 454, l. 27
— St. John Baptist parish, St. Cross hostel in, 17, l. 15; severity of the plague in, 34, l. 14; the church demolished by Hen. 6th, 45, l. 19; the parish united with St. Edward's, 45; 560, l. 6
— St. John's hostel, 46
— St. John of Jerusalem, the chapel of, 459, l. 26
— the 'Kynges dyche,' the 'common ditche, called the Kynges ditche,' 347, l. 18; 352, l. 12; 367, l. 21; 373, l. 41; 388, l. 42; 392, l. 14; 403, l. 5; 416, l. 43
— Langer-lane, 357, l. 7
— Le boreshede hostel, 45
— Lurtebourgh lane, 559, l. 9
— Marble Thorpes, messuage so called, 357, l. 27
— Market crosse, 389, l. 18
— Market place, the, sale of ground in, 354, l. 17; the high street by, 417, l. 13
— Martum hall, 357, l. 24
— St. Mary the great, St. Mary the virgin near the market, granted to king's hall, 37; convocation summoned there, 38; decree respecting the preachers at, 651, l. 15; sale of messuage in, 362, l. 2; leases of tenement in, 402, l. 25; 417, l. 10; 440, l. 33; 445, l. 8; 459, l. 11; bp. Marsh's lectures delivered in, 779, l. 42; 781, l. 19; 801, l. 9
— St. Mary the less, St. Mary without Trumpington gates, (then St. Peter's), appropriated to St. John's house, 20; given up to bp. Balsham, 25; dedication of, 35; sale of a messuage in, 350, l. 34. (See Camb. St. Peter's.)
— St. Mary Magd., chapel of, at Steresbridge, 16; refs. to, in Baker's MSS., 357, l. 37
— St. Michael's parish, leases of tenement in, 365, l. 7; 388, l. 11; 417, l. 15; 445, l. 14; 453, l. 28
— Miln Street, 34, l. 14; 45, l. 19; 46, l. 3
— Mitre tavern, the, in Trumpington st., 1018, l. 5
Cambridge, new howse afoure the coll gates, new house called 'the pensionarye' over against the coll. gates, lease of, 387, l. 2; 453, l. 34; agreement of coll. to buy in the lease of, 1078, l. 13
— Newnham, Newneham, Newhenham, leases of tenements and lands there, 344, l. 17; 363, l. 42; 381, l. 39; 382, l. 26; 392, l. 21; 394, l. 1; 403, l. 23; 427, l. 19; 445, l. 37; 454, l. 36; 457, l. 30
— St. Nicholas hostel, 45
— Pembroke lees, the new walk over, 1086, l. 44
— St. Peter's parish, leases of lands, etc. in, 344, l. 17; 357, l. 25; of the pondeyard with 13 ponds in, 357, l. 18; 375, l. 43; 437, l. 42; 442, l. 5 (see Camb. St Giles)
— St. Peter's church, (St. Mary the less) appropriated to St John's House, 20; given up to bp. Balsham, 25; the dedication changed, 35; agreement with the Carmelites, for the use of, by St. John's house, 557, l. 45
— the printing house opposite Queens', 158, l. 15
— Pumpe lane, 402, l. 26
— Ratton row, 357, l. 30
— Regent walk, 997, l. 49; 1019, l. 17
— St. Rhadegund's lane, 1052, l. 20
— St. Rhadegund's nunnery, cause of the suppression of, 60
— Rose tavern, 624, l. 31; 1011, l. 35
— Rudd's hostel, 25
— St. Sepulchre's, 'commonly called the round parish,' the church originally belonged to Barnwell priory, 26; never a Jewish synagogue, *ib.*; Twylet's chantry in, 26, 38; value of this, 559, l. 17; supposed site of the synagogue, 27; now belongs to St. John's coll., *ib.*; Bede's house in, *ib.*; the church founded by the Templars, 28; leases of the stonehowse in, 371, l. 3; 392, l. 23; 427, l. 16; 454, l. 32; leases of tenement and garden in, 347, l. 11, 21; 373, l. 38; 388, l. 35; 392, l. 13; 426, l. 3; 427, l. 4; 461, l. 21; Dr. Lambert's legacy to, 1020, l. 26
— Shoemaker's row, 29, l. 13
— Slaughterhowse lane, 441, l. 41
— the 'stone crosse in Huntingdon waie,' 365, l. 3; 367, l. 8; 387, l. 4; 414, l. 22; 436, l. 29; 452, l. 15
— the stone hostel, 27; 42; 371, l. 4; the coll. agree to buy in the lease of, 1078, l. 13
— the 'Swanne at Castle end,' lease of, 445, l. 21
— St Thomas a lees, 441, l. 40

Cambridge, St. Thomas' hostel, 350, l. 40
— Trinity church, leases of two houses over against the north side of, 394, l. 14; 402, l. 40; 427, l. 41
— Trinity parish, leases of Morehowse, or the 'grene dragon,' in, 365, l. 13; 390, l. 11; 420, l. 30; 452, l. 24; a house in, left to the coll. by Dr. Newcome, 1072, l. 7
— Trumpington st., St. John's coll. gate in, 1087, l. 7
— Walles lane, leases of houses in, 365, l. 16; 390, l. 12; 420, l. 31; 452, l. 25; fine to the corporation for land in, 1072. l. 6
For colleges see under their respective letters.
Camden, Wm., extract from his *Britannia* on Shrewsbury school, 933, l. 25
Camillus, the pseudonym of Dr. Jebb, 1045, l. 15, n. 2
Campeggi, card., judge in the cause of Aldeworth rectory, 355, l. 36
Camsall, co. York, the birth place of Tho. Cook, 542, l. 30
Canning, Geo., bp. Butler's opinion of his speech on reform, 944, l. 27
Cannon, Dr., gets transcripts of King's coll. papers for Baker, 112, n. 1; 572, l. 37
Canntle, Canontle, Cannmele, Cannel, Jo., sergeant of pastry, 'servaunt of the king's pastrye,' letters respecting the lease of Higham for him, 462, l. 16, 20; 466, l. 11, 17, 32
Canons the, of 1640, reference to, 217, l. 27; 630, l. 4
Canterbury, abp. of, question as to his visitatorial power in the university, 216; letters from, to the bailiffs of Shrewsbury about paying a preacher at Cherbury, 493, l. 40; 494, l. 6; visitor of St. John's, 'sede Eliensi vacante,' 600, l. 37
— priory of St. Sepulchre's at, 89; grant to prioress of, 358, l. 34
— school, bp. Gunning educated at, 234; 269, l. 30; 647, l. 31; bp. Marsh, 755, l. 11; Dr. Jenkin, 1005, l. 5; Hen. Jenkin, 1010, l. 13
Canterell, R., fell., appellant against the master, 116, l. 19
— Wm., fell., appellant against the master, 116, l. 18
Cantish bushes at Ospringe, lease of, 449, l. 39
Cape of Good Hope, rev. Fearon Fallows astronomer royal at, 971, l. 43
Capons, clauses respecting, in addition to the rent, in granting leases, 438, l. 41; 439, l. 3, 21, 26, 34, seq.; agreement respecting, in renewal fines, 1039, l. 28
Capper, rev. Jas., grandfather of bp. Vidal, 975, l. 47
Caps, square, decree of the university for their use, 580, l. 37; various references to, *ib.* l. 40; altered from round to square, 1047, l. 5; 1057, l. 32; epigram on this, 1047, n. 1
Cardale, Mr., his seniority vacated, 1073, l. 30
Cardigan, earl of, accompanies George 2nd to Cambridge, 1019, l. 14
Card playing by bishops, 676, l. 27
Cardynall, Steph., presentation of, to Northstoke vicarage, 396, l. 27; 397, l. 3; his death, 401, l. 14
Carey, Ernest, admitted scholar for the earl of Salisbury, 496, l. 9
Carey of Hunsdon, John lord, his benefaction to the library, 339; his arms in the *liber memorialis*, 1108, l. 47
— Lorenso, a member of St. John's, 206, n. 6; 263, l. 32
— Lucius, visct. Falkland, a member of St. John's, 207
—Lucius, eldest son of above, a member of St. John's, 206, n. 6; 263, l. 30
— Dr. Valentine, bp. of Exeter, his funeral sermon for Dr. Clayton, 197; master of Christ's, 198; twice fellow of St. John's, 198, 291, l. 17; 292, l. 6; resigns archdeaconry of Shrewsbury, 204; letters to, respecting the library, 208, 209; 488, l. 36; his benefaction to the library, 339; Baker's account of him, 261; additional notes to this, 676, l. 19—41; signs letter to lord Burghley on the choice of a master, 606, l. 22; signs complaints against Alvey and others, 608, l. 36; abp. Williams supposed to have kept him from the mastership, 616, l. 4; the plate given by him to the college sent to Chas. 1st, 633, l. 10; his arms in the *liber memorialis*, 1108, l. 4
Carier, Benj., fell. C. C. C., designated master, 255; loses the election, 256; various references to, 666, l. 36; bp. Hall's remarks on, 667, l. 1
Carleton, sir Dudley, Chamberlain's letter to, on lady Shrewsbury's imprisonment, 614, l. 15; on Jas. 1st's visit to Cambridge, 616, l. 44
Carlisle, earl of, ambassador to Russia, 542, l. 45
Carlton, Jo., appointed steward of coll. manors in Berks, 357, l. 12
— Notts., letter of attorney about lands at, 358, l. 8
Carmelites, the, the parliament of Cambridge held in their house, 38; their position in Cambridge, 47; agreement of St. John's hospital with, for

the use of St. Peter's church, etc., 557, l. 45
Carmen phalæcium hendecasyllabum, 54
Carr, sir, Dr. Newcome's moral prize (1767), allowed to, 1073, l. 22; Dr. Wood's college tutor, 1095, l. 1
— Tho., bp. of Bombay, notices of, 971, l. 36; anecdote of his generosity, *ib.*, l. 40; his marriage, 972, l. 6; consecration, *ib.* l. 10; appointed rector of Bath, *ib.* l. 12; his death there, *ib.* l. 14; character of, from *Gent. Mag.*, *ib.*, l. 16
Carre, Dr., his tenement in St. Michael's parish, 365, l. 10; 388, l. 15
— Ri., B.A., presentation of, to Dr. Dowlman's chantry in St. Paul's, 362, l. 37
Carson, approbation of his grammatical work by Drs. Parr, Gabell and Butler, 944, l. 1
Carteret, lord, his remark to Dr. Hill on St. John's coll., 1011, l. 10; promotes Dr. Taylor, *ib.* l. 14
Cartmell, bp. Law born and educated at, 714, l. 19; Jo. Armstrong, fellow, curate of, 983, l. 5
Cartwright, Tho., fellow under the Pilkingtons, 148; his disputation before queen Elizabeth, 160; Fuller's note upon this, 585, l. 46; his disaffection to the church, 162, 163; lady Margaret's professor, 164; deprived of this by Whitgift, 165; Dr. Whitaker's altered opinion of him, 181; letters of attorney to, about Rydgwell manor, 387, l. 28; his sermons against the surplice, 588, l. 20; petitions to the chancellor in favour of him, 589, l. 45; at the puritan synod in St. John's, 601, l. 4, 11, 24, 28
Caryl, Dr., master of Jesus, refuses Cole a sight of the history of Jesus coll., 906, n. 1; his opposition to the act for paving and lighting the town, 1052, l. 10; this denied by Dr. Gooch, *ib.* n. 1
Casaubon, Downes's correspondence with, 598, l. 24; a friend of bp. Overall, 671, l. 41; Stanley's plagiarisms from, 916, l. 45; 918, l. 47
Cassington, bp. Gunning curate of, 648, l. 24
Castell, Ro., a member of the committee for the association, 538, l. 27, 39
Castle, Dr. Edm., his remark to bp. Law on his D.D. thesis, 720, l. 40
Castraton, Rut., the birthplace of Dr. Chevallier, 1081, l. 27
Castro Bernardi, Thomas de, master of Peterhouse, 40
Catechism, the, decree for examinations in, 550, l. 16
Catechists, decree concerning, 550, l. 13; list of, 552, l. 3
Cates, Jo., vicar of Wingfield, letters of proxy to, 362, l. 31
Catherine hall, land lately occupied by, at Coton, 354, l. 45
Catherine, qu., her present of a 'ryght faire cowcher' to the coll., 344, l. 46; 463, l. 15, see Katherine,
Catholic claims the, bp. Butler in favour of, 925, l. 3; 927, l. 7; 944, l. 30; and bp. Bathurst, 925, l. 37; Parr's letters to lord Holland upon, 926, l. 33, 45; Elmsley's list of greek scholars in favour of, 927, l. 5; bp. Stanley on, 965, l. 21
Catlin, sir Rob. kt, chief justice, executor to Dr. Bill, 129; letters to, from the coll. respecting Snagg, 393, l. 1; 468, l. 27
Catlyn, Mr., schoolmaster to Jos. Lambert, 1019, l. 35
Catton, Tho., coll. tutor to bp. Stanley, 964, l. 9; to Tho. Stanley Bowstead, 972, l. 38; revd. E. Bushby's memoir of him, 1094, l. 26
Caudell, Tho., notary public, coll. proxy to, 355, l. 35
Cave, Dr., Is. Milles's account of, 645, l. 44
Cave, sir Ambrose, his benefaction to the coll. 175; letter of thanks to lord Burghley for procuring this, 395, l. 15; letter of attorney respecting his benefactions, 399, l. 1; the coll. register of his exhibition, 547, l. 25
Cavendish, Wm., master of Peterhouse, 40;
— Wm., supported by bp. Bowstead as candidate for the university, 973, l. 10
Caverlaie, father, tenant of a house in Trinity parish, 394, l. 17
Cawdrey, Mr. Zach., coll. tutor to Dr. D. Morton, 557, l. 15
Cawston, 'the fortunate youth,' a pupil of bp. Butler, 964, l. 3
Cayley, Ri. fell., register of his burial, 984, l. 4
Cecil, David, earl of Exeter, nominates Jo. Wildebore to the next scholarship in his gift, 522, l. 8; letter from, recommending sir Stoyte for a fellowship, 532, l. 34; the coll. answer, *ib.* 40; letter from, nominating Ri. Mason to a scholarship, 534, l. 8
— Mildred, lady Burghley, noted for her learning, 157, l. 18; 583, l. 35; a benefactress to St. John's, 174; sends abp. Neile to Cambridge, 257; letters of thanks to, for her benefactions, 396, l. 8, 12; bond to her for keeping up fires in hall, 404, l. 16; presents

'Kinge Phillipp his bible' to be kept chained in the library, 414, l. 35; her benefactions for Cheshunt, etc., 422, l. 35—423, l. 29; 425, l. 1; various references to her, 594, l. 16; lord Burghley's account of her charities, *ib.* l. 18
Cecill, Ri., date of admission of, 548, l. 20
Cecil, Cicell, Rob. earl of Salisbury, 2nd son to lord Burghley, the patron of abp. Neile, 257; to nominate Goodman's scholars during his life, 405, l. 16; indenture confirming this, 451, l. 43; indenture with, respecting lord Burghley's benefactions, 415, l. 1; the same respecting lady Burghley's, 425, l. 1; letter to, from lord Burghley respecting the mastership of St. John's, 609, l. 43, 49
— sir Tho., earl of Exeter, eldest son of lord Burghley, indenture with, respecting lord Burghley's benefactions, 415, l. 1
Cecill, Cicill, Cicell, Tho., agent of lord Maynard in founding his logic lecture, 546, l. 4, 13; his comedy *Aemilia*, acted before Jas. 1st at Trinity, 617, l. 8; married to Fras. Killingworth, 981, l. 23
Cecil, Sir Wm., lord Burghley, his love for St. John's, 10; executor to Dr. Bill, 129; queen Elizabeth's commissioner, 146, 175, 425, l. 38; 596, l. 24; chancellor of the university, 157, l. 4; notifies by letter the queen's visit, 155, 157; printed copies of this letter, 583, l. 3; his reception at St. John's, 157; aids in preparing the new statutes of St. John's, 174; his benefactions to the coll. 174; the patron of bp. Howland, 251; abp. Neile his chaplain, 257, l. 29; 670, l. 35; and dispenser of his bounty, 670, l. 36; congratulatory letter to, from the coll. on his advancement, 369, l. 12; letter from coll. to, hoping for a continuance of his favours, 384, l. 23; letters to, respecting Snagg's case, 392, l. 28, 42; 468, l. 29; appointed arbitrator in Snagg's case, 393, l. 28; letter of thanks to, for procuring sir Ambr. Cave's benefaction, 395, l. 15; letter to, on the election of fellows, 395, l. 27; letter to, asking for licence of mortmain, 396, l. 14; letters of thanks to, for relieving the college scholars, 414, l. 31; 416, l. 12; indenture with, respecting his benefactions to the coll. 415, l. 1; letter to, on 'Master Greenstrete's' aggressions, and Mrs. Francke's intentions, 426, l. 22; letter to, from Trinity coll., to borrow players' dresses, 573, l. 29; letter from, to the heads of Cambridge and Oxford to prepare a Christmas 'Comœdie' for the queen, 573, l. 37; letters to, respecting Longeworth's government as master, 586, l. 40; 587, l. 1; his letters respecting the surplice disputes, 587, l. 19, seq; letter to, from certain fellows of St. John's, against the election of a puritan successor to Dr. Whitaker, 606, l. 3; letter to, in opposition to the above from other fellows, *ib.* l. 24; letter to, from the v.c. and six heads, declining to give an opinion, *ib.* l. 42; letter from, to the coll. to delay the election, *ib.* l. 45; letter to, from the puritan fellows, submitting several names for the mastership, *ib.* l. 49; letter to, from the v.c. and six heads nominating Webster and Stanton for the same, 607, l. 21; letter to, from H. Alvey in reply to the charge of nonconformity, 608, l. 37; letter from, to the heads nominating Clayton and Stanton, 609, l. 3; letter to, from v.c., Clayton chosen and sworn in, 609, l. 17; letter to, from v.c. and two others recommending Ri. Neale to be master of Magdalen, *ib.* l. 24; letter to, from thirty-seven fellows of both parties on choosing Clayton, *ib.* l. 31; letter from, to his son Robert, against the queen's interference in the election, 609, l. 43, 49
Cecil, Wm. earl of Salisbury, letter from, fixing the days of the yearly sermons, 502, l. 5; letters from, nominating to scholarships in his gift, 496, l. 5; 517, l. 11; 523, l. 16; letter to, e reliquijs collegij, on the troubles and indignities which had befallen the coll. 537, l. 19; change of place and time of the sermons to be preached before him, 545, l. 25; his intercession for the chapel and communion plate, 537, l. 33; 633, l. 47
Certificate of good character required on admission from any other coll. or university, 1085, l. 45
Chaderton, Dr. Laur., master of Emm. coll, his connexion by marriage with Dr. Whitaker, 181, l. 11; 186, l. 20; 599, l. 34; intercedes for the puritans, 602, l. 9; letter from, to lord Burghley, recommending Ri. Neale, B.D. to be master of Magd. coll. 609, l. 25
— Wm., his letter to Cecil about the mastership of St. John's, 586, l. 46
Chafin, Wm., Emm. coll., extract from his autobiography, 1089, l. 20; ac-

count of his keeping an act with Dr. Craven as opponent, 1090, l. 13
Chalk, lease of lands etc., at, 368, l. 19; 369, l. 42
Chaloner, Challener, Chandler, Tho., master of Shrewsbury school, 517, l. 2; 526, l. 15; 539, l. 2; certificate from, 530, l. 16
Chamber, Jas., his legacy for a sermon etc. at Royston, 491, l. 38
Chamber, Jo., dean of St. Stephen's Westminster, arbitrator respecting Dr. Lupton's legacies, 361, l. 33
Chamber, Chambre, Jo. M.D., lady Margaret's adviser, 90, n. 1; 349, l. 14; 463, l. 40; 567, l. 19
Chamberlaine, Jas., fell., his benefaction to the coll., 983, l. 1
Chamberlain, Jo., his letters on lady Shrewsbury's imprisonment, 613, l. 41; 614, l. 15; his account to sir Dudley Carleton of Jas. 1st's visit, 616, l. 44
Chamberlain, Wm., 'assistant' to Dr. Gunning, 236
Chambers, Jas., the intruding curate of Byfield, 892, l. 26
Chambers, Jo., lease to, of messuage in St. Clement's par., 457, l. 18; licence of alienation for the same, *ib.*, l. 20
Chambers, Mr., his opposition to the *Book of Sports*, 585, l. 29
Chambers, the, of fellows and scholars, decree as to pricing them, 551, l. 25
Chancellor of the university, the, freed from the oath of obedience to the bps. of Ely, 41; controversy on the contest for, between the dukes of Gloucester and Rutland, 803, l. 39
Chancellor, the lord, letter to, from the coll. about the Bradley estates, 466, l. 44
Chandler, sir Jo., a pensioned brother of St. John's hospital, 18
Chandler, Wm., one of the last brethren of St. John's hospital, 50; 563, l. 27
Chandler, see Challoner
Chantries, Twylet's in St. Sepulchre's church, 26; Morice's in St. Botolph's, 38; their nature and object, *ib.*
Chaplain, or sacellanus, office of, 29
Chapman, Dr., master of Magd. coll., his pamphlet on the *Right of appeal from the chancellor*, 1018, l. 21
Chapman, Hen., 'decimator,' his degree declared void, 618, l. 30
Chappelow, Leo., elected fell. in place of a non-juror, 1008, l. 15; Dr. Lambert's legacies to, 1020, l. 27, 30, 40; a candidate for the headship on the death of Dr. Lambert, 1022, l. 5; account of him, 1023, l. 5; the coll. agreement with, for the augmentation of Cherry Marham vicarage, 1035, l. 40; his death, 1091, l. 30
Charcoal, orders of the master and seniors, respecting, 1073, l. 45; 1074, l. 6
Charles I., appoints Dr. Beale master of St. John's, 215, 503, l. 24; his visit to Cambridge, 217; various notices of this, 628, l. 33; his letters to the university for contributions of plate etc., 218, l. 31; 533, l. 43; 534, l. 3; 631, l. 45; his portrait in the *liber memorialis*, 338; letter from, to the earl of Suffolk on the restoration of discipline, 492, l. 19; his letter to the university on the election of Buckingham as chancellor, *ib.* l. 34; mandate from, to exempt Jo. Tompson M.A. fell. from proceeding to orders, 493, l. 29; mandate from, for lease of absence for Rt. Mason, 494, l. 29; dispensation from, for Mason to keep his fellowship, 495, l. 1; letter from, to the university recommending the earl of Holland for chancellor, 495, l. 30; reply to, from the v.c. *ib.* l. 35; letter from, for the election of Ri. Bulckley to a fellowship, 496, l. 29; letter from, for Rob. Mason, LL.D. to have 3 years leave of absence, 498, l. 1; his injunctions for the better government of the university, *ib.* l. 15; letter from, for Ri. Wortly, B.A. to be a fellow, *ib.* l. 36; order from, for Jo. Gent to be elected fellow, 500, l. 8; appoints Wm. Beecher, B.A. bishop of Ely's fellow, *sede vacante*, 500, l. 37; letter from, recommending Rob. Balam, M.A. to a Gregson fellowship, 502, l. 13; recommends Dr. Lane for the vacant mastership, *ib.* l. 43; issues a commission to enquire into the charges against Lane, 503, l. 7; letters from, for Jo. Hay, M.A. Jo. Rogers, M.A. and Jo. Digby, M.A. to be elected fellows, *ib.* l. 36, 45; 504, l. 12; reply to, through the chancellor, to the above mandates, 504, l. 20; letter from, for Hen. Masterson, Chr. coll. to be admitted fellow, 506, l. 13; letter from, for Jo. Jude, B.A. to be chosen into a fellowship, 507, l. 12; letters from, for Tho. Chowne, M.A. Pemb. hall and Ri. Wrench, M.A.; Joh. to be chosen fellows, 513, l. 35, 40; dispensation from, for Rob. Waidson to be fellow, 523, l. 23; letter from, for Wm. Morgan, having entered lord Capell's regiment, to retain his fellowship, 534, l. 18; letters from, recommending Jo. Boteler for a fellowship, 534, l. 45; 535, l. 7; the same for Humphr. Neale, 535, l. 11;

the same for Edwd. Watts, *ib.* l. 21; the same for Sam. Drake, *ib.* l. 27; the same for Hen. Hatton, *ib.* l. 35; letters for Hierome Potkin to be admitted fellow, 537, l. 43; 538, l. 17; the same for Ant. Walker, 538, l. 5; money sent to, from St. John's, 632, l. 34; inventory of plate sent to him from St. John's, 633, l. 1 seq.
Charles II., order from, for Martin Lister to be pre-elected and pre-admitted fellow, 540, l. 32; for Wm. Kings to be fellow, *ib.* l. 47; the same for Ra. Wetherly, B.A., 541, l. 8; for Rob. Edwards, Tho. Broughton and Malin Sorsby to be re-elected fellows, 541, l. 26; for Jo. Lucas to be fellow, 542, l. 1; his declaration respecting the statute for the election of master, 542, l. 9; order for Tho. Cook to be re-elected fellow, *ib.* l. 22; for Hen. Paman M.D. to retain his fellowship while abroad, *ib.* l. 39; the same for Brian Turner, in attendance on the ambassador to Russia, *ib.* 45; order from, through abp. Sheldon, for all fellows to pass an examination before being elected, 543, l. 7; his visits to Newmarket, 992, l. 26; 997, l. 35; to St. John's college, 997, l. 42; 998, l. 5
Charlotte, princess, bp. Fisher tutor to, 732, l. 27
Charlotte, qu., bp. Marsh's sermon on the death of, 869, l. 21
Charter, the, of foundation of St John's coll., 68
Charterhouse the, lady Margaret admitted into the fraternity of, 62, l. 6
Chart Magna, the birthplace of Is. Worrell, 534, l. 42
Chatterton, (Chaderton?) at the puritan synod at St. John's, 601, l. 23
Chawridge, Chawredge, manor, Berks., lease of, 357, l. 9; commission to survey, 389, l. 9
Cheesbrough, Chesbourne, Hugh, nominated to Knewstub's exhibition, 515, l. 25, 35; his admission, etc., *ib.* 36
Cheesbrough, Tho., farmer of Ramsdendale, Westm., 515, l. 37
Cheke, Chek, Cheeke, Cheek, sir John, the last Magister Glomeriæ, 30; 558, l. 33; appointed college proxy respecting the oath of supremacy, 104; 359, l. 22; provost of King's, 105; retribution for his ingratitude to Dr. Metcalfe, *ib.*; appointed preceptor to Edw. VI., 118; revises the statutes of St. John's, *ib.*; a commissioner of Edw. VI., 125; Ascham's opinion of his learning, 139, l. 19; 244, l. 25; 576, l. 40; letter to, from the college, 369, l. 16; 467, l. 33; lease to, of Reddeswell manor for his services to the coll., 371, l. 12; signs letter to Hen. VIII., 462, l. 12; to Mr. Langdale, *ib.* l. 24; the humble position of his mother, 105, l. 30; her will, 571, l. 35
Chelmsford school, Wm. Kings educated at, 541, l. 3
Chelsea hospital, Dr. Powell's sister elected matron of, 1049, l. 39
Chenevière, J. J., his translation into french of Marsh's Michaelis, 744, l. 34
Cherbury, the bailiffs of Shrewsbury asked to pay a preacher for, 493, l. 40; 494, l. 8; the coll. recommend compliance, 494, l. 17; proceedings about, before commissioners, 502, l. 30
Cherryhinton, granted to Peterhouse, 39; 559, l. 37
Cherry Marham, coll. agreement for the augmentation of the vicarage of, 1035, l. 40
Chesbourne, see Cheesbrough
Cheshunt, the coll. to send yearly a person to preach a sermon at, 415, l. 23; changed to Hatfield, 416, l. 10; deeds, etc. relating to benefactions at, 422, l. 35—423, l. 29; 425, l. 1; lady Mildred Cecil's benefactions to, 594, l. 37; 40; 595, l. 12, 26
Chester, Mr., a senior present at the elections in place of the non-jurors, 1008, l. 31
Chester, sir Rob. lease to, of land, fishponds and rights of fishery in Barrowey, 397, l. 7
Chesterfield school, bp. Richmond educated at, 725, l. 17
Chesterton, leases of lands at, 354, l. 40; 372, l. 48; 394, l. 8; 433, l. 16; 458, l. 27; 460, l. 21; leases of Hurlestone land in, 427, l. 23; 435, l. 11; sale of lands at, 372, l. 33, 36
Chestham, lady Burghley's benefactions to, 425, l. 7, 15
Chetthm, Richd., prior of Leeds, 75
Chevallier, Dr. Jo., master of St. John's and v.c., 555, l. 30; 729, l. 15; supported by bp. Fisher as a candidate for the mastership, 732, l. 7; Cole's life of him, 1079; his opponents for the headship, *ib.* l. 1; elected 29th master, *ib.* l. 10; particulars of the contest, *ib.* l. 15; 1081, l. 7; account of this from *Annual Biography*, 1082, l. 2; his arms, 1079, n. 1; 1082, l. 22; cause of his success, 1080, l. 14, 41; notice of his father, 1080, l. 19; 1081, l. 26; lends Cole Baker's MS. 1080,

l. 27; his character, *ib.* l. 33, 37; 1081, l. 13; his birthday and Cole's the same, 1081, l. 19; additions to Cole's life of him, *ib.* l. 25; education, degrees, coll. offices, etc. *ib.* l. 26; his marriage, *ib.* l. 38; death, 1082, l. 25; Gunning's recollection of his funeral, *ib.* l. 37; extracts from the conclusion-book during his headship, *ib.* l. 47
Chevallier, rev. Nathl., father of Dr. C. 1080, l. 19; 1081, l. 26
Cheverel, Ric., master of St. John's hospital, 52; 561, l. 32
Chichester, bp. Gunning's proceedings at. 650, l. 33
Chiddingley, Suss., Jas. Hen. Vidal vicar of, 976, l. 37
Chimneys, coll., order from the master and seniors respecting, 1040, l. 8
Choune, Wm., M.A. Emm., presentation of, to bp. of Ely's fellowship, 505, l. 13
Chowne, Tho., M.A. Pemb. hall, letter from the king for him to be admitted fellow, 513, l. 37; buried as Chune, 982, l. 26
Chrisbien, Jo., lease to, of Hilton manor, 450, l. 8; licence of alienation for it, *ib.* l. 20
Christian, Jo., esq. of Unerigg, bp. Law married to his daughter, 714, l. 19
Christina, qu., Cole's remarks on Burnet's account of, 678, l. 26
Christopherson, sir. Christoforson, Jo., Ashton fell. of St. John's, 117, 137; made fellow and afterwards master of Trinity, 118, 127; a delegate at Pole's visitation, 142; Baker's account of as bp. Chichester, 244; note upon, 663, l. 15
Christ's college, the foundation of, 57; exempt from bp. Ely's visitation, 58; bp. Fisher's benefaction to, 103; his obit there, 104; vestments and ornaments assigned to, by bp. Fisher, 344, l. 34; indenture by, concerning money from bp. Fisher for his obit, 346, l. 7; indenture by respecting the obits of Dr. Thomson and sir Thos. Lovell, 355. l. 6; statutes of, where printed, 566, l. 1; particulars of Bp. Fisher's care for, 571, l. 26; St. John's college gives 3 gs towards railing the new walks behind, 1084, l. 20
Chune, Mr., fell., register of his burial, 982, l. 26, see Chowne
Churton, archdn. Edw., on bp. Marsh and the National society, 808, l. 8
Churton, Ra., preacher at bp. Fisher's consecration, 733, l. 8
Chyltewyke, a close at Great Bradley, 317, l. 37
Ciceronis Epist. ad famil., remarks on bp. Ross's edit. of, 728, l. 10 seq.
Cinders, order against sifting them in the back lane, 1038, l. 22
Clapham, Jo. Boteler educated at, 535, l. 3
Clappam, Dav., gent., lease to, of the pondyard in St. Peter's parish, 357, l. 19
Clarebrough, Notts, lease of tenement and lands at, 433, l. 13
Clare hall, bp. Gunning's benefactions to, 658, l. 27, 43, 49
Clarendon, lord, his character of Dr. Beale, 222, 636, l. 48; 637, l. 22; chancellor of the duchy of Lancaster, 555, l. 36; his contemplations on the book of Psalms, 636, l. 28
Clark, Pet., fell., register of his burial, 983, l. 42
Clarke, Dr. E. D., his speech against bp. Marsh on the Bible society, 813, l. 36; bp. Marsh's comments on, 815, l. 32; his letter to bp. Marsh on the Bible Society, 822, l. 42; Otter's remarks on this, 824, l. 18; Otter's letter to him, *ib.* l. 27; Dealtry's letter to him on the Bible society, 826, l. 17; his testimony to him, *ib.* l. 33
— Geo., letter of attorney to, 399, l. 2
— Jerome, letter of attorney to, 399, l. 2
— Clerke, Rob., fell., his benefaction, 982, l. 28; his will in Baker MSS. 983, l. 11
— Sam., his accounts of abp. Neile's dealings with the puritans, 668, l. 27 seq.
Clark, Clerke, Sim., M.A., presentation of, to Ospring Vicarage, 370, l. 11; to Thorington rectory, 374, l. 33
Clarke, Clearke, Tho., lease to, of the manor of Little Paxton, 414, l. 16; 417, l. 1; 449, l. 14; licence to alienate the same, 456, l. 12
— Clerke, Wm., lease to, of the manor of Little Paxton, 366, l. 38; 393, l. 33
— Wm., elected fell. in the place of a nonjuror, 1008, l. 28; his letter to Wm. Bowyer on the election for master, 1033, l. 12
Clarkson, Dav., admitted fellow of Clare, 239; succeeds Gunning there on the Earl of Manchester's warrant, 661, l. 15, 17; his controversy with Stillingfleet, 707, l. 17
— Thos., on the Bible society, Marsh's remark on, 821 note
Classical Journal, the, review of Butler's Aeschylus in, 917, l. 35
Clavering, leases of 'le Rose' in, 416, l. 30, 34; 417, l. 22; 448, l. 29; 461,

l. 25; letter of attorney respecting, 416, l. 37; chosen by Dr. Clayton to anner to the mastership, 448, l. 34; 551, l, 7
Claxton, Wm., clk., his bond to Nic. Metcalfe, 360, l. 35
Clayton, Cleyton, Claiton, Richard, previously master of Magd. coll., named for master of St. John's, 190, 607, l. 12; 609, l. 5; chosen and sworn in, 190, 609, l. 20; commences the second court, 191; his vice-chancellorship, 193, l. 30; his preferments, 195; wealth and sudden death, *ib.*; his opposition to puritanism, 196; his sumptuous funeral, 197; signs lease to the vicar of Ospring, 433, l. 44; lease to, as master of Magd., of the holt in Trumpington fields, 438, l. 10; his consent to sealings, 443, l. 41; 449, l. 41; chooses lease of Clavering to annex to the mastership, 448, l. 34; 551, l. 7; bp. Neile's report to, respecting Shrewsbury school, 483, l. 29; signature to various deeds as master, 551, l. 6, 14, 23, 30; signs letter to the earl of Shrewsbury, 613, l. 4; Cole's defence of him, 619, l. 39
— bp., his proposal to abolish the Athanasian creed, 707, l. 19
Cleanthes, hymn of, Butler's reprint of, 904, l. 37; Burney's review of, 906, l. 6
Cleeve, Alexr., C. C. C., a leader in procuring the alteration of round caps to square, 1047, n. 1
Clement VII., pope, confirms two nunneries to St. John's coll., 88
Clepston, see Clipsham
Clerck, Dr. Bart., his letter to Cecil on the surplice disputes, 588, l. 3
Clerke, Sam., bp. Law's answer to, 722, l. 46
Cleveland, Cleivland, Clieveland, Jo., his speech to Chas. 1st, 217, l. 9; 628, l. 38; 629, l. 3; Latin letters written by, collated with printed copies, 518, l. 10, 40, 46; 519, l. 22, 25; 526, l. 48; 527, l. 6; 528, l. 29; 529, l. 28; 531, l. 12; 1110, l. 27, 28; coll. tutor to bp. Lake, 272, l. 8; 682, l. 8; to Sam. Drake, 535, l. 32
Cleyton, Tho., servingman, lease to, of lands at Badburham, 460, l. 26; licence of alienation, *ib.* l. 30
Clieveland, see Cleveland
Cliff, leases of lands, etc. at, 368, l. 19; 369, l. 42
Clifton, Clyfton, Clyston, Edm., LL.B., letters of proxy to, 355, l. 29; 361, l. 42
Clifton wells, bp. Bowstead's death at, 974, l. 3
Clippesley, his cup given to the coll. sent to Chas. 1st, 633, l. 6
Clipsham, Clepston, Mart., clk., his presentation to Ospringe vicarage, 377, l. 13; his resignation, 381, l. 25
Cloos, Nich., master of the works at King's coll., 45
Clyve, Mr., his goblet 'potte' not to be lent, 550, l. 5
Coals, agreement by master and seniors respecting payments for, by scholars and pensioners, 1037, l. 12; order respecting the cook's allowance for, 1084, l. 22
Coates, Rob., witness to indenture respecting the duchess of Somerset's exhibition, 448, l. 1
Cobb, Wm., B.A., his presentation to Higham vicarage, 361, l. 1; death, 359, l. 35
Cobbe, Thos., coll. bailiff for Kent, 373, l. 6; letters of attorney to, 384, l. 21
Cobham, Geo. Broke, lord, petition against him to the king from the coll., 347, l. 44; bonds to him to submit to an award, 348, l. 15; 351, l. 10; 352, l. 31; 357, l. 39; 359, l. 40; 360, l. 10, 17, 26; references to the coll. dispute with him, 349, l. 18, 29; 351, l. 13; arbitrement between him and the coll., 352, l. 25; letter of attorney to Dr. Metcalfe in the negotiation with him, 359, l. 44; Dr. Metcalfe's letter to the president respecting the suit with him, 462, l. 35; letter from the coll. to Hen. VIII., entreating his favour against, 464, l. 15
Cobham, lease of lands, etc. at, 368, l. 19; 369, l. 42
Cock, Cole's uncle, his house at the bridge foot, 1028, l. 13
— Jo., D.D., St. John's, Cole's cousin, 1028, l. 15
Cockfield, Knewstub's benefaction for, 515, l. 13
Coe, Rob., lease to, of land at Mellburne, 414, l. 1
Coggeshall, Coxhall, Ess., bp. Jegon born at, 255, l. 24; 666, l. 13
Coke, Anthony, kt., qu. Elizabeth's commissioner, 146
— lord, offers the oath of allegiance to lady Shrewsbury, 614, l. 16
— Tho. W., Parr's letter to, respecting bp. Marsh, 866, l. 21
Coker, Jno., esq., Vansittart's letter to, on the Bible society, 812, l. 27
Cokeset crofts at Ospringe, 375, l. 12
Colchester, letter from the town of, respecting Lewes' scholarship, 482, l. 2; Rob. Turner, fell. vicar of St. Peter's.

984, l. 2; Dr. Powell born at, 1043, l. 8; made archdeacon of, 1044, l. 11
Coldwell, Joane, wife of Mr. Dr. Coldwell, 665, l. 33
— Joh., bp. of Sarum, Baker's account of, 252; additional notes upon, 665, l. 15; lease to (fellow) of Elverlande manor, etc., 388, l. 23; lease to (M.D.) of the chantry priest's rooms at Ospringe, and of garden, etc. in Ospringe street, 392, l. 1; licence to alienate a piece of the Masendewe at Ospringe, etc., 399, l. 7; lease of lands, etc., heretofore in his occupation at Ospringe, 426, l. 18; Cole's notes upon him and his family, etc., 665, l. 17
— Caldwell, Jo., rector of Winwick, Lanc., 665, l. 35
— Coldwall, Ralph, son of Jo., rect. of Winwick, 665, l. 31
— Colwell, Ric., mayor of Feversham, 665, l. 18
— alias Cole, Rob., leases to, of tenements and land at Ospringe, etc., 361, l. 22; 385, l. 34
— Rob., receiver of the ferms and rents of Feversham, 665, l. 24
— Coldwall, Wm., son of Jo., rect. of Winwick, 665, l. 33
Cole, Jo., of Horningsey, acquittance to, 360, l. 2
Cole, Wm., extracts from his MSS.;— notice of the *liber memorialis*, 338, n. 1; his life of Dr. Shorton, 564, l. 10; account of Baker's MS. history of St. John's, 555, l. 3 seq.; notices of Baker's life, 556, l. 16; his character of him, *ib.* l. 20; attends his funeral, *ib.* l. 26; 569, l. 20; note on verses 'to my founder,' *ib.* l. 32; on prior Shotley and Pythagoras's school, 561, l. 12; his life of card. Luxemburgh, 560, l. 3; note on Wm. Bere, *ib.* l. 39; on Hen. Brown, *ib.* l. 45; observations on the marriage of fellows, 563, l. 10; 605, l. 2; on Nicholas Wilson, 565, l. 9; on munimenta de Dunmows, 566, l. 13; on Docwra's manor house, *ib.* 20; notes on bp. Fisher's monument, 567, l. 41; on Dr. Thompson's chapel, 568, l. 40; on Ashton's monument, 569, l. 5; account of Baker's funeral, *ib.* l. 20; materials for R. Croke's life, 572, l. 39; on Dr. Tayler's preferments at Lincoln, 574, l. 12; on the arms of Watson, 578, l. 36; on Bale's Latin verses, etc., 579, l. 32; on Jas. Pilkington, 580, l. 19; 581, l. 4, 13, 18, 21: on Leo. Pilkington's preferments, 583, l. 15; on Longeworth's prebend Shepherd's election and deprivation, 590, l. 7; opinion of Dr. Whitaker, 602, l. 13; 603, l. 1; defence of Fuller against Baker, 603, l. 9; tradition respecting Ant. Tuckney, *ib.* l. 20; on the poverty of Whitaker and Bucer, 605, l. 25; on recasing the south side of the 1st court with stone, 611, l. 19; on the countess of Shrewsbury, *ib.*, l. 29; defence of Drs. Clayton and Owen Gwyn, 619, l. 26; notice of the Argal family, 622, l. 38; on Dr. Beale's arms, 627, l. 45; on Dr. Beale and the Spaniards, 634, l. 30; note on the oath of discovery, 638, l. 34; his life of Dr. Worthington, 647, l. 7; his note at the end of his transcript of Baker, 661, l. 38; his lives of the masters, 662, l. 10, 17; on the arms assigned to bp. Jo. Tayler, 662, l. 34; on those of bp. Watson. 663, l. 3; remarks on Baker's account of bp. Boucher, *ib.* l. 16; note on abp. Sandys, *ib.* l. 45; on the arms of bps. Gardiner and Horne, 664, l. 13; on bp. Pilkington's, *ib.* l. 28; bp. Jo. Young's, *ib.* l. 41; bp. Hugh Bellot's, 665, l. 12; notes on the family of Coldwell, *ib.* l. 17; on Hacket's life of Williams, 666, l. 3; on the arms of bp. Barlow, 667, l. 13; abp. Neile's, 670, l. 24; on abp. Williams' monument, 676, l. 15; note on bp. Senhouse, 677, l. 7; on bp. Dolben, *ib.*, l. 18; on bp. Gauden's arms, 678, l. 7; defence of bp. Wolley against Burnet's 'venom,' *ib.* l. 21; remarks on his arms, *ib.* l. 46; on bp. Lloyd's, 680, l. 30; note on bp. Gouldston, *ib.*, l. 41; on bp. Capel Wiseman, 696, l. 42; on bp. Watson, 698, l. 12; on Patrick and Stillingfleet, 702, l. 26; on card. Howard, 705, l. 29; on bp. Bowers, *ib.* l. 35; his introductory note to his account of living bishops, 706, l. 31; notes on bp. Garnett, 707, l. 18; 708, l. 14; on abp. Cradock, 708, l. 38; summary of his notice of bp. Green, 710, l. 37.; account of bp. Richmond, 725, l. 20; his share in Bentham's Ely, 985, n. 5; life of Fras. Turner, 23rd master, 985; life of Humph. Gower, 24th master, 991; notice of Baker's ejection, 993, l. 27; n. 5; his dislike to begging admission into libraries, 996, l. 2; n. 1; life of Rob. Jenkin, 25th master, 1005; life of Rob. Lambert, 26th master, 1015; his account of the conference between Drs. Baker and Newcome, 1017, l. 4; life of Dr. Newcome, 27th master, 1022; his contributions to Grey's

acquainted with Dr. Newcome, 1028, l. 9; 1031, l. 17; his 'uncle Cock's house at the bridge foot,' 1028, l. 13; his low opinion of Burnet's *Own time*, *ib.* l. 22; life of Wm. Sam. Powell, 28th master, 1042; his comment on Jebb's letter to Powell, 1046, l. 30; his letter to Gough on Powell's aversion to Baker's history, 1051, l. 26; life of Jo. Chevallier, 29th master, 1079; his birthday the same as Chevallier's, 1081, l. 19; his story of Dr. Ogden's will and Dr. Craven's disinterestedness, 1092, l. 1

Coleman, schoolmaster of Hierome Potkin, 538, l. 2

Colenso, Jo. Wm., bp. of Natal, 976, l. 44; offers Mackenzie the archdeaconry of Natal, 978, l. 32; his intention to go as a missionary bishop to the Zulus, 972, l. 42

Coleridge, S. T., his sympathy with Frend, 736, l. 42; defeated by bp. Butler for the Craven scholarship, 898, l. 42; letter from Butler respecting him, 901, l. 40

Colkirk with Stibbard, Norf., Dr. Powell rector of, 1043, l. 13; n. 2; Dr. Tatham rector of, 1105, l. 19

College preachers, bond to be exacted from, to resign fellowships on accepting livings, 1039, l. 43

Collier, C., vicar of Braunston, his dispute with bp. Marsh, 740, l. 30

— Jer., Dr. Gower a subscriber to vol. I. of his Church history, 1002, l. 31; and Dr. Jenkin, 1012, l. 12

— Wm., B.A., an original fell. of St. John's, 77

— Wm., a supporter of Dr. Jebb's proposals for an annual examination, 1067, l. 16

Colling, lease of lands, etc., at, 368, l. 19; 369, l. 42

Collins, Jo., leave to, to travel three years beyond the seas, 457, l. 8

— Jo., M.D., dispute with, about letting Headcorn, 485, l. 5, 8

— Dr. Sam., reg. prof. div., 227; bp. Morton's letter to, about his 'little bachelor Loe,' 508, l. 2; various notices of him, 640, l. 25; bp. Hall's vindication of him, *ib.* l. 30

Collis, Austine, lease to, of a farm at Melburne, 392, l. 18

Colman, Coleman, Wm., leases to, of Thorington manor, 353, l. 36; 365, l. 38; 375, l. 17; bond from, for a sea wall, 375, l. 20; licence to the executor of, to alienate his lease, 428, l. 3

Colomies, Paul, dedication of his *Paralipomena* to bp. Turner, 989, l. 15

Colonia, John de, master of St. John's hospital, 52

Colonna, Don Carlos de, Spanish ambassador, entertained at Trinity, 634, l. 34

Comber, Tho., signs report of the commission on Lane, 625, l. 39

Comberford, Cumberford, Hen., fell., proxy at the visitation, 116, 118; parson of Polstead, receipts from, 367, l. 30, 44

— Jo., lease to, of lands at Much Bradley, 363, l. 32

— Cobberford, Ri., M.A., letter of proxy to, 361, l. 41; lease to, of lands at Much Bradley, 363, l. 29; signs letter to Henry the 8th, 462, l. 11

Comberton, Cambs., leases of lands at, 365, l. 41; 376, l. 3; 377, l. 1; 387, l. 13; 401, l. 41; 441, l. 28; 448, l. 43

Commencers, M.A., decree of coll. for their payment of charges, 549, l. 28

Committee for the reformation of the universities, orders by, for a new cycle of proctors, 540, l. 22, 29

— for the association, first order of, 538, l. 20; second order, *ib.* l. 29

Common places, coll. decrees respecting, 549, l. 41; 550, l. 9, 10, 35; 551, l. 42

Commons, original allowance for, 81, 99; deductions made from corn rents to be applied to, 1075, l. 1; a penny a day added to, to supply the additional price of meat (1771), 1075, l. 38

Communion table, the, disputes as to the position of, 584, l. 1

Communion in chapel, decrees respecting, 551, l. 37; 4 guineas per year paid for wine and bread, 1077, l. 1

Complutensian text, the, bp. Marsh's collation of, 752, l. 15

Compton, bp. of London, commissioner for the diocese of Ely, 987, l. 5

— sir Fras., bp. Gunning tutor to, 235

Conclusion book, the, extracts from, during Dr. Newcome's headship, 1035, l. 9; Dr. Powell's, 1070, l. 35; Dr. Chevallier's, 1082, l. 47

Conduit, a, in the 2nd court, Mr. Boothe's bequest for, 479, l. 46 seq.

Conington, Cambs., birthplace of Ant. Walker, 538, l. 8

Constable, Dr., dean of Lincoln, wrong commemoration of, 96

— sir Marmaduke, his foundations, 96; 547, l. 4, 14

— Mich., lease transferred to, 417, l. 37

Convocation summoned to be held in St. Mary's church, 38

Conway castle, besieged and taken by abp. Williams, 665, l. 22, 41 seq.
Conwey, secretary, letter from, respecting leave of absence for Rob. Mason, 491, l. 25
Cony, Ri., letter from, asking for a receipt, 477, l. 41
Conye, Thos., his benefaction to the coll., 430, l. 1
Conyers, Jo., B.A., testimonial for orders to, 425, l. 40
Conyngesbye, Wm., esq., arbiter in the case of lord Cobham, 351, l. 14
Cook, the coll., agreement respecting the exceedings of, 1039, l. 5; order to, respecting coals, dinners and suppers, 1084, l. 22; orders to, respecting credit to be given to all *in statu pupillari*, 1085, l. 29
Cooke, Jo., 'cowper,' lease to, of a tenement, St. Clement's, Camb., 383, l. 37
— Thos., letter of thanks to, for a 'sylver bowle,' 480, l. 55
— Tho., member of the committee for the association, 538, l. 27
— Cook, Tho., the king's order for him to be re-elected fellow, 542, l. 23; dates of degrees, etc., *ib.* l. 29, 37; formerly of Magd. hall, Oxford, *ib.* l. 32, and Jesus coll., Camb., *ib.* l. 36
Cook, Rob., of Camsall, York., father of the above, 542, l. 30
Cooke, Wm., appointed steward of various manors, 367, l. 3; arbitrator in the case against Randall Hall, *ib.* l. 39
Cook, Wm., serj.-at-law, sale of lands to, at Milton and Chesterton, 372, l. 33, 36
Cooke, Wm., esq., indenture with, respecting lady Burghley's benefactions, 425, l. 5
— Dr. Wm., prov. of King's, his opposition to Jebb, 1066, l. 41
Cooper, Chas. Hen., his MS. life of lady Marg. Beaufort, 561, l. 41
— Fras., sen. fell., 499, l. 14, 23; tutor to Dan. and Jo. Mayers, 526, l. 33
— Thos., executor, indenture with, respecting the Heblethwaite benefaction, 431, l. 29
— Thos., 'our mayster's man,' lease to, of tenement and land at Steeple Morden, 442, l. 8; licence of alienation, *ib.* l. 12
— Thos., dedication of his *Thesaurus* to Rob. Dudley, 586, l. 11
Copcot, Dr., vice-chancellor, 180
Copes, sold by Dr. Longworth, 162, l. 8; 586, l. 27; in use at Peterhouse, 631, l. 4
Copinger, Anth., bursar, signs alienation of a lease, 385, l. 4; letter of attorney to, 401, l. 15; certifies to an interlined lease, 402, l. 23; (of Greies inn) lease to, of shops and lands at Hedcorne, etc., 403, l. 21; lease of shops, etc. late in his tenure, 454, l. 19
Copinger, Hen., fell. of St. John's, made master of Magdalene, 173; his reverses, 174
Coppinhall rectory, Ste. Haxbye fell. resigns, 981, l. 29
Copleston, Dr. Jo., provost, his speech to Chas. II. at King's coll., 998, l. 3
Coplestone, bp., bp. Butler on, 953, l. 8
Corbet, Jo., his defence of sectarianism against bp. Gunning, 651, l. 8 seq.
— Miles, signs orders of the commission for the reformation of the universities, 540, l. 24, 30
— bp. Ri., his lines on bestowing degrees on mean persons, 617, l. 43
Corbridge, Tho., B.A., testimonial for orders to, 424, l. 21
Corpus Christi coll., foundation of, 36; exempt from abp. Arundell's visitation, 41; probable reason of this, 42; bp. Gunning's legacy to, 658, l. 43
Corn rent, Baker's notice of the introduction of, 170; beneficial effects of this to the coll., 171; first mention of, in a lease, 374, l. 27; first enforcement of, 381, l. 15; release from, at the tenant's 'greate suete,' *ib.* l. 20; refusal to pay it, 382, l. 30; money paid for release from, 388, l. 5; notice of its beginning at Cambridge market value, instead of a fixed price, 401, l. 27; various notes on, 592, l. 35 seq.; deductions not to be made from, to increase the coll. stock, 1074, l. 43; to be applied to the commons, 1075, l. 1; money payment to be allowed to the master and fellows instead of, *ib.* l. 9
Cornwallis, Fred., abp. Cant., his patronage of bp. Law, 714, l. 42
— Jas., lord, bp. Lichfield, his advice to bp. Marsh to prosecute an intruding curate, 891, l. 36; 892, l. 34; Dr. Butler's sermon at his visitation (1809), 908, l. 16; appoints Butler archdeacon of Derby, 944, l. 5
Corrie, 'a presbyterian parson,' companion of bp. Butler, 943, l. 7
Cory, Mr., nominated to the Brewers' co. for Aldenham school, 1018, l. 18
Cosin, Dr., master of Bene't, second lady Margaret's reader, 56
— Jo., bp. Durham, his friendship with bp. Gunning, 240; secretary and librarian to bp. Overall, 259; 670, l. 48; the promoter of ceremonial worship in Cambridge, 631, l. 1; ejected

by the earl of Manchester, 638, l. 24: Baxter's opinion of him, 658, l. 6; chaplain to abp. Neile, 670, l. 6
Cosin, Richard, objects to the new statutes, (1570) 165; his life by bp. Barlow, 257, l. 9; declares the abp. Canterbury visitor of St. John's, *sede Eliensi vacante*, 600, l. 37
Coton, Cotten, Cotton, Cottun, leases of lands, etc., in, 344, l. 17; 354, l. 43; 375, l. 30; 381, l. 39; 382, l. 23; 383, l. 43; 394, l. 1; 428, l. 1; 433, l. 31; 454, l. 4; 457, l. 30; lease of disputed lands at, 458, l. 8; letters of attorney respecting these, 457, l. 37; 458, l. 23; lease of Harlestone lands in, 354, l. 33; 399, l. 35
Cottenham, Cotnam, Cambs., Thomas de Castro Bernardi, rector of, 40; lease of land at, 354, l. 29; leases of tenements and lands there, 366, l. 9; 374, l. 39; 388, l. 20; 389, l. 41; 402, l. 3, 37; 434, l. 47; 440, l. 22, 30; 442, l. 23; 443, l. 5; 445, l. 37
— manor of Jakes, Jakys, Jaks, leases of, 355, l. 20; 357, l. 24; 376, l. 8; 381, l. 12; 391, l. 9; 460, l. 33
— earl of, brother of bp. Pepys, 974, l. 14
Cotterill, Hen., bp. Grahamstown, 976, l. 46
Cottington, lord, Dr. Beale chaplain to, 220
Cotton, Jo., the pilgrim father, Tuckney his successor at Boston, 643, l. 38
— sir Rob., attended *in extremis* by Dr. Holdsworth, 626, l. 32; absolved on his deathbed by abp. Williams, 673, l. 1
Coventry and Lichfield, united sees of, Dr. Ryder the last bp. of, 734, l. 22; their separation, 899, l. 14
— archdeaconry of, transferred to dioc. of Worcester, 899, l. 13
— lord keeper, coll. letters of thanks to, 498, l. 6; 519, l. 36; letter to, about Shrewsbury school, 502, l. 27; respecting the Platt foundation, 521, l. 10; order from, respecting the tithes of St. Mary's, Shrewsbury, 524, l. 2; his death, *ib.* l. 43
Cowan, Dr., schoolmaster of bp. Mackenzie, 977, l. 6
Cowcher, 'a right fayre,' presented to St. John's by qu. Catherine, 344, l. 46; 463, l. 15
Cowkeepers of Cambridge, the coll donation to (1753), on account of the distemper, 1037, l. 30
Cowper, Couper, Coper, Geo., coll. president, 354, l. 10; presentation to, (M.A.), of Thorington rectory, 359, l. 13; his resignation (B.D.), *ib.* l. 37; signs letter to Mr. Langdale, 462, l. 24
Cowper, Couper, Jas., threatens the endowment of Sedbergh, 364, l. 29; deeds with, respecting Lupton's Sedbergh scholars, 365, l. 28, 36
— Jo., chaplain of Higham, grant to, 350, l. 3
Cowrthop, Tho., parson of Buckland, Kent, lease to, of a croft in Luddenham, 372, l. 42
Cox, Ri., bp. Ely, appointed queen's commissioner, 175; his letter to abp. Parker on having wives in coll., 577, l. 31; letter to lord Burghley on St. John's and Dr. Ithell, 593, l. 26; his visitation of St. John's, 596, l. 25
— Ri., appointed by the crown bp. Ely's fell. *sede vacante*, 187
— Wm. Alb., elected fell., 984, l. 29
Cradock, Fras., fell. com. of St. John's, 708, l. 31; created lord Howden, *ib.* l. 36
— Jo., bp. Kilmore, abp. Dublin, notices of, 708, l. 16; dates of degrees, *ib.* l. 22; his family, etc., *ib.* l. 27; Cole's notes upon, *ib.* l. 38
— sir J., bp. Fisher tutor to, 731, l. 47
— S., Emml., testimonial from, to Ezra Price, 539, l. 4
— Thos., St. John's, nephew of abp., 708, l. 29
— Tho., Qu. coll., prebendary of Wolverhampton, 708, l. 27
— Rev. Wm., father of abp. C., 708, l. 18, 23
— Wm., St. John's, nephew of abp., 708, l. 29
Cradocke, Nat., lease to, of the manor of Little Marcham, 433, l. 24; lease to, of messuages and lands at Holbeache, etc., 446, l. 16; 458, l. 43; licence to alienate ditto, 448, l. 24; 451, l. 9; 459, l. 3
Cranburne, Jo. Stillingfleet educated at, 702, l. 33
Cranmer, Sam., warden of the Brewers' co., 480, l. 26
— abp. Thos, recommends Wm. Devenish for a fellowship, 981, l. 2
Cranwell, Christ., his lands at Multon, Linc., 347, l. 42
Cranwell, Craynwell, manor, Cranewell hall, co. Linc., leases of, 351, l. 47; 370, l. 43; 455, l. 16; 459, l. 35
Crashaw, sir, Pemb., payments to, for drawings in the *liber memorialis* 338, n. 1
— Wm., appointed bp. Ely's fellow by qu. Eliz. *sede vacante*, 187; 438, l. 30, 33; signs letters to lord Burghley on the choice of a master, 606, l. 34; 607, l. 19; his books presented to the

coll., 187, n. 5; 493, l. 6; 510, l. 48; 511, l. 5; his marriage, 981, l. 17
Craven, Ri., father of Dr. Craven, 1089, l. 1
— W., D.D., the dividend of 1755 allowed him as a gift, 1038, l. 38; allowed to take a MS. Hebrew Bible out of the library, 1087, l. 5; account of him as 30th master, 1089; his birth, education, scholarships, degrees and coll. offices, *ib.* l. 1; elected master, *ib.* l. 18; account of his keeping an act as opponent to Wm. Chafin, 1090, l. 13; his election to a fellowship disputed, *ib.* l. 26; university offices, *ib.* l. 35; Dr. Davy's abuse of him, *ib.* l. 45; his intimacy with Dr. Postlethwaite, 1091, l. 9; Dr. Bland's character of him, *ib.* l. 12; establishes Sunday evening lectures in coll., *ib.* l. 18; elected Arabic prof. against Dr. Jebb, *ib.* l. 38; his disinterestedness respecting Dr. Ogden's will, 1092, l. 1; death and burial, *ib.* l. 24; arms, *ib.* l. 28; his publications, *ib.* l. 34
Crawley, Fras., nominated Goodman scholar, 517, l. 13; his admission, *ib.* l. 15
— Tho., gent., of Great Gadstone, Beds., 517, l. 15
— Wyll., warden of Sevenock, 481, l. 37
Creswick, Jas., fell., presented by parliament to Houghton-cum-Marston, Linc., 982, l. 35
Crewe, sir Ra., congratulatory letter to, on his appointment as lord chief justice, 492, l. 5; his cup given to the coll. sent to Chas. 1st, 633, l. 6
Creyke, Rob., esq., lease to, of Millington, 354, l. 11
Critical review, the, Marsh's letter to, on religious toleration, 802, l. 7
Croft, bp. Herb., Fras. Turner writes against his *Naked truth*, 986, l. 2; Marvel's reply, *ib.* l. 5
— Tho., M.A., fellow, testimonial to, 382, l. 34; admission as Lupton scholar, 981, l. 5
Croke, Hilkiah, his admission as Billing scholar, 434, l. 36
— Ri., 1st public orator, character of, 97; 113; letter to, from bp. Fisher, 345, l. 14; Cole's materials for his life, 572, l. 39; opinions of Leland and Caius about him, *ib.* l. 43
Cromleholm, Crumlum, Sam., master of St. Paul's school, Dr. Gower's schoolmaster, 991, l. 26; 997, l. 30
Crompton, R., lease to, of Kirkbies in Preston, Holdernes, 439, l. 1
Cromwell, Crumwell, Thos., lord, chancellor, appealed to by the coll. on the election of a master, 110, 111; letters relating to this, 353, l. 42; 354, l. 3; 464, l. 11, 13; his letters to the coll. for the lease of Higham for Cannel, 462, l. 15, 20; 466, l. 11; the coll. replies to these, 466, l. 17, 32; orders bp. Fisher's arms to be defaced, 567, l. 39; Latimer's letters to him in favour of Dr. Day, 572, l. 14, 25
Cromwell, Jo., Dr. Tuckney's advice to, 643, l. 13
— Oliver, tries to intercept the treasure sent to Chas. 1st, 219; 632, l. 8; carries off three heads of houses, 219
Crooke, Jo., B.A., nominated for master of Rivington school, 509, l. 48; elected by the coll. 510, l. 2
Crosland, alias Crosley, Jo., to appoint the Thurleston scholar, 398, l. 24
Crosley, Tho., fell., appellant against the master, 116, l. 14
Cross, the university processional, sold, 162; various references to, 586, l. 32
Crost, Tho., fell., signs himself Croft as Lupton scholar, 981, l. 5
Croston, Jo., recommended by lord Strange for a fellowship, 527, l. 47; date of his degrees, 528, l. 2; admissions as sizar and scholar, *ib.* l. 4
— Jo., farmer of Bury, Lanc., father of the above, 528, l. 2
Crouch, coll. tutor to Tho. Verdon, 570, l. 18
Crowland, lady Margaret admitted into the fraternity of, 62, l. 6; reason of this, 562, l. 40
Crown, the, right of, to present to livings vacated by the appointment of a bp. of Sodor and Man, 974, l. 27
Crowther, Jas., fell., signs the articles against Baro, 605, l. 10; signs letters to lord Burghley on the choice of a master, 606, l. 32; 607, l. 18; complaint against, for nonconformity, 608, l. 32
— S., joint author with bp. Vidal of a Yoruba grammar, 976, l. 32
Croydon school, Hen. Tubbe educated at, 533, l. 5
Cudworth, Dr., master of Christ's, 230, l. 31; (Emml.) testimonial from, to Ezra Price, 539, l. 4
Culmer, Mr., rector of Freshwater, death of, 1043, l. 41
Culmer, Ri., degraded for not reading the *Book of Sports*, 585, l. 23
Culpepper, Jo., leases to, of Hedcorne parsonage and lordship, 398, l. 3; 416, l. 15; letter of attorney to eject him from Hedcorne, 403, l. 23
— Tho., lease to, of Hedcorne parsonage and lordship, 449, l. 7; licence to alienate it, 453, l. 1; action brought

by his heirs against the coll. respecting Headcorn, 485, l. 8
Cupper, J., B.D., fell., his presentation to Higham vicarage, 451, l. 6; his death, 454, l. 13; signs letter to lord Burghley on the choice of a master, 607, l. 20; complaint against for nonconformity, 608, l. 32
Curate, a, in dioc. of Peterborough, reply by, to rev. Jos. Wilson's remarks on bp. Marsh's questions, 871, l. 4
Currey, Jo.. elected rector of Brinkley, 1073, l. 18
Curties, Curtes, Ri., fell., sen. proctor, his oration to Cecil, 157, l. 25; 161, l. 18; where printed, 583, l. 43; Baker's account of, as bp. Chichester, 249; additional notes on, 644, l. 36
Curtes, Corrtes, Ri., lease to, of Rorethe, or Rawreth manor, 387, l. 21, 24; licence to alienate it, 391, l. 33
Cust, sir Jo., speaker of the house of commons, trustee under Dr. Newcome's will, 1030, l. 15; 1034, l. 45
Cutlers' exhibition, Mr. Buck, register of, 547, l. 18

Dacre, lord, speech of, on bp. Marsh's examination questions, 879, l. 6; 880, l. 39, 48
Dakins, Dakyns, Rob., M.A., fell., 254; testimonial to. 380, l. 22
Dakons, J., B. C. L., arbitrator on the tythes of Horningsey, 346, l. 37
Dalby, Jo., executor of Tho. Merell, receipt to, 383, l. 24
Dallingho, Suff., the birthplace of Fras. Jacob, 523, l. 18
Dalrymple, sir Jo., his statement that bp. Turner corresponded with Jas. II. at St. Germains, 987, l. 25
Dalton, Jo., lease to, of tenement and lands at Stewcleie, 366, l. 24
Dampier, Mr., Dr. Wood's legacy to, 1099, l. 33
Dand, Mr., deputy sen. fellow, 538, l. 37
Dannington, lease of lands at, 403, l. 23
Danthorp, Danmithorpe in Holderness, leases of lands, etc. at, 344, l. 32; 386, l. 25; 401, l. 23; 439, l. 32; 444, l. 17
Darby, Mr., Jes., appointed praevaricator, 648, l. 17
Darcy, lord, letter to, begging for books, 508, l. 39
Darrell, Rob., master of Ospringe hospital, 73
Daryngton, Nich., M.A., an original fell. and sen. fell. of St. John's, 76, l. 37, 77, l. 14; his letter to Dr. Metcalfe on Alan Percy's pension, 83, l. 11
Daubeny, Chas., archdeacon of Sarum, his articles of enquiry, 951, l. 6
Dauncey, Mr., bencher of Gray's inn, Parr asks Butler to write to him on behalf of Maltby, 943, l. 28
Davington, lease of lands at, 454, l. 42
Davis, letter to Dr. Bell on Marsh's sermon on national education, 806, l. 46
Davy, Dr., master of Caius, v.-c., his abuse of Dr. Craven, 1090, l. 45; Gunning's account of his entertaining Drs. Parr, Marsh and Wood at Caius lodge, 1100, l. 37
Davyd, Wm., lease to, of tenement, lands, etc. at Holbeche, Whaplode and Gedney, 374, l. 4
Davyes, Tho., bp. of St. Asaph, Baker's account of, 249; additional notes on, 664, l. 34
Dawbney, letters of attorney to, 387, l. 30
Dawes, Mr., his recommendation of a soldier late in the Prussian service, 1084, l. 38
Dawkins, ejected from his fellowship as a non-juror, 1008, l. 23
Dawson, Dr. Benj., his defence of Law's opinions, 720, l. 8; an opponent of subscription. 1057, l. 26
— Rob., bp. Clonfert and Kilmaeduagh, Baker's account of, 263; additional notes on, 677, l. 13
Day, Daye, Deye, Geo., fell., appointed coll. proxy respecting the oath of supremacy, 104; 359, l. 22; retribution on him for ingratitude to Dr. Metcalfe, 105; becomes fourth master of St. John's, 105; 110; second public orator, 110; 113; Dr. Wylson elected master against him, 110; he refuses it and Day is elected, 111; appointed provost of King's, 105; 112; 361, l. 16; made bp. of Chichester, 113; his bequests to St. John's and King's, 114; his death, *ib.*; Baker's account of him, 242; discharge from him and the coll. to Dr. Metcalfe, 350, l. 7; his deed of presentation as master, 353, l. 46; queen's almoner, arbitrator respecting Dr. Lupton's legacies, 361, l. 33; the university decree in favour of the king's supremacy penned by him, 110; 572, l. 10; Latimer's letters to Cromwell in favour of his election as master, 572, l. 14, 25; additional notes upon, 662, l. 29
— Daye, Geo., leases to, of 'the Rose,' tenements and lands, at Clavering and Langley, 416, l. 34; 417, l. 22; 448, l. 28; 461, l. 24; licences of alienation for the same, 417, l. 34; 448, l. 36; 461, l. 28

Day, Geo., jun., lease to, of the above, 448, l. 28; and licence of alienation, *ib.* l. 36
— Rob., lease of Clavering alienated to, 417, l. 35
Dealtry, Dr. W., archdeacon, Marsh's comment on, respecting the Bible society, 818, l. 40; 822, l. 6, 25; his *Examination of Marsh's enquiry*, 826, l. 17; the *Edin. Rev.* on this, 827, l. 44; Milner's remarks on it, *ib.* l. 48
Deane of Paules, the, to confer with lord Maynard respecting his logic lecture, 546, l. 15
Deans of the coll., admissions of, 544, l. 23; agreements respecting the payment of, 1035, l. 33, 35; 1037, l. 9
Debreczin university, agreement to give £10 to, 1038, l. 19
Decrees, various, of the master or president and seniors, 548, l. 21; a copy of, ordered to be kept in the library, 616, l. 19
Dee, Brian, canon of Chichester, 265
— Francis, bp. Peterborough, Baker's account of, 265; letter of thanks to, from the coll. for various favours, 514, l. 1; additional notes upon, 677, l. 23; copy of his book-plate in coll. library, *ib.* l. 30
Defraine, Geo., admitted Billingsley scholar, 434, l. 39
Degrees bestowed upon mean persons after the king's visit, 202; various references to this, 617, l. 42; some of them degraded, 618, l. 18
Delapeend, see Peend.
Denne, Sam., C. C. C., his letter to Ri. Gough on the attempt to revive declamations, 726, l. 20; a friend of Wm. Chafin, 1090, l. 7; his letter on the intimacy of Drs. Postlethwaite and Craven, etc., 1091, l. 4
Denney Abbey, bond to the abbess of, 346, l. 35; land belonging to, 458, l. 17
— sir Ant., letters to, from the college written by Ascham respecting his services to Sedbergh, 371, l. 20, 57; 465, l. 35, 42
— Edw., admission of, 548, l. 20
Dent, Ro., B.A., an original fellow of St. John's, 77
Deping, Jo., canon of Lincoln, 44
De Quincey, Thomas, his notice of Parr, 940, l. 17
Dertford, lease of lands etc. at, 368, l. 19; 369, l. 42
Detriments, college decree concerning, 549, l. 38; 550, l. 28
Devenish, Wm., recommended by Cranmer for a fellowship, 981, l. 2
Dewes, sir Simonds, his account of And. Downes, 598, l. 27; his MS. diary preserved at Colchester, 615, l. 35; Mr. Holdsworth his coll. tutor, 626, l. 26; his remarks on communion rails, 630, l. 12; on Dr. Beale's orders for bowing to the altar, 631, l. 18; his mention of the senior brother, 648, l. 5; his collection purchased by Mr. Harley, 701, l. 7
Deye, see Day.
Dibdin, Dr. T. F., his notice of bp. Marsh, 740, l. 44
Dickenson, Rob., lease to, of lands at Atwicke, 400, l. 40; licence to alienate it, 404, l. 25
Dicker common, Suss., bp. Vidal curate of, 976, l. 4
Dickins, prof., 1016, l. 23
Diemarr, Dumarr, the pictures in the library to be examined by him, 1087, l. 9, 15; two guineas subscribed for two copies of a print by him, *ib.* l. 39
Diet of coll. students (1550), Leaver's sermons upon, 131
Digby, Essex, bp. of Dromore, 696, l. 45
— Everard, preferred by Nic. Shepherd, 167, l. 26; Whitaker's reasons for expelling him, 599, l. 38; his restitution ordered, 600, l. 13; Whitaker's protests against this, *ib.* l. 15
— Jo., B.A., Chr., nominated by the king to be a fellow, 504, l. 14, 23
Digbye, Geo., signs letters from Chas. I. at Oxford, 537, l. 45; 538, l. 6
Dighton, Dr., of Newmarket, his daughter married to Dr. Williams, 1022, l. 18; afterwards to Dr. Gordon of Camb. and Linc., *ib.* l. 23
— Jo., appointed steward of manors in Yorkshire, 414, l. 43
Dillingham, Dr. Thos., v.-c., 230, l. 30
— Dr. Wm., master of Emmanuel, 232, l. 5
Dinners, orders to the coll. cook respecting, 1084, l. 23; for those *in statu pupillari*, 1088, l. 26
Disney, Dr., chaplain and biographer of bp. Law, 717, l. 22
— Wm., Trin., sen. wrangler, prof. of Hebrew, 1090, l. 6; Wm. Chafin's opponent in keeping an act, *ib.* l. 14
Displin, Discipline, Tho., fell., his fellowship vacated by marriage, 502, l. 14, 20; register of his marriage, 982, l. 11
Disputing in chapel, coll. order respecting, 1036, l. 36
Dissenter and layman, a, letter by, to bp. Marsh on the religious establishment, 841, l. 26; Marsh's letter of explanation to, 842, l. 17
Dividends of fellows and scholars, note

respecting, in the 'thin black book,' 437, l. 15; of jun. fells. fixed (1765), at £40 per ann., 1071, l. 15; for 1770 to be the same as 1769, 1075, l. 29; for 1771–4, to be £44, 1076, l. 37; for 1775–9, to be £50, 1084, l. 1; for 1780–5, to be £56, 1086, l. 24
Dixe, Tho., lease to, of houses and land at Willingham, 440, l. 26
Dobson, Jo., minister and preacher of the word of God, lease to, of lands at Marflett, 436, l. 39; licence to alienate it, 440, l. 19
Docwra family, the, Alan Percy parts with his estate to, 84, l. 1; Cole's note on their manor house, 566, l. 20
Dod, Jo., his acquaintance with Dr. Whitaker, 599, l. 33
Dodd, Wm., chaplain to bp. Squire, 710, l. 20
Doddridge, Dr., Warburton's letter to, mentioning Dr. Newcome, 1033, l. 36; letter from, to his wife on Drs. Middleton and Newcome, *ib.* l. 40
Dodgson, Chas., bp. of Ossory, etc., notices of, 713, l. 31
— Chas., archdeacon of Ripon, grandson of bp. D., 714, l. 4
— rev. Christ., father of bp. D., 713, l. 32, 35
Dokett, Rob., letter from the townsmen of Sevenock respecting his scholarships, 481, l. 34. See Duckett
Dolben, Dav., bp. of Bangor, Baker's account of, 264; his benefactions to the library, 339; additional notices of, 677, l. 17; his arms in the *liber memorialis*, 1108, l. 6
Doles, the baker to apply to the bursar respecting, 1073, l. 19
Dominicans, the, in Cambridge, position of, 47
Doncaster school, Tho. Cook educated at, 542, l. 30
Donington, Salop, abp. Cradock born at, 708, l. 18
Donor of books to the library (unknown), letter of thanks to, 506, l. 17
Doors, breaking, in coll., order from the master and seniors respecting, 1086, l. 35
Dorchester, Dors., said to be the birthplace of Dr. Gower, 991, l. 7; Dr. Gower at school there, *ib.* l. 25; 997, l. 30; doubts as to its being his birthplace, 992, l. 3, 5, n. 3; 997, l. 15; the point settled, *ib.* l. 28; Stanley Gower minister of, 991, l. 7; 997, l. 17
— lord, letter of thanks to, respecting Seaton's case, 497, l. 12
Durham, Tho., M.A., presented to Dowlman's chantry in St. Paul's, 407, l. 14
Dorislaus, Is., lord Brook's first history lecturer, 623, l. 5
Dorset, duke of, lord lieut. of Ireland, bp. Garnett his chaplain, 707, l. 10; accompanies Geo. II. to Cambridge, 1019, l. 13
Dorsett, lord, procures an order from the king for Jo. Lucas to be elected fell., 542, l. 5
Dove, Tho., B.D., the king's dispensation to, to retain his fellowship though married, 578, l. 9
Dover, Hen., earl of, letter from, for Jo. Jude to be elected fell., 308, l. 11
Dovie, Jo., M.A., fell., his presentation to Higham vicarage, 436, l. 43; his death, 450, l. 19
Dowbiggin, Mr., preferred by bp. Green, 711, l. 13
Dowlman, Dowman, Dr., statutes respecting his sizars and scholars, 353, l. 25, 30; bonds to, for performance of covenant, 357, l. 31; presentations to his chantries in St. Paul's, 362, l. 37; 467, l. 6, 14; letter from trustees of Pocklington respecting his scholars, 428, l. 9; register of his foundation, 547, l. 45
Dowman, Tho., trustee of Pocklington school, 428, l. 22
Downecourt, Downchorte, manor of, steward appointed to, 355, l. 23; leases of, 393, l. 8; 435, l. 45; letter of attorney respecting, 396, l. 23
Downehale, Downhalt, Downhall, Mr., fell., petitions against the master and seniors, 199, l. 30; petitions the chancellor about the lease of Northstock, 498, l. 44; chaplain to abp. Williams, 200, l. 1; leave of absence for, requested and granted, 487, l. 45; his charge against Lane, 625, l. 29
Downes, And., fell., noted greek scholar, 157; 171: elected greek professor, 180: greek letter of thanks to a lady, 396, l. 10; various notices of him, 598, l. 8; sir S. Dewes' account of him, 598, l. 27: his correspondence with Casaubon, 598, l. 24; Jo. Taylor's account of him, *ib.* l. 46; dates of his degrees, etc., 599, l. 7; his epitaph, *ib.* l. 20
Dowsinge, Tho., 'publique notarye,' lease to, of Jakes manor, Cotnam, 460, l. 32; licence of alienation, *ib.* l. 37
Dowsing, Wm., his notes on St. John's and Peterhouse, 639, l. 10
Drablesse, Jo., lease to, of manor and lands at Thriplowe, 428, l. 27; 432, l. 32; licence to alienate it, 435, l. 6; 'forfeyture' of his lease, 438, l. 4
Drainner, Wm., lease to, of Hedcorne parsonage and lordship, 396, l. 32

Abercrombie, Patrick, 12, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53,

him, 132, l. 7, n. 1, 2; 575, l. 13; his foundation of Shrewsbury school, 405, l. 32; his intended benefaction to St. John's, 577, l 25; his charter to Shrewsbury school, 933, l. 47
Edward, prince, duke of Kent; bp. Fisher tutor to, 732, l. 9
Edwardes, Jo., lease to, of lands in Romney marsh, 380, l. 8
— Ri , lease to, of Thorington manor, 458, l. 1; licence of alienation, *ib.* l. 6
Edwards, Ellice, of Llanhaber, Merion., gent., father of Rob. Edwards, 541, l. 38
— Ri., coll. butcher, agreement to give him £20 on account of the high price of meat (1764). 1040, l. 26
— Rob., order from the king for him to be re-elected fell., 541, l. 27; dates of degrees and admissions, *ib.* l. 37
— Dr. Tho., Clare, a friend of bp. Law, 717, l. 17
Egerton, lord keeper, patron of bp. Vaughan, 255; abp. Williams chaplain to, 261
Egham, Eggam, lease of land at, 363, l. 13; sale of Knoile grove there, to Hen. VIII., 363, l. 27; 364, l. 7
Eichhorn, his opinion of bp. Marsh's dissertation on the gospels, 751, l. 48; sir Wm. Hamilton's remarks on, 801, l. 24; prof. Lloyd's proposals for translating, *ib.* l. 28
Eichstädt, H. C. A., his letter to Porson respecting bp. Marsh, 758, l. 43
Εἰκὼν βασιλικὴ, opinions on the authorship of, 678, l. 12
Ejectments of clergy, etc. at the great rebellion, notices of, in Baker and Cole, 633, l. 39
Elborow, Wm., coll. butler, leases to, of More-house or the green dragon, etc. in Trin. par., 420, l. 29; 452, l. 23; licence of alienation, 452, l. 26; lease to, of lands and tenements at Meldrithe and Melbourne, 442, l. 19; licence to alienate it, *ib.* l. 41
Elcocke, Ri., elected master of Pocklington, 476, l. 24; application from sir Rog. Wilbraham for his fellowship for sir Pigott, 477, l. 1; reply of coll. to this, *ib.* l. 8
Election of fellows, letter to lord Burghley respecting, 395, l. 27
— of master, evils attending, 199; disputed election on the death of Dr. Whitaker, 1595. 190; 606, l. 2 seq.; on the death of Dr. Gwyn, 1633, 213; 623. l. 21 seq.; on the death of Dr. Jenkin, 1727, 1015, l. 6; on the death of Dr. Lambert, 1735, 1022, l. 4; 1033. l. 2; on the death of Dr. Powell, 1775, 1079, l. 1; 1081, l. 41
Eliat, Jo., lease to, of water mylnes at Blonham, 370, l. 38
Eliot, Lawr., Magd., moderator, 1752; 1089, l. 31; 1090, l. 12.
Eliott, Elliotte, sir Tho., bond to, 361, l. 37; lease to, of a farm at Weston Colvyll, *ib.* l. 40
Elizabeth, qu., her injunction against wives in colleges. 135, l. 30; 180, l. 24; various references to this, 577, l. 29; her remarks to the abp's. wife, 578, l. 1; her visit to Cambridge (1564) notified, 155, l. 6; 157, l. 3; her treatment of Dr. Humphreys, 155, l. 13; 583, l. 4; her entrance into Cambridge, 158, l. 13; the proceedings there in her honour, *ib.* 35 seq.; various accounts of these, 583; proceedings of the university before her (1578) at Walden, 177, l. 18; 597, l. 24; presents to bp. of Ely's fellowship, *sede vacante*, 187, l. 16, 22; her benefactions to Shrewsbury school, 405, l. 47; her letter nominating Humphr. Hammon bp. Ely's fell., *sede vacante*, 429, l. 15; 470, l. 28; letter to admit W. Crashawe bp. Ely's fell., *sede vacante*, 187, l. 16; 438, l. 26; 470, l. 34; her promise to the university unfulfilled, 586, l. 18.
Ellenborough, lord, sixth son of bp. Law, notices of, 722, l. 5.
Ellicott, Chas. Jo., bp. Gloucester and Bristol, 980, l. 43
Ellis, Rog , clerk, executor to Dr. Ashton, 353, l. 5; 569, l. 33
— Wm., King's, the coll. subscribe 10 gs. to his translation of Aristotle, 1077, l. 38; notice of him and his works, *ib.* l. 40
Elman, Hen., of Multon, Linc., yeoman, lease of lands to, 547, l. 41
Elmsett, Suff., revd. W. Talbot incumbent of, 1030, n. 6
Elmsley, Pet., his remarks in *Edin. Rev.* on the controversy between Butler and Blomfield, 917, l. 45; his letter to Blomfield on the catholic claims and reconciliation to Butler, 927, l. 4
Elsley, Elkysley, Notts., letter of attorney respecting lands at, 358, l. 7; leases of messuage, etc. at, 402, l. 34; 441, l. 11
Elton, Southey's recommendation of, for translating Lucien Bonaparte's *Charlemagne*, 930, l. 8
Elvas, Mr., his goblet 'potte' not to be lent. 550, l. 5
Elverland manor, Ospringe, a steward appointed to, 355, l. 23; leases of, 366, l. 36; 388, l. 25, 27; 391, l. 22;

429, l. 36; 440, l. 1, 40; 450, l. 24; licence to alienate it, 440, l. 5; terriar of, 563, l. 36

Ely, leases of a garden at, 420, l. 22; 454, l. 39; bp. Gunning's legacy for paving the choir of the cathedral, 659, l. 4; the hospital of St John at, 31; references to in Baker's and Cole's MSS., 558, l. 42; Ant. Walker educated at the school there, 538, l. 9; tenement belonging to the rectory of, in St. Andrew's parish, 356, l. 30

—, bp. of, charges of, as visitor of St. John's, 72, l. 8; 563, l. 31; his visitation powers in Fisher's statutes, 99, l. 32; continued by Hen. VIII., 121, l. 16; powers as defined by Elizabethan statutes, 175; abp. of Canterbury visitor, *sede Eliensi racante*, 187, l. 23; 600, l. 37; letter to, and to the two abps., from the coll. on being placed under their charge, 505, l. 28; visitatorial powers of, affirmed by the court of king's bench, 1090, l. 29

—, the fellowship of the bp. of, origin of, 65; the crown appoints to, *sede racante*, 187, l. 14, 22; 429, l. 18; 438, l. 26; 470, l. 28, 34; 500, l. 37; presentation to, by bp. Felton, 481, l. 25; presentation to, by bp. Fras. White, 505, l. 13; the bishop's right of nomination extinguished, 536, l. 6

Elyote's dictionary, gift of, to be chained in the library, 383, l. 26

Emmanuel coll. admitted to the cycle of proctors, 540, l. 24

Empstone (Kingston?) field, lease of lands there, 401, l. 42

Enlisting soldiers, agreement to subscribe £200 for, 1036, l. 30

Erasmus, 4th lady Margaret's reader in divinity, 56; composes her epitaph, 61

Ereslie, Lawr., gent., lease to him of tenements, etc. at Holbeche, etc., 343, l. 34

Erington, Earington, Christr., lease to, of lands at Ma.cham, 424, l. 42

Eryngton, Clem., an original fell. of St. John's, 76; chosen a senior, 77

Essex, Rob. Devereux, 2nd earl of, chancellor, letter from, for Gouldman to retain his fellowship during absence, 448, l. 10; 471, l. 3

— Rob. Devereux, 3d earl of, letter to, on his appointment as lord chamberlain, 529, l. 42; letter from, recommending Hen. Tubbe for a fellowship, 533, l. 9; the college answer, *ib.* l. 27; his order for the protection of the university, 639, l. 3; his message to the assembly, 640, l. 1

Essex, Wm. Capel, 3rd earl of, accompanies George II. to Cambridge, 1019, l. 14

— Jas. (archt.), his notes on bp. Fisher's tomb, 568, l. 21, 31; his plan adopted for refacing the first court with stone, 1076, l. 40, 44; the great parlour to be altered under his direction, 1084, l. 30; 10gs. given him for directing repairs, 1085, l. 22; repairs the house at Thriplow, 1086, l. 28, 30: doors in stain coat passage put up under his direction, 1087, l. 11; directs repairs of library roof, *ib.* l. 46

— Jo., leases to, of land at Cottenham, 354, l. 29; 388, l. 20

Essix, Ri., lease to, of land at Cottenham, 402, l. 37

Estates on the north side of the coll., agreement (1774) to purchase, 1078, l. 14

Eton, bp. Percy educated at, 898, l. 8; Tho. Jenkin, 1013, l. 48

Eustachius, bp. of Ely, a benefactor to St. John's hospital, 17, 19; his deed of gift of Horningsea rectory, 557, l. 41

Evangelical party, the, bp. Butler's installation sermon against, 922, l. 31; the severity of his censures, 926, l. 20

Evans, Dav., B.A. Jes., elected 3rd master of Shrewsbury sch., 494, l. 44; bearer of a letter to the coll., 498, l. 27; the coll. recommend him as 2nd master, *ib.* l. 31; the bailiffs don't think it safe to elect him, 500, l. 14; becomes 2nd master, *ib.* l. 35; Ezra Price educated under him, 539, l. 1

— master of Ruthyn sch., 524, l. 29

— archdn. R. W., his character of bp. Butler, 902, l. 3

— Tho., tenement of, near the pensionarye, 453, l. 41

Evelyn, Hon. Augusta, married to revd. Hen. Jenkin, 1014, l. 25

— Jo., extracts from his diary respecting Gunning's preaching, 649, l. 25, seq.; his examination by Whalley and Goffe, *ib.* l. 36; letters to and from Bentley about Stillingfleet, 709, l. 9, seq.; extracts from his diary about the bp's. library, *ib.* 44; and of abp. Sancroft's advice to Beveridge, 703, l. 39

Eweley, Jo., his appointment as collector-general, 369, l. 34

Ewin, Dr., friend of Dr. Powell, 1044, l. 5; his part in the scheme for new paving and lighting the town, 1052, l. 24

Examination, an annual university, Dr. Jebb's proposals for, 1058, l. 31; Dr.

Powell's opposition to this, 1059, l. 1; bp. Monk's remarks on the controversy, *ib.* l. 43; Jebb's account of the reception of his proposals, 1066, l. 11; various pamphlets on the controversy, 1067, l. 26
Examiners, the coll., to examine publicly in the hall half-yearly, 1071, l. 43
Excombes, Extombes, sale of the manor of, 348, l. 24; yearly sums due from, 362, l. 42
Exeter, John, 5th earl of, Dr. Ro. Jenkin chaplain to, 1006, l. 16
— Henry, 10th earl of, dedication of Butler's Musurus to, 903, l. 31
— earl of, see Cecil
Exhibitioners, absentee, agreement respecting, 1038, l. 11
Eyre, Dav., clk., coll. proxy to, 355, l. 34; his death as vicar of Aldesworth, 360, l. 21
Eyre, Hen., fell., reference to, 982, l. 41
— Venn, archdn. of Carlisle, 714, l. 28
Eyton, alias Nuneton, letter of attorney respecting lands at, 399, l. 6
Eytys, lease of land so called, 363, l. 5

Faber, Jo., lease to, of a garden in St. Clement's par., 443, l. 17
Faiercloth, Queens', his degree declared void, 618, l. 29
Fairclough, Wm., his engagement on proceeding from B.D. to LL.D. degree, 1075, l. 14
Fairfax, Tho., lord F., a member of St. John's, 207; the tankard given by him to the coll. sent to Chas. I., 633, l. 9, 30
Falcon inn, Cambridge, Fulke's academy at, 163
Falconer, revd. Thos., on bp. Marsh's origin of the gospels, 770, l. 27
Falkland, lord, bp. Dawson his chaplain, 263; letter to, from the coll. on his being made counsellor and secretary, 531, l. 37; his reply, 532, l. 11
— viscountess, Dr. Gunning's residence with, 235
Fallowfield, Hen., fell., his election a charge against Dr. Lane, 624, l. 37; reference to, 982, l. 21
— Thos., a trustee of Pocklington school, 428, l. 23
Fallows, revd. Fearon, fell., ast. roy. at the Cape, anecdote of bp. Carr's generosity to, 971, l. 43; memoir of, by revd. E. Bushby, 972, l. 5; 1094, l. 26
Farish, Elizab., wife of bp. Carr, 972, l. 6
Farmer, Ri., syndic on, and opposed to, the proposals for an annual university examination, 1067, l. 5, 14
Farre, Hen., lease to, of Hurlston's land at Chesterton, 435, l. 10
Farrer, Nic., bp. Turner designs to write his life, 988, l. 28
Father of the act, the, disturbances between, and the proctors, 478, l. 38
Faucett, Ri., fell., appellant against the master, 116, l. 19; deprived and restored, 117, l. 4; preferred by Nic. Shepherd, against the consent of six seniors, 590, l. 32
Fauden, Jo., sen., lease to, of Ridgewell manor, 366, l. 44
Faudinge, see Fauden
Faulkener, Maurice, his puritan sermon in St. John's chapel, 591, l. 6; summoned for it by the master and seniors, 592, l. 15; imprisoned for a sermon at St. Mary's, *ib.* l. 25
Faversham, bp. Marsh, born at, 735, l. 11; educated at the school there, *ib.* l. 15
Fawcett, Edw., M.A., his presentation to Higham vicarage, 414, l. 19; his death, 435, l. 24, 31
— Jas. B.D., Tho. S. Hughes's edition of his discourses, 1053, l. 33
— Jo., M.A., fell., appointed to reenter lands, and recover rents, etc., 413, l. 42
— Rob., master of Pocklington school, 428, l. 22
Fawden, Thos., fell., 120, alias Fd. Faudinge, 981, l. 3; reference to, 981, l. 3
Fawn, Jo., lady Margaret's 1st preacher at Cambridge, 56; president of Queens', *ib.*; notes upon, 562, l. 6
Feathers tavern, the London society instituted at, to abolish subscription, 1044, l. 22
Fecknam, Dr., committed to Wisbech castle, 140
Feldyng, Tho., his presentation to Ospringe vicarage, 381, l. 24
Felkirke, preference to be given to a native of, for Thurlestone scholarships, 398, l. 26
Fell, Wm., D.D., archdn. Notts, indenture respecting his benefactions, 351, l. 16; the coll. covenant for his dirge and requiem, 358, l. 26
Fellow commoners, admissions of, 548, l. 4, 16; decree for presentation of plate on their admission, *ib.* l. 30; college order for, respecting payments and plate, 1036, l. 40; their behaviour in hall, (1826), 1100, l. 18
Fellows, original allowance to, 81, l. 34; 89, l. 26; twenty-nine deprived in the great rebellion, 219; lord Burghley's letter on the election of, 395, l. 27; catalogue of admission of,

from the foundation, to 1866, 281; for 1867 and 1868, 984, l. 20; note respecting their dividends, 437, l. 15; decree respecting the payment of their bills for commons, 548, l. 35; decree respecting their sub-sizars, 551, l. 20; decree as to the pricing of their chambers, *ib.* l. 25; Ascham's remarks on those ejected under qu. Mary, 576, l. 10; Foxe on the same, *ib.* l. 42; notes on the register of fellows, 981; a year of grace allowed them on proceeding to B. D. degree, 1035, l. 12; the four seniors on lady Margaret's foundation, agreement respecting their stipends, 1036, l. 46; allowed a penny a day for greens, 1038, l. 24; petition to Geo. III. to alter the election of only two from each county, 1072, l. 15; the insanity of, a reason against electing them into the seniority, 1073, l. 29; decree respecting their dividends, 1765—85, 1071, l. 15; 1075, l. 29; 1076, l. 37; 1084, l. 1; 1086, l. 24; see dividends

Fellowships, alterations in the form of admission to, 198, n. 1; 984, l. 16; to be resigned by a coll. preacher on the acceptance of a living, 1039, l. 43

Felton, Hen., Gower's letter respecting a fellowship for, 1001, l. 34

— Nic., bp. Ely, nominates to bp. Ely's fellowship, 481, l. 25; letter from, on being requested to interpret certain statutes, 489, l. 45; the coll. reply to, 491, l. 6

Fen Ditton, Dr. Gower rector of, 991, l. 4; 992, l. 12; Dr. Lambert curate of, 1020, l. 13

Fen-drayton, Fennedration, Fendraiton, leases of lands there, 347, l. 7, 32; 366, l. 6; 371, l. 7; 417, l. 24; 439, l. 41; 442, l. 30; 448, l. 15

Fenny Stanton church, Rog. Grantofte's benefaction to, 349, l. 6

Fenweeke, Fenwicke, Geo., gent., leases to of tenements and lands at Atwicke, 436, l. 10; 444, l. 20

Fenwick, Agnes, lease transferred to, 404, l. 25

Ferrari, Antonio, the transcriber of Baker's MSS. from which this is printed, advert. vi.; his benefactions to St. John's lib., *ib.*

Ferris, Mr., coll. tutor to abp. Stuart, 731, l. 10; to bp. Marsh, 735, l. 12; his election as fell., 1040, l. 38; allowance to, in lieu of perquisites as steward, 1077, l. 3, 6; nominates Dr. Wooi Hare exhibitioner, 1095, l. 4

Fetherstonhaugh, Hen., elected fell., in place of a nonjuror, 1008, l. 24

Fetyplace, Edw., his appointment to the coll. auditorship, 404, l. 42

Feversham, Kent, birth-place of bp. Coldwell, 252, l. 12

— Feversam, Fevershall, leases of a watermill, etc., at, 388, l. 17; 404, l. 28; 442, l. 37; leases of tenement and lands at, 396, l. 35; 397, l. 5; 446, l. 29; 455, l. 1

Field, Mr., candidate for the mastership on the death of Dr. Jenkin, 1015, l. 9

Fielden, Rob., B.A., one of the nominees for the mastership of Rivington, 505, l. 20

Fields beyond the coll., steps towards the inclosure of, (1769), 1074, l. 12; the tenant's lease to be renewed on consenting to this, 1077, l. 34; Mr. Lombe paid five guineas for his trouble about this, 1083, l. 20

Fienes, Fines, Nat., his zealous speech against Dr. Beale in the house of commons, 217, l. 20; 630, l. 3

Finch, serjeant, his book on the calling of the Jews, 669, l. 41

Finch, sir Jo., letter of congratulation to, on his being made lord keeper, 524, l. 40

Fines, dividend of, amongst the fellows, 201, l. 6; order for this, 616, l. 13; coll. agreements respecting, on the renewal of leases, 1037, l. 41; 1038, l. 44; 1039, l. 28; 1040, l. 41; money from, to be invested for Brackenbury's and Robins' benefactions, 1073, l. 24

Fires in coll. hall, bond to lady Mildred Burghley, to keep them up from All Saints to Lady day, 404, l. 16

Fire in coll., half a guinea given to those who first entered the room, 1087, l. 22

— engine, agreement to purchase one, 1036, l. 35

Fish, the book found inside one, omens and warnings deduced from, 218; jests upon this, 631, l. 31

Fisher, Caroline, married to rev. Tho. Stanley Bowstead, 972, l. 39

— Jo., bp. Exeter and Sarum, account of, 731, l. 29; tutor to the duke of Kent, 732, l. 9; to princess Charlotte, *ib.* l. 27; supports Dr. Chevallier for the mastership of St John's, 729, l. 15; 1082, l. 4; his disinterestedness, 732, l. 36; death, *ib.* l. 42; preferments, 733, l. 5; literary publications, *ib.* l. 15;

— Jo., father of bp. Fisher, notice of, 731, l. 30; his friendship with Dr. Powell, 1081, l. 44; applications

made to him in favour of Beadon for the mastership of St John's, 1082, l. 6
Fisher, Jo., bp. Rochester, 1st lady Margaret's reader in divinity, 55; chosen chancellor of Cambridge, 57; advises the foundation of Christ's coll., 57; 58; of St. John's, 60; his funeral sermon for lady Margaret, 61; his activity in the foundation of St. John's, 66; authorised by lady Margaret's executors, to give the coll. statutes, 75; where these are printed, etc., 564, l. 12; ordered to repair to the council at Rome, 75; 564, l. 17; formally opens the coll., 76; 564, l. 21; his proceedings in dissolving Higham, 88; his private chapel, 91; annual exequies decreed him by the university, 96; 570, l. 8; his complete body of statutes, 97; 570, l. 21, seq.; benefactions to St. John's, 100; his character, 102; benefactions to other societies, 103; death, 104; his statutes altered by Henry VIII, 119; revised under qu. Mary, 138; 578, l. 40; his chapel desecrated under the Pilkingtons, 153; adorned and beautified by Dr. Beale, 218; desecrated by the puritans, 226; the plate given by him to the coll., 342, l. 34; letter from coll. to, thanking him for his private chapel, 343, l. 18; 463, l. 20; account of his difficulties in founding the coll., 344, l. 26; vestments, etc., assigned by him to Chr. coll., *ib*, l. 34; letter from, to Ri. Croke, 345, l. 14; 463, l. 25; bond of £500 to, from the coll., 345, l. 17; indenture respecting money given by him to Chr. coll, etc., 346, l. 7; his gifts to St. John's, *ib*. l. 20; his indenture with St. John's respecting his foundations, *ib*. l. 29; latin letter to, from the university, 346, l. 44; 463, l. 33; his reply, 347, l. 3; 463, l. 35; letter of coll. to, to excuse payment, 349, l. 28; 464, l. 3; letter praying for access to him in the tower, 349, l. 43; 464, l. 5; letter to, to secure his library, 349, l. 46; 464, l. 9; letter to, from Hen. VIII. to remove the nuns from Higham, 355, l. 38; grant from, of leave of absence to Master Wakfeld, 358, l. 17; 466, l. 27; letter to, to explain some passages in his statutes, 464, l. 30; letter to, condoling with his sufferings, 465, l. 21; register of his foundation, 546, l. 46; various editions of his funeral sermon, 562, l. 20; MS. copy of it, *ib*. l. 35; reserved rooms for himself in coll., 564, l. 35; notes on his chapel, 567, l. 29, seq.; Cole, Ashby and Essex on his monument, 567, l. 41; additional notes on him, 571, l. 1—30; lord Weymouth sends an original portrait of him to Tho. Baker, 1006, l. 25; 1012, l. 1
Fitz Eustace, Hervey, grant to, from St. John's hospital, 561, l. 23
Fitz Henry, Eustace, Pythagoras's school devised to him, 561, l. 14
Fitzherbert, Fytzherbert, Fytzharbert, sir Ant., chief justice, arbitrator in the dispute with lord Cobham, 348, l. 16; 351, l. 11; 359, l. 41; 360, l. 18
— Hugh, M.A., his presentation to Ospryng vicarage, 359, l. 18; his death, *ib*. l. 32
Fitz Hervey, Eustace, his benefaction to St. John's hospital, 561, l. 26
Fitzjames,-jamys, sir Jo., chief justice, arbitrator in the dispute with lord Cobham, 348, l. 16; 351, l. 11; 357, l. 40; 359, l. 41; 360, l. 11, 18, 29
Fitzwilliams, sir W., lord deputy of Ireland, 429, l. 21
Fleming, Caleb, Blackburne's reply to, 718, l. 35
— Mr., King's coll., disputes before qu. Eliz. at Walden, 177
— Mr., patron of Stetchworth, Cambs., 556, l. 3
Fletcher, Phin., his *Sicelides* written for Jas. 1st's visit to Camb. 617, l. 14
— Ri., objects to the new statutes of 1570, 165
Flint, Flinte, Flynte, Oliuer, Olyuer, and Joan, leases to, of pondyards in St. Clement's, 385, l. 22, 31; 427, l. 10; of a tenement in St. Giles's par., 403, l. 6; 416, l. 44
Flood, Edwd., Gwynne scholar, 982, l. 6
Fludd, at the puritan synod in St. John's, 601, l. 24
Fludde, Wm., lease at Hornsey alienated to, 438, l. 8
Fogg, Mr., supports Dr. Newcome for the mastership, 1033, l. 22; agreement for him to purchase the duchess of Somerset's prints, 1035, l. 44
Fogge, sir, tutor to Rob. Edwards, 541, l. 39
Folehede, Jo., B.D., master of Michael house, 65, 66
Fordham, Jo., bp. Ely, 37; his benefaction to Peterhouse, 39; excuses the chancellor of the university from his oath of obedience, 40
Fordham, Foordham, Fourdham, Bassingburne manor at, leased to R. Leaver, 153, l. 13; 582, l. 1; various

leases of, 363, l. 10; 383, l. 7; 387, l. 20; 389, l. 22; 397, l. 23; 427, l. 1; 456, l. 41
Ford's *Articuli*, Dr. Newcome a subscriber to, 1034, l. 22
Forster, Ra., censure upon him by the master and seniors in the conclusion book blotted out, 1074, l. 16; he, having blotted it out enters it again in his own hand, *ib.* l. 23
— Dr. Sam., Opie's portrait of him in the coll. hall, its resemblance to Dr. Tatham, 1105, l. 9
Forthe, Jo., parson of Gooddenston, his annuity to be paid by the vicar of Ospring, 433, l. 42
Fortune, 'an haberdasher of hatts,' chairman of the committee for tendering the oath of discovery, 638, l. 43
Foster, Christr., signs letters to lord Burghley on the choice of a master, 606, l. 32; 607, l. 18
— Jo., his edition of Musurus, 904, l. 17; 905, l. 41
— Lanc., lease to, of lands at Molton and Whaploade, 457, l. 39; licence of alienation, 458, l. 6
— Mr., schoolmaster to Ro. Jenkin, 1013. l. 41
Fothergill, Mr., coll. tutor to Jo. Barwick, Jos. Bousfield, and Hugh Cheesbrough, 515, l. 19, 22, 39
Foulkes, Mr., sen. fell., present at the election in place of the nonjurors, 1008, l. 29
Foundations, various, list of, 546, l. 41
Founders, relatives of, begging of the coll., 1035, l. 14
Fovargue, Ste., his dividend to be stopped till his case be more known, 1075, l. 31; tried for manslaughter, *ib.* l. 33; final agreement respecting his dividends, 1077, l. 28
Fowill, Christr., B.A., fell., testimonial to, 390. l. 38
Fowke, Edw., fell. of God's house and Chr. coll., 58
Fowle, Foule, Rob., appointed coll. bailiff for Kent, 373, l. 5; coll. receiver for Kent, 387, l. 33; lease to, of Ospringe parsonage, 386, l. 39; alienation of the lease, 391, l. 43
Fowne-, Sam., Stillingfleet's respect for, 699, l. 9
Fox, Edw., D.D., prov. of King's, bp. Hereford and Winton; decline of his interest at court, 66, l. 32; lady Margaret's exor., 68; appealed to by St. John's, 111; latin letters to, from the coll., 345, l. 23; 354, l. 5; 463, l. 27; 466, l. 30; bond from the coll. to, 352, l. 42
'oxcroft, Foxecrofte, Ri., leases to, of the graunge or St. John's barnes, 420, l. 23; 434, l. 4; 445, l. 39; 457, l. 25; lease to, of tenements and lands in St. Giles's and St. Peter's par., Coton, etc., 445, l. 35; 457, l. 29; lands in his occupation, 458, l. 14
Foxe, Jo., his remarks on the ejection of fells. under qu. Mary, 596, l. 40; his argument against square caps, 580, l. 44; his books and papers treated for, for Mr. Harley, 701, l. 9
Foxton, Wm., draper, his tenement in Cambridge, 417, l. 12
Framfield, Suss., Hen. Hoare vicar of, 976, l. 11
Frampton, Mr., appointed to catechize in chapel, 1041, l. 4; a candidate for the headship on the death of Dr. Newcome, 1042, l. 7; (Dr.) named as a candidate to succeed Dr. Powell, 1049, l. 11
Franciscans, the, their position in Cambridge, 47; the old synagogue assigned to them, 558, l. 27
Francke, see Frankland
Franke, Christr., sale of ground to him in the market place. Cambridge, 354, l. 16; deed of feoffment, *ib.* l. 19
Frankland, Joyce, widow, (Mrs. Francke), her intended gift to some coll., 426, l. 28; her benefaction to Caius, *ib.* l. 33
Fraser, Col., father-in-law of bp. Tomlinson, 975, l. 26
Fraser, Elean. Jane, 2nd wife of bp. Tomlinson, 975, l. 26
Frating and Thorrington rectories, coll. orders respecting, 1035, l. 37; 1040, l. 17
Frauncis, Aimye and Rob., lease to, of two houses in Harlestone lane, 424, l. 6
— Jo., 'skeppemaker', lease to, of St. John's mayse, Waterbeach, etc., 445, l. 16
— Rob., lease to, of two tenements in Harlestone lane, 437, l. 34
Freake, Dr., bp. of Rochester, 163
Frenche, Tho., lease to, of pondeyard with 13 ponds in St. Peter's parish, 437, l. 31; 442, l. 4
Frend, Wm., the proceedings against, 736, l. 12; bp. Marsh's sympathy for, *ib.* l. 13; bp. Otter's opinion of the proceedings against, *ib.* 33; Coleridge's zeal for, *ib.* 42; Dr. Craven signs the decree for his expulsion, 1090, l. 37
Fresel, Wm., prior of Rochester, 75
Freshwater, rectory of, given by abp. Williams to St. John's, 619, l. 11; death of Mr. Culme, rector of, 1043, l. 41; disappointment of the fellows at Dr. Powell taking it, 1044, l. 1; 1056, l. 8; its value, 1044, l. 8;

grant of, to Mr. Bootle, for the use of Dr. Powell, 1071, l. 11; Dr. Wood appointed rector of, 1095, l. 23
Fretchwell, Pet., esq., bond to, to stand by an award, 357, l. 45; lease to, of tenements and lands at Staley, 390, l. 19; 438, l. 18
Frevile, Gilb., of Durham, gent., fa. of Jo. Frevile, 531, l. 24
— Jo., admission as scholar, 531, l. 24; pensioner, *ib.* l. 25
Frevyle, Geo., appointment of, as steward of manors in Essex, 369, l. 39
Friars 'de pœnitentia Jesu' in Cambridge, 23
Frost, Hen., chief founder of St. John's hospital, 15, 19; his family ancient and charitable, 15; the occupier of Pythagoras's school, 561, l. 15
— Mr., college tutor to Tho. Broughton, 541, l. 43
Frumant, Frummante, Hen., lease to, of land, stable, etc. at Willingham, 402, l. 6; 440, l. 42
Fuhrmann, W. D., his opinion of Marsh's Michaelis, 755, l. 8
Fulbourn, 10gs. given towards a new set of bells at, 1084, l. 3
Fulke, Dr. Wm., deputed to confer with Watson and others in Wisbech castle, 140, l. 19; a fellow under James Pilkington, 148, l. 12; expelled from his fellowship for disaffection, 162; opens an academy at the Falcon, 163; afterwards master of Pembroke, 164; his acquaintance with Dr. Whitaker, 181; 599, l. 33; his signature as president, 548, l. 24; sermon at St. Mary's, 583, l. 29; resignation, 586, l. 45
uller, Mr., rector of Stetchworth, Cambs., 556, l. 2
– Dr., dean of Ely and Durham, 221, l. 20
– Dr. Tho., his mistake of Gonville hall for Benet coll., 42, l. 1; on Dr. Whitaker's neglect of men of learning, 184; on sir Tho. Smith's rent corn act, 592, l. 45; Cole's defence of, against Baker, 603, l. 9; his account of bp. Jegon, 666, l. 13
unerals of masters of colleges, custom observed at, 1082, l. 40, 44
ynche, Hen., lease of Kirkbies manor, Ashwell, 442, l. 26
yrthe, Reynould, lease of close, etc. to, at Great Bradley, 347, l. 36

ibell, Dr., Parr's letter to, on Dr. Butler, 943, l. 46; his approbation of Mr. Carson's book, 944, l. 3
idston, Gt., Beds., Fras. Crawley born at, 517, l. 16

Gaites, Jo., deprived of Sonnyngehill vicarage, 381, l. 27
Gale, Dr., master of St. Paul's school, 702, l. 39
Gandolphy, Pet., his letter to bp. Marsh on his 'Inquiry,' 834, l. 30; Is. Milner's remarks on this, 836, l. 42; Marsh's reply to, 837, l. 2; his 2nd letter to Marsh, 838, l. 29; Lefroy's review of, 841, l. 22
Garbett, Jo., bearer of a letter from the bailiffs of Shrewsbury, 375, l. 42
Gardener, Tho., lease to, of land and tenements at Steeple Morden and Tadlow, 377, l. 35
Gardiner, bp., chancellor of the university, 142; letter to, from the coll., altered to abp. Heath, 379, l. 34; Cole's note on his arms, 664, l. 13
Garnett, Barnard, D.D., Sid., notices of, 707, l. 4, 15
– Hen., notices of, 706, l. 43
— Jo., bp. Ferns, etc., notices of, 706, l. 39; 708, l. 15; admitted at St. John's coll., 706, l. 42; migrated to Sidney, 707, l. 6; his patronage of Phil. Skelton, *ib.* l. 31
Garrard, G., his letter to the lord keeper on the election of Dr. Beale, 626, l. 4
Garthtwaite, Ri., commended for master of Sedbergh, 526, l. 27
Gataker, his life of Dr. Whitaker, 604, l. 34
Gatewarde, Oliver, lease to, of Malverns at Steple Morden, 420, l. 17; lease alienated to, 442, l. 12; lease to, of tenement and land at Steple Morden, 449, l. 33
Gauden, Jo., bp. of Exeter and Worc., Baker's account of, 266; additional references to, 678, l. 1; Cole's note on his arms, *ib.* l. 7; various opinions on Εἰκὼν Βασιλική, *ib.* 12
Gauden, Leuknor, M.A., son of bp. G., 267
Gaudinge, Jo., signs letters to lord Burghley on the choice of a master, 606, l. 34; 607, l. 18
– – Morgan, signs letter to lord Burghley on the choice of a master, 607, l. 16
Gaudy, Mr., schoolmaster to Tho. Jenkin, 1014, l. 9
Gawde, serjeant, the dispute about Hilton referred to him, 380, l. 30
Gay, Jo., Sid., bp. Law's opinion of, 722, l. 41
Geblon, Jo., of Thorrington, 349, l. 40
Gedney, Gedneye, leases of tenements, lands, etc. at, 343, l. 34; 391, l. 3; 429, l. 31; 432, l. 29; 446, l. 19; 458, l. 44; lease of saltmarshes, etc. 374, l. 4

Gee, sir Wm., gets the credit of Ri. Whittington's donation, 206, l. 18; 619, l. 31; his benefactions to the coll., 474, l. 30; dispute respecting Bayuton rectory, 476, l. 28
Gegroet. or Legroet, Denb., birthplace of bp. Dolben, 264, l. 17
Gemptings, estate at Melrethe so called, 361, l. 24
Gent, Jo., M.A., the king's mandate to elect him a fellow, 500, l. 10
Geo. I., his visit to Cambridge 1717, 1018. l. 43
Geo. II, manner of his reception at Cambridge 1728, 1019, l. 1
Geo. III., his expected visit to Cambridge 1763, 1018, l. 39; agreement to petition him to alter the statutes limiting two fellows to a county, 1072, l. 15
Gepson, Tho., sale of tenement, etc. to, 344. l. 23
Gerard, Geo., on lady Shrewsbury's imprisonment, 613. l. 43
— sir Gilb., master of the rolls, indenture with, respecting lady Burghley's benefactions, 425, l. 5
— lord, letter to, on his claiming lands in Kentish town, 543. l. 39
Gibbon, Gibbons, Ri., mayor of Shrewsbury, trustee of the school, 510, l. 46; letter from, nominating Jo. Lloyd to a scholarship, 530. l. 13
Gibson, A. F, his address to the public respecting the Abingdon letter to bp. Marsh, 864. l. 20
Gibson, bp. Edm., favours Dr. Williams for mastership of St. John's, 1025, l. 37
Gibson, Wm., assistant at Sevenock, 481, l. 38
Gidding, Little, description of the chapel of, 630, l. 36
Gifford, at the puritan synod at St. John's, 601, l. 5, 24
Gilbert, Amb., his foundation, 548, l. 2
Gilbertines, the, or white canons, in Cambridge, 23. 47
Gilby, Ant., Beaumont's and Wood's letters to, 582, l. 38
'Gilding the pill,' a proverb of various nations, 294. l. 8
Gil, schoolmaster in Holburne, 526, l. 2
Gill, Gyll, Pet., Dowman scholar, 428, l. 16
— Tho., leases to, of two houses over against Trinity church on the north side, 402, l. 40; 427, l. 40; licence of alienation, 429, l. 26; the lease alienated, 433. l. 29
Gisborne, Dr., nominates Dr. Wood Hare exhibitioner, 1095, l. 5
Gisbourne, Dr., sent for to attend Dr. Powell, 1048, l. 38
Gittens, Gittings, Gyttins, Raphe, recommended by the bailiffs for 3rd master of Shrewsbury, 440, l. 14; the coll. elect him, *ib.* l. 17; removed by a decree of chancery, 475, l. 39; letters from the king requiring him to be established 2nd master, 483, l. 3; clears himself to the bp. of Lichfield of the imputations laid against him, *ib.* l. 13; a pupil of Geo. Benson's *ib.* l. 54; commended as 2nd master of Shrewsbury sch., 500, l. 18; elected by the coll., *ib.* l. 22; his application to retire on a pension, 519, l. 46; retires, 520, l. 24
Gladstone, W. E., advocates the Zambesi mission at Cambridge, 979, l. 45; a donor to the Mackenzie fund, 980, l. 37
Globes, agreements to buy a pair of, for the coll., 1041, l. 9; 1073, l. 12
Glomeriae, magister, office of, 28; the last holder of, 30; origin of the term, *ib.*; various references to, 558, l. 30
Gloucester, duke of, bp. Beadon tutor to, 729, l. 23; bp. Marsh's support of him for the chancellorship of Cambridge, 803, l. 39; 804, l. 34; his election, 805, l. 2; Dr. Butler's sermon at his installation, 922, l. 16
Glover, Amb., malster of Chesterton, a great crony of Dr. Newcome's, 1028, l. 11
— Rev. G., his remarks on Marsh's *Comparative view*, 865, l. 47; Parr's comment on this, 866, l. 21; 'Philodike's' strictures on, *ib.* l. 43
Glyn, Dr., Trin., a defender of transubstantiation, 126
— Dr. Rob., King's, a friend of Wm. Chafin, 1089, l. 24
Glynton, Nich., B.A., an original fell. of St. John's, 77
Goade, Rog., prov. of King's, a visitor of St. John's coll., 596, l. 27; intercedes for the puritans, 602, l. 9; complaint that his wife came into the coll., 604, l. 41; letters as v. c. to lord Burghley respecting the mastership of St. John's, 606, l. 42; 607, l. 22; 609, l. 17; letter to the same, recommending Ri. Neale, B.D., to be master of Magd. coll., 609, l 24
Goblet, or pot, of silver, to be presented by fellow commoners, on admission, 548, l. 30
Goddard, Dr., Mr. Talbot his opponent for the mastership of Clare, 1030, l. 33
Godlington, Godlyngton, Rob., his application to Dr. Tayler for the reversion of the lease of Ramwrick, etc., 375, l. 1; leases of Ramerwick

manor granted to him, 376, l. 42; 385, l. 19; 428, l. 24; his lease forfeited, 439, l. 14
God's house hostel, 45, absorbed into Chr. coll., 58
Godwin, *de præsul.*, by Richardson, Dr. Newcome a subscriber to, 1034, l. 24
Godwyn, Chas., Bail. coll. Oxf., his remarks on bp. Green, 713, l. 13
Goffe, his examination of Evelyn, 649, l. 36
Gokman, Wm., B.A., a testimonial to, 362, l. 35
Gold, Golde, Hen., B.A., an original fellow of St. John's, 77; (M.A.), presentation of, to Ospringe vicarage, 359, l. 1
Goldisburgh, Godf., objects to the new statutes of 1570, 165
Goldsborough, Goldsborrowe, Goldsbrow, Goldesboro, Goldesborowe, Jo. sen^r., lease to, of a tenement in St. Edward's parish, 389, l. 16; of the greene dragon, etc. in Trin. par., 390, l. 10; of Jakys or Jaks manor, Cottenham, 376, l. 8; 381, l. 12
— Rd., lease to, of a tenement in Camb., 355, l. 17; of a close in St. Pet. par., 357, l. 25
— Tho., messuage sold to, 350, l. 34
Gomersall, Tho., member of the Brewers' co., 490, l. 20
Gonthwaite hall, Nidderdale, Dr. Craven born at, 1089, l. 1
Gonville or Gunvile, Edm. de, presented by bp. Montacute to Tyryngton rectory, 35; founds Gunvile hall, *ib.*; its earlier title, 42
Gooch, Dr., bp. Ely, has Dr. Jenkin for his assessor as v. c. in Bentley's case, 1007, l. 10; Dr. King's attack upon, 1023, l. 44; 1024, l. 18
— Dr. Jo., father-in-law to bp. Beadon, 729, l. 21
Goodall, Dr., schoolmaster of bp. Percy, 898, l. 8
Gooddenston, the parson of, his annuity to be paid by the vicar of Ospringe, 432, l. 42
Goode, Tho., gyp, Ste. Fovargue tried for the manslaughter of, 1075, l. 34
Goodericke, Mr., schoolmaster, 507, l. 23
Goodman, Dr. Gabriel, dean of Westminster, his benefactions to St. John's, 174; refuses the bishopric of Peterborough, 177; encourages bp. Morgan's translation of the Bible into Welsh, 254, l. 20; letter of thanks to, for founding scholarships, 396, l. 5; 470, l. 3; the foundation of his scholarships, 405, l. 4; to be nominated by him for his life, *ib.* l. 15; additional money given by him to the coll. *ib.* l. 18; indenture of the coll. with, respecting Cheshunt benefactions, 422, l. 35; 425, l. 6; grant to, from the mystery of Haberdashers, 423, l. 24; letter from, appointing a lady Burghley's scholar, 424, l. 31; indenture from, waiving the nomination of his scholars to sir R. Cecil, 452, l. 1; register of his foundation, 547, l. 19; the channel of lady Mildred Cecil's bounty; 594, l. 24, 31; 585, l. 3, 30
Goodman, Mr. orator, tutor of Fras. Jacob, 523, l. 20; latin letter by, 524, l. 33
Goodrich, Tho., l.p. Ely, holds a visitation at St. John's, 116; his determination as visitor, 117; letter of thanks from the coll. for this, 118, l. 16; 343, l. 39; 463, l. 23
Goodwin, Harvey, dean of Ely, advises bp. Mackenzie against going to Delhi, 978, l. 29; approves of his going to Natal, *ib.* l. 39; his memoir of bp. Mackenzie, 980, l. 12; preaches at Oxford on behalf of the Mackenzie fund, *ib.* l. 38
Goodwyn, Jo., signs letters to lord Burghley on the choice of a master, 606, l. 33; 607, l. 17
Gordon, a New York chaplain, bp. Turner's letter upon, 990, l. 13
— Dr. Jas., archdn. of Lincoln, 711, l. 18; 1022, l. 23
Gore, Mr. Jo., bearer from the Salters' company of the deed of Robson's foundation 522, l. 32; his son recommended as, and elected one of the first exhibitioners, *ib* l. 37, 47; curate of St. Peter's, Cornhill, 523. l. 2
— Tho., elected Robson exhibitioner, 522, l. 47; date of his admission, etc., 523, l. 4
Gosfield, Wm. de, master of St. John's hospital, 52; 560, l. 37
Gosling, sir Fras., and co. bankers for the coll., 1072, l. 2
Gospels, the, origin of, bp. Marsh's controversies respecting, 745, l. 46 seq.; 762, l. 36 seq.
Gosta Green, near Birmingham, bp. Ryder's church at, 734, l. 27
Goston, Ri., leases to, of tenement and lands at Tuxforthe, Little Markham, etc., 396, l. 20; 414, l. 4
Gostwike, Gostwyk, Jo., esq., patent to, of the stewardship of two manors, 352, l. 1; treasurer of tenths, 356, l. 37
Goter, Rog. de la, master of Peterhouse, his submission to the bp. of Ely, 32

Gouge, Tho., his endeavours to establish schools in Wales, 689, l. 41
— Dr. Wm., imprisonment of, 669, l. 40
Gough, Rd., letter to, from Cole on Dr. Powell's aversion to Baker's history of St. John's. 1051, l. 26
Gould, Wm., fell., his will in Baker's MSS., 983, l. 16
Gouldman, Gowldman, Geo., fell., allowed to enjoy his fellowship during his absence, 448, l. 12; signs letter to lord Burghley on the choice of a master, 606, l. 23; signs complaint against Alvey and others, 608, l. 36
Gouldson, Wm., bp. Bristol, Baker's account of, 271; Cole's note upon, 680, l. 41
Goulston, Ri., esq., death of Margaret, wife of, 989, l. 2
Gower, Hen., appointed by bp. Gunning to revise his papers, 660, l. 14
— Dr. Humphr., presents Baker's reprint of Fisher's funeral sermon to the library, 562, l. 33; prepares new statutes, 988, l. 5; 994, l. 15; Is. Milles' account of, 646, l. 39; Cole's account of him, as 24th master, 991; his parentage, *ib.* l. 7; arms, 991, l. 18; n. 1; 1001, l. 27; schools, 991, l. 25; enters St John's, 992, l. 1; 997, l. 29; his various rectories, 992, l. 3; made master of Jesus, *ib.* l. 14; of St John's, *ib.* l. 19; elected v. c., *ib.* 21; his speech to the king at Newmarket; *ib.* l. 26; 997, l. 35; chosen lady Margaret prof., 993, l. 23; Baker's character of him, *ib.* l. 24; Cole's charge against him of trimming, *ib.* l. 34; his withdrawal of this, *ib.* n. 3; Ant. Wood's allusion to him, 994, l. 7; his funeral sermons for bp Gunning, 994, l. 19; extracts from these, 648, l. 32; 652, l. 11; 659, l. 36; 660, l. 48; his letter to Thoresby, 994, l, 27; benefactions to the coll., *ib.* l. 32; the print of him by Vertue, 995, l. 6; death, and inscription on his tomb, *ib.* l. 16; Dr. James's mourning ring for him, 996, l. 13; additions to Cole's life, *ib.* l. 18; entertains Chas. II. at St. John's, 997, l. 42; 998, l. 5; suspected of favouring the nonjurors, 998, l. 11; proceedings against him for this, *ib.* l. 14; Amb. Bonwicke's account of the coll. under him, *ib.* l. 29; his account of his death, 999, l. 6; of his interment and legacies, *ib.* l. 49; dedication of *Brome on fasting*, to him, 999, l. 48; 1001, l. 1; his will, 1001, l. 22; publications, correspondence, etc., *ib.* l. 30; book-plate in coll. lib., 1002, l. 23; Mat. Prior appeals to, on being put out of commons, 1002, l. 32; 1003, l. 1; Dr Jenkin's tribute to, 1013, l. 12
Gower, Stanley, father of Humph. Gower, account of, 991, l. 8; 997, l. 17; his life of Ri. Rothwell, 991, l. 15; 996, l. 21; rector of Brampton Bryan, 992, n. 3; his contributions to Sam. Clarke's lives, 991, l. 15; 996, l. 19; his visit to Ri. Rothwell, 997, l. 1
Gowland, Ri., custodian of abp. Williams's books, 621, l. 32; coll. indenture with, respecting the abp.'s bequests to the library, *ib.* l. 40, seq.
Graduates' commons, decree respecting, 531, l. 31
Graevius, J. G., Bentley's letter to, respecting bp. Stillingfleet, 700, l. 29
Graham, Jos., queen Mary's proclamation against, 987, l. 8
Grafton, Chas., second duke of, accompanies Geo. II., to Cambridge, 1019, l. 13
Grafton, Aug. Hen., 3d duke of, chancellor, recommends Dr. Law for the bishopric of Carlisle, 715, l. 9; his generous offer towards paving and lighting the town, 1052, l. 14
Granchester, Grauncester, Graundcetour, leases of lands at, 382, l. 26; 392, l. 22; 427, l. 19; 454, l. 36; bp. Bowstead curate of, 973, l. 6
Grandorge, Is. coll., tutor to Ra. Wetherley, 541, l. 13
Grant, master of Westminster school, 257, l. 15
Grantham, bp. Gouldston educated at the school at, 271, l. 28; Dr. Newcome born at, and educated at the school, 1023, l. 21; 1032, l. 20; leaves his library to the town, 1030, l. 14; 1034, l. 40
Grantofte, Rog., of Hilton, will of, 348, l. 34
Granville, dean, his interviews with bp. Turner on weekly communion, 989, l. 19
Graunt, Alice, bond to, for the foundation of a fellowship, 422, l. 28
Grauute, Paul and Jo., to appoint the Thurlestone scholar, 398, l. 23
Graves, Hugh, lease to, of lands at Kirkbies in Preston, 455, l. 4; licence of alienation, *ib.* l. 8, lease to, of tenement and lands at Marflett, 455, l. 10; licence of alienation, *ib.* l. 13
Gray, J., his remarks on bp. Marsh on parochial psalmody, 871, l. 15
— Rob., Chr. coll., letter of Jo. Stoddart to, respecting Geo. White's legacy to St John's, 506, l. 42

Gray, W., fell. Trin., his rudeness to Dr. Bill, 127
Gregson, Edw., note of his scholarship, 546, l. 36
Greek, rarity of the knowledge of, in St. John's in the 16th century, 171, l. 29; 180, l. 18
Green, Jo., bp. Linc., notices of, 710, l. 31; Cole's account of him, *ib.* l. 39; bp. Newton's opinion of, 711, l. 42; death, 712, l. 10; his conduct as master of C. C. C., 712, l. 14; 713, l. 3; his bookplate in St. John's library, 712, l. 40; literary works, etc., 713, l. 1; supports Dr. Newcome for the mastership, 1033, l. 22; trustee under Dr. Newcome's will, 1030, l. 15; 1034, l. 45
— Dr., parish minister, signs bp. Lake's dying profession, 687, l. 3
— rev. Jo., his correspondence with bp. Marsh, respecting his nomination as curate, 874, l. 28; 876, l. 7; 877, l. 5
Greene, Solomon, lease in Wood street alienated to, 439, l. 39
Greenell, Ri., lease to, of tenement and yard in St. Andrew's parish, 440, l. 44
Greenhill, Wm., S. T. P, married to bp. Dee's daughter, 265, l. 32
Greens, a penny a day allowed for, to fellows, 1038, l. 24
Greenstrete, master, his aggressions on Ospringe wood, 426, l. 24
Greenwood, Rowl. nominated for master of Aldenham, 490, l. 27, 31; elected, *ib.* l. 36; his resignation, 506, l. 29
Grene, Thos., of Mylton, Kent, lease to, of Tryanston manor, a smith's forge, etc., 351, l. 41; covenant to, excusing payment for the forge, *ib.* l. 44; acquittance to, for plate, 354, l. 23; lease to of Trianston manor, Romney marsh, 363, l. 15
Gresley, Wm. prebendary of Lichfield, 899, l. 8
Grey, sir Geo., advocates the Zambesi mission at Cambridge, 979, l. 45
— sir Hen., sale to, of watermills at Blunham, 375, l. 38, 41
— earl, speeches in house of lords respecting bp. Marsh's questions, 875, l. 30; 876, l. 32
Grey, R., Dr. Newcome a subscriber for 7 copies of his *Liber Jobi*, 1034, l. 23
Grey, Dr. Zach., a friend of Cole's 1023, l. 19; 1025, l. 36; Dr. and Mrs. Newcome's contributions to his edit. of Hudibras, 1026, l. 16; Newcome's cerning Newcome, 1033, l. 29; Pote of Eton to, on the same, *ib.* l. 44; collected materials for Baker's life, 1050, n. 3; given by his widow to Masters, 1051, l. 18
Greynwode, M.A., an early fellow of St. John's, 70; 76
Greystock, rev. H. Percy rector of, 898, l. 34
Griesbach's text of the greek testament, bp. Marsh's letter respecting, 740, l. 1; Marsh's vindication of him, 754, l. 21; his opinion of the Codex Vatabli, 758, l. 7
Griffith, master of Cambridge school, 541, l. 43
Grignan, Ste., his subscription to the oath of qualification, 533, l. 13
Grimshawe, rev. T. S., his pamphlet against bp. Marsh, 884, l. 8; refutation of this, *ib.* l. 11
Grindal, abp., an opponent of transubstantiation, 126; Ascham's character of, 579, l. 10; his letter to lord Burghley on the visitation of St. John's, 595, l. 47
Grotius, Hugh., his *de veritate*, and a French translation presented to the library by lord Herbert of Cherbury, 529, l. 35; a friend of Overall's, 671, l. 43
Grove, Rob., bp. of Chichester, Baker's account of, 277; additional notices of, 703, l. 13
Grove, Tho., B.A., an original fellow of St. John's, 77
Grundy, Jas., lease to, of Hilton manor, 394, l. 37
Gualter, Rob., friend of abp. Sandys, 663, l. 38
Guest, an opponent of transubstantiation, 126
Gunning, Hen., his recollection of Dr. Chevallier's funeral, 1082, l. 37; anecdote by, of fellow commoners in hall in Wood's time, 1100, l. 18; account of Drs. Parr, Marsh and Wood at Caius lodge, *ib.* l. 38
— Dr. Peter, chosen 22nd master of St. John's, from the mastership of C.C.C., 233; his account of himself from his MSS., 234; numerous preferments, 236; character, 233; 237; death, 237; benefactions to St. John's coll., 238; literary works, *ib.*; papers in MS., 239; style of preaching, *ib.*; connexion with Tillotson and Cosin, 240; Baker's account of him as bp. of Chichester and Ely, 269; his benefactions to the library, 339; the king's decree respecting his election as mas-

king shall be examined like others, 543, l. 7; signature as master, 551, l. 43; Is. Milles's opinion of, 642, l. 25; at the Savoy conference, 645, l. 3, 6; various notes upon Baker's account of him, 647, l. 13; chaplain of New coll. Oxford, 648, l. 21; taken to task by Cromwell, *ib.* l. 30; extracts from Dr. Gower's discourse on his character, 648, l. 32; 652, l. 11; 659, l. 36; 660, l. 48; is seized while celebrating the holy communion, 648, l. 42; 649, l. 30; anecdotes of him at Chichester, 650, l. 33; his disputes with sectaries there, 651, l. 2; Rob. Jenkin's latin inscription upon, 656, l. 5; Burnet's account of him, 657, l. 27; Baxter's opinion of him, 658, l. 1; extract from his will, *ib.* l. 25; copy of his book plate in St. John's library, 659, l. 16; disposal of his papers by will, 660, l. 11; portraits of him, his monument, etc., *ib.* l. 41; minor notes upon, 661, l. 29; his arms, *ib.* l. 36; 1108, l. 17; friendship with bp. Turner, 985, l. 7; patronage of Dr. Gower, 991, l. 5; 992, l. 10, 14; Gower's funeral sermons for him, 994, l. 20; his money in the coll. chest applied to the expenses of the chapel, 1036, l. 6; the coll. give 5 guineas to Bentham for the plate of his monument, 1039, l. 1; Ashby's remark on Baker's character of him, 1051, l. 44

Gunning, Pet., father of the bishop, notices of, 647, l. 16

— Mr., recommended by the coll. for Ufford rectory, 1071, l. 9

Gunpowder plot, anniversary of the, order for the solemn observance of, under Dr. Clayton, 194, l. 14

Gurney, J. J., bp. Stanley's funeral sermon for, 969, l. 21; 971, l. 24

Gutteridge, succeeded by Powell as foundation scholar, 1053, l. 21

Gwatkin, Hen. Melvill, elected fellow, 984, l. 29

— T., vacates his fellowship, 984, l. 26

Gwyn, Gwin, Gr., servant and sole executor of Dr. Owen Gwynn, 205, l. 45

Gwyn alias Wyn, Griffeth, indenture with, respecting Dr. Jo. Gwyn's foundation, 420, l. 45; 421, l. 2; to nominate the first Gwyn fellows, 421, l. 30

— Gwin, Dr. Jo., uncle of Owen Gwyn, 206, l. 22; indenture respecting his foundation, 421, l. 2; coll. register of this, 547, l. 41; coll. agreement respecting his fellowship, 1037, l. 7; agreement with his heirs respecting his scholarship, 1072, l. 13

Gwyn, Gwin, Owen, 18th master, supposed intrigues for his election, 198; 615, l. 45; his conduct as master, 199; entertains the prince of Wales, 201; and king Jas. I., 202; supports the duke of Buckingham as chancellor, 203; his death and preferments, 204; leaves nothing to the coll, 205; his family connexions, 206; Owen's epigram on, 207; preferments promised to, 210; tutor to abp. Williams, 261, l. 15; admitted Gwyn scholar, 206, l. 26; 422, l. 10; six letters to, from lord Maynard, 545, l. 39; chooses the lease of Ridgewell to annex to the mastership, 551, l. 8; his signature as master, *ib.* l. 9, 19; signs letter to lord Burghley on the choice of a master, 606, l. 21; report of his preferment to St. David's, 615, l. 28; various references to him, *ib.* l. 32; excellent decrees made under him, 616, l. 18; his system of registration on admission, *ib.* l. 25; his oration to Jas. I. on his second visit, 617, l. 17; Cole's defence of him, 619, l. 36; testifies in favour of Lane, 625, l. 31; the plate given by him to the coll. sent to Chas. I., 633, l. 10; his arms in the *liber memorialis*, 1107, l. 10

Gyfferson, Gifferson, Giforson, Jo., leases to, of tenement and lands at Atwycke, 386, l. 16; 400, l. 32; 436, l. 3; 444, l. 30

Gyggis, Simon, B.A., an original fell. of St. John's, 77

Gylson, Thos., lease of Thriplow manor alienated to, 435, l. 7

Haberdashers, deeds of the mystery of, respecting Mildred lady Burghley's benefactions, 423, l. 24; 425, l. 1

Hacket, bp. of Down, deprivation of, 697, l. 3

— Jo., bp. of Lichfield, his life of abp. Williams, 261; his benefaction to the library, 339; arms in the *liber memorialis*, 1108, l. 15

Haddon, Walt., LL.D., queen Elizabeth's university commissioner, 146

Hadleigh, Suff., bp. Overall born at, 258, l. 34

Hadley, A. V., fell. of St. John's, secretary to the central African mission, 979, l. 46

Hadnoll, rent charge on the lands of, for Shrewsbury scholars, 486, l. 5

Hailstorm, 2 guineas presented by the coll. to the sufferers by a, 1074, l. 30

Haiward, see Heywarde

Hales, Chas., lease to, of Higham parsonage for three lives, 449, l. 1; licence

of alienation, *ib.* l. 5; lease to, of the manors of Higham and Lyllychurch, *ib.* l. 20; licence of alienation. *ib.* l. 24
Hales, Mr., his preferment to a prebend of Windsor, 571, l. 10
Halifax, bp. Morton educated at, 260. l. 21; bp. Lake born and educated at, 272, l. 5, 6; Sam. Drake born at, 535, l. 30
Halifax, Dr. Sam., a defender of subscription, 1057, l. 22; on the syndicate for, and a supporter of, annual examinations, 1067, l. 5, 9; elected prof. of Arabic against Dr. Jebb, 1091, l. 34
Hall, Jas., power of attorney to. 351, l. 3
— Jonathan, a sen. fell., present at the elections in place of the non-jurors, 1008, l. 32
— bp. Jos., his advice respecting the *Book of Sports*, 585, l. 19, 22; his elegy on Whitaker, 604, l. 35; vindication of Dr. Collins, 640, l. 29; remarks on Benj. Carier's conversion, 667, l. 1; his *Contemplations* dedicated to sir Hen. Yelverton, 672, l. 37
— Hawle, Randall, Ranulphe, coll. receiver general, acquittances to, 346, l. 24; 350, l. 14; 360, l. 2; 362, l. 33, 44; 366, l. 4; 370, l. 22; acquittance by, relating to Bromhall, 356, l. 19; power of attorney to, 351, l. 3; letter of attorney to, 358, l. 6: bond to, to stand to an award, 367, l. 38; leases to, of Horningsey parsonage, 344, l. 15; 354, l. 21: 376, l. 31; request to Mr. Langdale to sign a lease for him. 462, l. 26
Hall, the, undergraduates making disturbance in, agreement respecting, 1041, l. 11; H. Gunning's anecdote of fellow-commoners in, 1100, l. 18
Halsall, Mrs., lease of Morris's lands renewed to, on condition of her consenting to their enclosure, 1077, l. 34
Halys, Christ., attor. general, arbitrator in the dispute with lord Cobham, 360, l. 12
Hamesworth, Hamisworth, see Hemsworth
Hamilton, marquis of, letter of remonstrance to, respecting Geo. Seaton's case. 496, l. 13, 25; letter from, for Jo. Jude to be chosen fell.. 507, l. 19
— sir W., his remarks upon bp. Marsh's lectures, 801, l. 22
Hammerton, Hunts., birthplace of Dr. Zac. Brooke, 1029, n. 5
Hammond, Hammon, Humf., nominated by the queen bp. of Ely's fell., *sede vacante*, 429, l. 18; his death, 438, l. 28
— Jo., M.D., lease to, of Thriplowe manor, 461, l. 6; licence of alienation, *ib.* l. 10
Hammond, Tho., sir Hammon, Dowman scholar, 428, l. 14
— rev., bond from, 358, l. 14
Hamoon, Dr. Gower rector of, 992, l. 4
Hampton, Middlesex, birthplace of bp. Fisher (Sarum), 731, l. 30; curate there, 732, l. 2
Hanchet, Mr., of Ickleton, his daughter married to Dr. Z. Brooke, 1030, l. 9
Hancock, Ra., dispensation asked for him to be fell. of Emm., 644, l. 20
Hanmer, Dr., bp. of St. Asaph, 210
— Jo., admitted under Tuckney, 642, l. 22
Hanson, Jo., objects to statutes of 1570, 165
Harborough school, H. Hatton educated at, 535, l. 42
Hardware, Jo., M.A., nominated to a Mountstephen fellowship, 534, l. 16
Hardwicke, leases of lands at, 365, l. 41; 387, l. 13; 401, l. 41; 441, l. 28
Hare, Hugh, of Cambridge. lease to, of tenements and lands in St. Giles' and St. Peter's parishes, 344, l. 17
— sir Ra., his benefactions to the library and coll., 209; 338; letter of thanks to, for an instalment of his benefaction, 485, l. 31; letter to Dr. Gwyn about the settlement of his gift, 486, l. 12; the coll. consult the attorney general about it, *ib.* l. 18; letter to, with rough draft of his gift. 488, l. 17; his donation given on reading Spelman *de non temerandis ecclesiis*, *ib.* l. 34; 338, n. 2; register of his exhibitions. 547, l. 38; sizars waiting at table allowed to enjoy these, 1071, l. 22; his exhibitions raised from £5 to £6 per month, 1075, l. 25; 1086, l. 19; his arms in the *liber memorialis*, 1107, l. 16
Hargreaves, master of Trentham school, 708, l. 19
Harington, Jas., educated at Shrewsbury school, 934, l. 30
Harlackenden, Wm., member of the committee for the association, 538, l. 27
Harleston lands, see Cambridge, Chesterton, Coton
Harley, Mr., his purchases of MSS. and papers, 701, l. 4
Harnehill, leases of lands at, 403, l. 24; 446, l. 30
Harnolde, Joan, widow of Rob., licence to, to alienate a lease, 453, l. 6
— Rob., lease to, of a farm at Melburne, 446, l. 6
Harold, Beds., the birthplace of Jo. Boteler, 535, l. 2

Harper, Ri., lease alienated to, 494, l. 32
Harrington, sir Jo., his character of bp. Still, 170; his anecdote of queen Eliz. and the archbp.'s wife, 578, l. 1; a pupil of bp. Still, 665, l. 41
Harris, Hugh, bailiff of Shrewsbury, 475, l. 38
— Jo., fell., register of burial of, 983, l. 35
— Dr. Ri., signs letter to lord Burghley on the choice of a master, 606, l. 35
Harrison, Ant., lease to, of tenement in St. Michael's parish, 453, l. 27; licence of alienation, *ib.* l. 44
— Harrysown, Jas., admitted first Hebblethwaite scholar, 432, l. 12
— Jo., of Sedburghe, executor, indenture with, respecting Hebblethwaite's benefaction, 451, l. 29
— Jo., leave asked for him to retain his fellowship in absence, 429, l. 20; signs letter to lord Burghley on the choice of a master, 606, l. 31; complaint against for non-conformity, 608, l. 17
— Jo., leases to, of a tenement in St. Michael's parish, 417, l. 15; 445, l. 13
— Haryson, Rog., coll. cook, lease to, of a 'newe howse afoure the coll. gates,' and of the farm of the great barn, 387, l. 1; lease to, of the farm of the great barn, 414, l. 21
— Tho., at the puritan synod at St. John's, 601, l. 5, 26
— Haryson, Tho., leases to, of lands at Cumberton, Tofte, etc., 376, l. 3; 377, l. 1; 387, l. 12; 448, l. 42
Harrow, bp. Ryder educated at, 733, l. 34
Harrowby, Nath., first lord, father of bp. Ryder, 733, l. 33
— Dudley, first earl of, speeches respecting bp. Marsh's questions, 875, l. 30; 876, l. 32
Harsnet, Sam., mast. of Pembroke, bp. Chichester, v. c., 202
Hart, Hen. Geo., elected fellow, 984, l. 24
— Jo., LL B., latin proxy to, 346, l. 3; proxy in v.c.'s court in the suit against Dr. Blyth, 381, l. 6
Harte, Hen., lease to, of lands in Milton and Chesterton, 354, l. 39
Hartlebury castle, bp. Pepys' death at, 974, l. 24; taken possession of by the creditors of the previous bishop, *ib.* l. 40
Hartley, Dav., a correspondent of bp. Law, 717, l. 10
Hartwell, Abr., lease to, of a tenement in Ospringe st., and other lands, 446, l. 28
Harvey, Anne, lease to, of a tenement in St. Clement's par., 441, l. 32
— Gabr., his mention of caps and surplices in a letter to Spenser, 580, l. 40
— rev. R., mover of the S. P. C. K. tribute to bp. Tomlinson, 975, l. 31
Harwich, bp. Marsh married at, 735, l. 18
Harwoodd, Harwood, Jo., leases to, of a tenement in St. Clement's par. 404, l. 31; 426, l. 10
Harwood, Margt., lease to, of a tenement in St. Clement's par., 452, l. 40; licence of alienation, *ib.* l. 43
Haslabie, Haslebye, Hasselby, Howisse, widow, lease to, of lands at Westmarkham, 414, l. 8; 422, l. 24
— Hesselby, Jo., lease to, of tenement and lands at Little or West Marcham, etc., 388, l. 1
— Tho., lease to, of tenement and lands at Little or West Merkeham, 381, l. 15
Haslam, Jo. Bailey, elected fellow, 984, l. 22
Haslingfield, bp. Mackenzie curate of, 977, l. 16; memorial window to him there, 980, l. 41
Hastings, death and burial of bp. Ryder at, 734, l. 41
Hastings, lady B., agreement to appropriate her £100 towards a divinity lecture, 1036, l. 1
Hatcher, Jo., M.A., attorney for the coll., 362, l. 5
Hatfield, Susannah, married to Dr. Jenkin, 1007, n. 5
— Wm., alderman of Lynn, father-in-law of Dr. Jenkin, 1007, n. 5
Hatfield, Herts., substituted for Cheshunt, for lord Burghley's sermons, 416, l. 10; date, etc., for these sermons, 502, l. 5, 7; 545, l. 25; the annual sermon still preached there, 597, l. 4
— Yorks., Hen. Jenkin perpet. curate of, 1014, l. 34
Hatherley, lord chancellor, a donor to the Mackenzie fund, 980, l. 36
Hattley, Rob., lease to, of Kirkebye's manor, Ashwell, 455, l. 28; licences of alienation, *ib.* l. 32; 456, l. 3
Hatton, Christr., gent., of Selby abbey, father of Hen. H., 535, l. 41
— Hen., order from the king for him to be admitted fell., 535, l. 37; dates of degrees, etc., *ib.* l. 40; came from Chr. Ch., Oxford, *ib.* 44; admitted scholar, *ib.* l. 46
— lord, bp. Gunning tutor to, 235
— Ri., Brumhall manor, etc, underlet to, 401, l. 10

Haukshed, Jo., bailiff of Shrewsbury, 471, l. 28
Hauxton cum Newton, Cambs., rev. Z. Brooke vicar of, 1030 l. 1
Hawford, Dr. Edw., master of Chr., v.c. 155; queen's commissioner, 175; letter from, to Cecil, about the mastership of St John's, 586, l. 46; visitor for St. John's coll., 596, l. 24
Hawker, rev. Rob., D.D., his letter on bp. Marsh's questions, 878, l. 15
Hawkins, Hawkynges, Tho., yeoman of the guard, leases to, of Ospringe parsonage, 355, l. 3; 366, l. 33
Hawkshead, Furness fells in, abp. Sandys born at, 245, l. 32, n. 5
Haxbye, Steph., sen. fell., 491. l. 20; offers for Northstoke lease, 499. l. 19; resigns the rectory of Coppinhall, 981, l. 29
Hay, Jo., M.A., Edinb., nominated by the king to be fellow, 503, l. 38; coll. tutor to Is. Worrall, 534, l. 43
Hayber, Jas., executor, indenture with respecting the Hebblethwaite benefaction, 431, l. 28
Haydon bridge school, Northumb., Tho. Tatham master of, 1106, l. 15
Hayt, Wm., B.A., fell., his presentation to Higham vicarage, 394, l. 22
Heald, Whitley, elected fell. in the place of a non-juror, 1008, l. 18
Hearne, Tho., Baker's letter to respecting bp. Turner, 988, l. 27
Heath, abp. of York, letter to, from the coll. on their wrongs and poverty, 379, l. 34; 468, l. 13
— sir Edwd., patron of bp. Gunning, 236
— sir Rob., attorney gen., his benefaction to the library. 340; thanks to, for his gift of books, 498, l. 9; letter of thanks to, for his favour, 530. l. 47; his arms in the *liber memorialis*, 1108, l. 24
— Trin., his degree declared void, 618, l. 30
Heber, Ri., M.P., Parr's letter to Butler respecting, 945, l. 13
Heberden, Dr. Wm., bp. Law's opinion of, 720. l. 3; attends bp. Law, 721, l. 40; supports Dr. Newcome for the mastership, 1033. l. 21; agreement respecting his stipend as sen. fell. 1036, l. 47; agreement to send him a collar of brawn every Christmas 1041, l. 15; sent for to attend Dr. Powell, 1048, l. 37; his remarks on Baker, 1051, l. 6; his vehement party spirit, *ib.* 13
Heblethwayte, -thwaite, Hen., indenture for the foundation of his fellowship and scholarships, 431, l. 22; register of the foundation, 547, l. 21
Hebblethwaite, Jas., of Mawlton, York, gent., indenture with. respecting Hebblethwaite's benefaction, 431, l. 26
— whaite, -wat, -wayt, Rob., fell., appellant against the master. 116, l. 18; testimonial to, 363, l. 18; his endowment as master of Sedberg threatened, 364. l. 27. 44; indenture with. respecting Lupton's Sedberg scholars. 365, l. 23; appointment as master of Sedberg, 374, l. 15; admitted first Hebblethwaite fell., 432, l. 11; his oration in the hall, 1589, on the queen's birthday, 602. l. 30
Hedcorne, Headcorne manor, a steward appointed to, 355. l. 23; suit of Tho. Colpepper's heirs respecting, 485, l. 5, 8; leases of the parsonage and lordship, 364, l. 4; 375, l. 7; 380, l. 42; 396, l. 32; 398. l. 3; 416, l. 15; 449. l. 7; lease of shops at. 403, l. 22; of decayed shops, 454. l. 18; the first corn-rent granted by the coll. 380, l. 42; letter of attorney about the parsonage, 405, l. 23; presentation to the vicarage of, 382, l. 37
Heines, Jos. and Simon, certificate at their request of the death of Jas. Smithe, late fell., 414, l. 12
Hekeford, Wm., of Elmested, knight service granted to, 349, l. 42
Helbron's land at Langdon hills, Essex, letters of attorney respecting, 368, l. 13
Hemsworth, Hamesworth, co. York, seisin of lands there, 359, l. 6; 360, l. 44
Henchman, bp. Humphr., Baxter's opinion of, 658, l. 17; Rob. (bp.) Grove his chaplain, 703, l. 22; his patronage of Dr. Gower. 992, l. 7
Herderson, Alex., his acts in the assembly. 639, l. 40; 640, l. 10
Henley, Dr., bp Law's letters to, 725, l. 1
Henman, Allen, his benefaction to the library, 341; his arms in the *liber memorialis*, 1108, l. 39
— Wm., Elverlande manor, etc. alienated to him, 440, l. 6
Henneage, Christr. and Anne, lease of Brumhall transferred to, 403. l. 14; licence to alienate it, 414, l. 29
'Hennes at Shrovetide,' note respecting, 437, l. 13
Henrison, Ri., bp. Ely's commissary, 65, 66
Henry I., a student and M.A. of Cambridge, 13
Henry III., founder of Ospringe hospital, 73
Henry VI., his benefactions to St. John's hospital, 44; his two designs

for the foundation of King's coll., 45
Henry VII., his grants to St. John's hospital, 48; his letter to lady Margaret consenting to her changing her plans respecting Westminster abbey, 59; where this is printed, 562, l. 15; licenses the foundation of St. John's college, 61; his letter to lady Margaret on the appointment of Fisher to a bishopric, 344, l. 40; 463, l. 13; his reasons for promoting Fisher to Rochester, 571, l. 3
— VIII. his licence for the foundation of St. John's coll., 64; where this is printed, 563, l. 4; makes difficulties with lady Margaret's will, 62, 67, 72; his grant of the nunneries of Higham and Bromehall to St. John's coll., 88; his great zeal in this matter, 89; forces Daye upon King's coll. as provost, 112; his interference in the election of Dr. Tayler at St. John's, 115; gives new statutes to St. John's, 118; letter from to bp. Fisher for removing the nuns from Higham, 355, l. 38; 465, l. 1; letter from, to some unknown person to assist in the same, 355, l. 43; 465, l. 4; letter from, to the bp. Sarum about Bromehall monastery, 356, l. 1; 465, l. 5; sale to, of Knoll grove, Eggam, 363, l. 27; 364, l. 8; letter to, from coll. announcing Tayler's election as master, 462, l. 9; letter to, from the coll. against lord Cobham's aggressions, 464, l. 15; agreement to get a copy of his grant of the manor of Windlesham to the coll., 1040, l. 32
Henshaw, Tobias, executor to bp. Gunning, 660, l. 13
Herbert, Sir Edwd., lord Herbert of Cherbury, ambassador to France, 487, l. 45; letter of thanks to, for books presented to the library, 529, l. 26
Hercules, Is. Milner's comparison of himself with, 844, l. 44; Marsh's comment on this, 850, l. 2; 852, l. 42
Hereford school, bp. Ross educated at, 726, l. 8
Herman, Rog., B.A. an original fell. of St John's, 77
Heron or Herne, Arth., B.D. deputy senr. fell., 538, l. 37; book in the library given by him, 982, l. 19
Herring, abp. Thos., Green elected master of C. C. C. on his recommendation, 712, l. 14; his opinion of bp. Law's D.D. thesis, 720, l. 37
Herrys, Alice, lease to, of garden at Windsor, 363, l. 1
Hertford school, Ed. Watts educated at, 528, l. 13
Hervey, Hen., D.C.L., mastr. Trin. hall, queen's commissioner, 175; arbitrator in the case of Dr. Blythe, 378, l. 43
Herynge, Jo., appointment of, as coll. proctor, 343, l. 45
Hethe, Nicholas, abp. York, fell. Clare, chaplain to the university, 114
Hey, Jo., a supporter of the proposals for an annual university examination, 1067, l. 17
Heydegro, a grove in Over Gravenhurst so called, 420, l. 42
Heyes, Tho., bailiff of Shrewsbury, 510, l. 40
Heylin, Pet., his character of abp. Neile, 667, l. 39
Heynes, Johane, widow, lease to, of Jakes manor, Cottenham, 357, l. 23
Heywarde, Heiwarde, Haiward, Phil., leases to, of tenement and lands at Moche Bradlai, 344, l. 10; 374, l. 1; 384, l. 28
Heyward, Heward, Tho., lease to, of tenements and lands at Much Bradley, 423, l. 30; 457, l. 32
Hiccrofte, Heycroftus, Hen., fell., so signs his name as foundation scholar, 981, l. 11; not Hiccroste, 288, l. 22
Hickham, Hen., executor of Mr. Whittingham, 206
Hickman, Hen., D.C.L., late fell., lease to, of Elverland manor, etc., 429, l. 35; licence to alienate it, *ib.* l. 42
— Walt., lease to, of Elverland manor, etc., 440, l. 40; licence to alienate 'the foresayde,' *ib.* l. 5
Hicks, Dr. Geo., dean of Worc., signs bp. Lake's dying profession, 687, l. 4, 22; his opinion of bp. Turner, 988, l. 21
— Mr., lord Burghley's secretary, 11
Hide, sir Edw., Dr. Beale chaplain to, 220
Hiern, W. P., his fellowship vacated, 984, l. 30
Hieron, Jo., lease to, of Hilton manor, 375, l. 14
Higden, Bryan, dean of York, executor of Hugh Ashton, 353, l. 4; 569, l. 32
Higgin, Ant., coll. tutor to bp. Morton, 260; his motion for the abp. of Canterbury to be visitor of St. John's, *sede Eliensi vacante*, 600, l. 38
— Geo., M.A., fell., his presentation to Thurrington rectory, 423, l. 36
Higgins, Ant., dean of Ripon, register of his foundation, 547, l. 44
Higham, Hygham, the nunnery of, granted to St John's coll., 88; its dissolute state, *ib.*; appointment of stewards of the manor of, 346, l. 48;

355, l. 24; grant to the chaplains of the chapel of, 349, l. 36; 350, l. 3; letters from Hen. VIII. to remove the nuns from, 355, l. 38; 465, l. 1; 355, l. 43; 465, l. 4; appointment of a chaplain to the chapel, 358, l. 43; letters respecting the lease of, for the king's serjeant of the pastry, 462, l. 16, 20; 466, l. 11, 17, 32; leases of the manor and parsonage of, 368, l. 19; 369, l. 42; 443, l. 35; 446, l. 42; 449, l. 1, 21; 455, l. 35; 456, l. 15; presentations to the vicarage of, 355, l. 14; 359, l. 8, 35; 360, l. 8, 15; 361, l. 2; 364, l. 12; 370, l. 9; 394, l. 22; 399, l. 16; 401, l. 11; 435, l. 24, 30; 436, l. 44; 450, l. 18; 451, l. 6; 454, l. 12; various references to, 567, l. 7, 21; Ri. Hinde resigns the vicarage of, 982, l. 1; dispute respecting the presentation to, 1075, l. 42; the bp. of Ely's decree in the matter, 1076, l. 12; Mr. Youde elected vicar, *ib.* l. 32

Hilbroad lands, leases of 398, l. 19; 369, l. 42

Hildersam, Arth., account of his being silenced by bp. Neile, 668, l. 47

Hildersley, bp. Sodor and Man. held a living with his bishopric, 974, l. 31

Hill, Edwin, elected fellow, 984, l. 22

— Herb., Southey's letter to, respecting bp. Marsh, 738, l. 30

— Jas., clk., lease to, of lands at Histon and Impington, 442, l. 15; license of alienation, *ib.* l. 39

— Ottiwell, Ottivel, Othowell, M.A., fell., sen. bursar, letters of attorney to, 437, l. 2; 438, l. 3; his motion for the abp. of Canterbury to be visitor of the coll., *sede Eliensi vacante*, 600, l. 38; signs letter to lord Burghley on the choice of a master, 605, l. 21; signs complaint against Alvey and others, 608, l. 35

— Ri., his benefaction to the library, 342; his arms in the *liber memorialis*, 1109, l. 7

— Rob., signs letter to lord Burghley on the choice of a master, 607, l. 17

— Dr. Rowland, (Ric.?), the college friend at court, 1011, l. 5; his reply to lord Carteret, *ib.* l. 11

— sir Rowl., proceedings against the Platt fellows being instituted into his livings, 1037, l. 19

— Dr. Tho., master of Emman., 229, n. 1; married to Mary Willford, 642, l. 8

— Tho., elected fell. in the place of a nonjuror, 1008, l. 19

— Mr., St. John's. Dr. Jebb's remarks upon the refusal of his testimonials, 1046, l. 10; Cole's comment on this, *ib.* l. 30; his pamphlet against Jno. Wesley, *ib.* l. 42

Hilles, Geo., fishmonger, lease of pond-yard to, 375, l. 43

Hills, Dr., successor to Dr. Gwyn as v. c., 203

Hilton, expense of the suit respecting, 380; l. 25; referred to bp. Thirlby, *ib.* l. 30; Rog. Grantofte's benefactions to, 348, l. 42; leases of the manor of, 373, l. 12; 375, l. 14; 384, l. 26; 394, l. 37; 446, l. 1; 450, l. 9

— Rob., lease to, of Higham priory, 462, l. 18

— Wm., lease to, of land at Willingham, 354, l. 31

Hinchcliffe, Dr., takes the lead in the scheme for new paving and lighting the town, 1052, l. 22

Hinde, R., resigns Higham vicarage, 982, l. 1

Hinksworth, lease of lands at, 425, l. 47

Hinson, Hinston, Hynson, Jo., lease to, of Bassingbourne manor, Foordham, 456, l. 40; licence to alienate it, 457, l. 3

— Wm., lease to, of Bassingbourne manor, Fordham, 363, l. 8; licence to alienate it, 448, l. 26

— Wm., jun., leases of the same to, 397, l. 21; 427, l. 1

Hinton, sale to coll. of lease of water-mill there, 439, l. 16

Hippisley, sir Jo. Cox, his advocacy of the catholic claims, 925, l. 38; 926, l. 40

Histon, lease of lands at, 442, l. 16; the manor of, charged with pontage money, 488, l. 10

History lecture, lord Brook's, lost to the univ., 212

Hitch, Dr., dean of York, his early patronage of bp. Lake, 682, l. 43

— master of Ely school, 538, l. 9

Hoare, Anne Adelaide, married to bp. Vidal, 976, l. 10

— rev. Hen., father-in-law to bp. Vidal, 976, l. 11

— J. S., vacates his fellowship, 984, l. 22

Hobbe, Christ., lease to, of lands at Kennesthorpe, etc., 400, l. 30

Hobey, Tho., letter of attorney to sue him respecting the 2nd court, 453, l. 22

Hockford, Tho., bailiff of Colchester, 482, l. 22

Hoddesdon, Hodsdon, Hodeston school, entitled to one of the Burghley scholarships, 415, l. 42; lady Burghley's benefactions to, 425, l. 7, 15

Hodgson, rev. Fras., archd. of Derby,

899, l. 10; coadjutor of bp. Butler in translating Lucien Bonaparte's *Charlemagne*, 929, l. 4, 30
Hodgson, rev. Fras., schoolmaster of Dr. Wood, 1094, l. 15
— Dr. Phin., executor of Mr. Whittingham, 206
Hodilowe, Hodylaw, Tho. and Joan, coll. indenture with, 399, l. 14; lease to, of tenement in St. Clement's parish, 441, l. 33; 458, l. 15
Hodson, Christ., lease to, of messuage, houses, barns, etc. in St. Giles's and St. Peter's, 427, l. 44
— Hen., a close of the 'graunge' farm alienated to him, 393, l. 7; lease to, of farm in St. Giles's and St. Peter's, etc., *ib.* l. 42
— Ro. H., Clare, succeeds Dr. Newcome as rector of Offord Cluny, 1031, l. 3
Hody, Humph., canon Westcott's opinion of, 661, l. 26; bp. Marsh's opinion of, 782, l. 31; 785, l. 12
Hogeson, Wm., clerk, grant to, 349, l. 36
Hogge, Ri., lease to, of Chekens house, tenement and land at Marflete, 386, l. 3; 400, l. 1; 443, l. 42; lease alienated to, 440, l. 20
— Miles, Mylys, lease to, of tenement and land at Marflete, 386, l. 5; 400, l. 12
— widow, lease to, of tenement and land at Marflette, 436, l. 13
Hokynton, Jo., a brother of St. John's hospital, 53
Holbeach, Holbeche, Holbyche, Howlebeache, leases of tenements, lands, etc., at, 343, l. 34; 347, l. 39; 374, l. 4; 391, l. 2; 429, l. 31; 432, l. 29; 446, l. 18; 458, l. 44; agreement for the partition of the manor of, 393, l. 13
Holcroft, Hen., admitted fellow of Clare on the earl of Manchester's warrant, 661, l. 14
Holdsworth, Ri., chosen master by the juniors, 214; refused by the v. c., *ib.*; gets the mastership of Emm. coll. and other preferments, 215; ejected from Emm. 229; account of him as bp. nominate of Bristol, 266; various proceedings respecting his election to the mastership, 623, l. 21; papers presented on the subject, 625, l. 13; materials for his biography, 626, l. 16; 627, l. 4; coll. tutor to sir S. Dewes, 626, l. 26; expenses in obtaining his library for the university, 627, l. 15; copy of his book plate, *ib.* l. 40
ole, Ri., bp. Ross his patron, 727, l. 38
Holgate, Ro., abp. York, the first bp. of St. John's, 113; Baker's account of, 242; letter to him from the coll. respecting Sedbergh, 364, l. 26; 467, l. 53; additional references to, 662, l. 27
Holland, earl of, chancellor, 200, l. 2; 203, l. 24; beheaded, 230, 643, l. 42; recommended by Chas. I. for chancellor, 495, l. 32; letter from, respecting the recommendation of Wm. Norwich, B.A., Trin., for a fellowship, 499, l. 1; letter from, urging obedience to the king's letters for the election of Ri. Bulckley to a fellowship, *ib.* l. 42; the coll. answer to this, *ib.* l. 44; letter of thanks to, for his pains in Seaton's case, 497, l. 7; letter from, to the v. c. and heads about their charters, 498, l. 19; letter from, on Downhall's claims for a lease of Northstock, *ib.* l. 41; the coll. answer to, respecting Downhall, 499, l. 6; letters from, for Dan. Ambrose to retain his fellowship while abroad, 500, l. 28; 502, l. 1, 38; for Wm. Beecher to succeed Jo. Allot as bp. Ely's fell., 500, l. 41; the coll. answer to this, *ib.* l. 44; letter to, regarding the fees of Tabor and Bucke, 503, l. 25; replies from, ordering their payment, 503, l. 31; 505, l. 22; letter to, on the king's mandate for the election of certain fells., 504, l. 20; letter from, for W. Inglett to retain his fellowship, 519, l. 16; for Jo. Ambrose, B.D., to retain his fellowship in absence, 523, l. 11; 525, l. 17; letters from, recommending Edw. Watts for a fellowship, 528, l. 6, 19; the coll. reply to, 529, l. 7; letter from, recommending Hen. Tubbe for a fellowship, 532, l. 46; the coll. answer, 533, l. 16; procures an order for the protection of the university, 639, l. 5
— Hen. Ri., lord, Parr's letters to, respecting bp. Marsh, 865, l. 42; 882, l. 25; 883, l. 13, 40; recommending the friends of the catholic claims, etc., 926, l. 33, 45
— W., fell., his benefaction to the coll., 205; letters of attorney to, 422, l. 13; 457, l. 36; 458, l. 23; his legacy to abp. Williams, 672, l. 44
Hollingshead, Ro., lease to, of a tenement in Trin. par., 365, l. 12
Holme, Gilb., B.A., fell., testimonial to, 385, l. 38
Holme rectory, Linc., bequeathed to the coll. by sir Wm. Gee, 216, 474, l. 30

Holme, Norf., Hen. Jenkin vicar of, 1007, l. 5; 1013, l. 36; Rob. Jenkin born at, 1013, l. 40
Holmedon, Rob., assistant at Sevenock, 481, l. 39
Holmes, Arth., fell., 318, l. 3; admitted a fell. of Clare, 984, l. 18
Holt, master of Ipswich school, 523, l. 19
Holyoake, Tho., certificate of, from Queen's coll., Oxford, 526, l. 4
Hoo, Kent, bp. Gunning born at, 269, l. 28; his legacy of communion plate to the church of, 647, l. 23; leases of lands at, 368, l. 19; 369, l. 42
— Rob., sen. and jun., lease of lands to, at Fendrayton, 347 l. 7
Hooke, Jo., fell., signs the articles against Baro, 605, l. 10; signs letters to lord Burghley on the choice of a master, 606, l. 32; 607, l. 18
Hopkin, Hopkins, Jo., lease to, of a tenement and gardens in Harlestone's lane, 389, l. 2; 427, l. 33; bequeaths his lease to Marm. Mulcaster, 440, l. 38
Hopkins, Wm., M.A., Pet., advises Mackenzie against the Delhi mission, 978, l. 29
Hopper, Jo., register of his foundation, 547, l. 29
Hord, Mrs. Bridgett, executrix of R. Booth, 479, l. 43
Hord, Ri., signs letters to lord Burghley on the choice of a master, 606, l. 34; 607, l. 20
Hornbuckle, T. W., coll. tutor to bp. Bowstead, 973, l. 1
Hornby, Hen., S. T. P., executor to lady Margaret, 66, 68, 72; opens St. John's college, 76; his death, preferments, etc. 77; his benefactions to the coll., 78; jewels, etc. received by him as lady Margaret's executor, 342, l. 12; various references to him, 565, l. 3
Horndon on the Hill, letters of attorney respecting Benfylls land at, 368, l. 13; lease of lands, etc. at, 368, l. 19; 369, l. 42
Horne, Rob., fell., bp. Winton, 120; dean of Durham, 139; qu. Elizabeth's university commissioner, 146; Baker's account of, 246; additional notes upon, 664, l. 8, 11; Cole's note on his arms, ib. l. 13
Horner, Leon., his letter to Parr on Mr. Carson's grammatical work, 943, l. 48
Horningsea, Horningsey, Hornyngesee, Hornussey, the rectory of, appropriated to St. John's hospital by bp. Eustachius, 19; the vicarage conferred by bp. Balsham, 25; disputes concerning the lease of, to Dr. Blythe, 128, n. 2; 346, l. 5; bond respecting the tithes at, 346, l. 35; the tithes of Highe hall manor, ib. l. 39; grant to the chaplain of, 351, l. 7; letters of proxy respecting the rectory, 361, l. 43; appointment of chaplain and curate, 365, l. 20; proxies respecting the parsonage, 373, l. 44; leases of the parsonage, 354, l. 21; 363, l. 36; 384, l. 33; 460, l. 5; leases of the rectory, 397, l. 35; 399, l. 21; 435, l. 13; 441, l. 18; leases of land and tenements at, 363, l. 24; 366, l. 14; 383, l. 34; 402, l. 9; 454, l. 24; bp. Eustachius' deed of gift of the rectory, 557, l. 41; note on the coll. leases of, 576, l. 6; agreement to allow the curate an addition of 18d. a Sunday, 1038, l. 36, and 1s. a week instead of his Sunday dinner, 1040, l. 43; the curacy raised from £36. to £40., 1085, l. 1; the chancel and parsonage barn to be repaired after a storm, 1085, l. 27
Horseman, John, allowed time for his answer respecting Soulderne rectory, 1077, l. 13; elected to it, ib. l. 22
Horstede, Wm., lease to, of lands in Berks., 363, l. 4
Horstonfields, letter of attorney respecting lands at, 399, l. 5
Horton, Anna, bp. Turner's intention of marrying her, 990, l. 1
— Dr., declines to attend the Savoy conference, 644, l. 37
Hostels destroyed for the site of King's coll., 45, see Cambridge
Hotchkis, Leon., master of Shrewsbury school, 934, l. 34
Hotham, Jo., bp. Ely, his statute to St. John's hospital, 31, l. 15
Hottun, Hugo de, first chancellor of Cambridge, 21
Houbigant's Bible, purchased for the library, 1040, l. 46
Houghton Compton, Phil. Williams rector of, 1022, n. 2
Houghton Conquest, Dr. Zac. Grey rector of, 1023, l. 20
Houghton-cum-Marston rectory, Linc., Jas. Creswick, fell. presented to, by parliament, 982, l. 35
Houland, Jo., lease to of 'the Rose,' etc. in Clavering, 416, l. 30
Houlston, Thos., fell., too ill to attend the election for master, 1079, l. 20
Houseman, Jo., commended by the master of Sedbergh, 526, l. 27
Howard, cardinal Phil., his admission at St. John's, 222; Baker's account of, 279; Evelyn's note upon, 635, l. 23; Cole's note upon his portrait, 705, l. 29

Howard, hon. Hen., and hon. Jo. Tho., admitted at St. John's, 222
— lord Wm. of Naworth, his benefaction to the library, 339; his arms in the *liber memorialis*, 1107, l. 29
Howden, lord, a member of the Cradock family, 708, l. 35
— co. Yk., bp. Dodgson born at, 713, l. 32
Howe, Jo., his controversy with Stillingfleet, 702, l. 14
Howland, Jas., M.A., letter of attorney to, 416, l. 37
— Jo., plate presented by him to the coll. sent to Chas. 1st, 633, l. 12
— Ri., 15th master, transferred from the headship of Magd. coll., 173; a dependant of lord Burghley, 173, l. 7; 593, l. 17; undertakes the revision of the coll. statutes, 174; made bp. of Peterborough, 177; attends qu. Eliz. as v. c. at Walden, *ib.*; his preferments, 178; death, 179; Baker's account of, as bishop of Peterborough, 250; his letter to the president on sealing the deeds of the Jermin benefaction, 418, l. 34; his consent to the bond to Alice Graunt, 422, l. 33; to the indenture with lady Burghley, 425, l. 20; letter as bp. asking for a testimonial for sir Conyers, 425, l. 44; consent to several coll. sealings, 426, l. 38; his signatures as master, 550, l. 2; 551, l. 40; signs petitions to the chancellor in favour of Cartwright, 590, l. 1; his frequent absence from coll., 593, l. 34; 594, l. 2; his plunder of Peterborough church, 597, l. 11; additional notes upon, 665, l. 7
Howlett, Sam., A.M., his benefaction to the library, 341; arms in the *liber memorialis*, 1108, l. 45
Howley, abp. Wm., his opposition to Wodehouse's petition on subscription, 968, l. 38; objects to Dr. Arnold preaching bp. Stanley's consecration sermon, 969, l. 12
Huddleseye, Marm., lease to, of tenement and lands at Marflete, 456, l. 21; licence of alienation, *ib.* l. 25
Hudibras, Dr. Z., Grey's edition of, 1026, l. 14; Dr. and Mrs. Newcome's contributions to this, *ib.* l. 16; Newcome's letter to Grey upon withdrawing his promised dissertation, 1027, l. 10; Cole's comment on this, *ib.* l. 26; Cole's contributions to, *ib.* l. 34
Hughes, rev. H. H., tutor of St. John's, anecdote by, of bp. Carr and Fearon Fallows, 971, l. 40
Mr., nominated to the Brewers' co. for mastership of Aldenham school, 1088, l. 18
Hughes, Thos., master of Ruthin school, Powell's letter to, on Gwin's foundations, 1070, l. 20
— rev. Thos. Smart, bp. Blomfield his successful competitor at coll., 917, l. 29; particulars taken from his life of Dr. Powell, 1053, l. 35; dedicates Ogden's sermons to bp. Butler, 1091, l. 44; his intention to print Baker's history of St. John's, Advert. vi.
Hull, bp. Watson born and educated at, 275, l. 24; Wm. Watson born at, 698, l. 5; the two brothers build and endow the hospital there, *ib.* l. 8; Jos. Lambert educated at, 1019, l. 35
Humfray, Tho., lease to, of tenement and lands at Marflette, 444, l. 12
Humfrey, Jo., M.A., his controversies, etc., with bp. Stillingfleet, 699, l. 13; 704, l. 46
Humphrey, Humphreys, Dr., president of Magd. coll., Oxf., qu. Elizabeth's treatment of, at Oxford, 155; 583, l. 8; letter from Becon to, 393, l. 7; 469, l. 35
Hungate, Hugh, coll. bailiff for Yorkshire, 357, l. 43; letters of attorney to, 365, l. 16; 367, l. 32
— Rob., register of his foundation, 547, l. 50
Hunmanby, co. Yk., bp. Osbaldiston, born at, 706, l. 13
Hunt, Geo., bailiff of Shrewsbury, 500, l. 13
— Hunte, Ri., bailiff of Shrewsbury, 476, l. 6; 489, l. 4; 501, l. 11
Hunsdon, Edw. Jude, rector of, 507, l. 21
Huntindone, Robert de, master of St. John's hospital, 52
Huntingdon, earl of, letter of thanks to, from the coll., for his zeal respecting Sedbergh, 395, l. 36; 469, l. 44
Huntley, Eliz., lease to, of a tenement and garden in Round parish, 426, l. 4; of Millington manor, *ib.* l. 7
— Huntlay, Wm., 'mancyple,' lease to, of tenement and lands in Cambridge and Hympington, 388, l. 35; of Jakes manor, Cottenham, 391, l. 9; of Millington manor, etc., 420, l. 37; letter of attorney to, 399, l. 11
Hurd, Ri., recommended by bp. Osbaldiston, 706, l. 25; recommends bp. Fisher as tutor to prince Edward, 732, l. 9; his letters to Dr. Balguy on Dr. Powell, l. 20
Hurlie, letter of attorney regarding lands at, 399, l. 5
Hutton, Matt., fell. Trin., regius and Margaret prof. of divinity, 154; disputant before qu. Eliz., 190; archb. of York, 583, l. 1

Hutton, Ri., Mr. serjeant, letter to, respecting the patronage of Baynton, 476, l. 26; letter to, as justice of common pleas, respecting the suit for the repair of Merryall bridge, 495, l. 11; his reply, *ib.* l. 16
— Rob., prebendary of Durham, 156
— Sam., Gower's letter to, 1002, l. 1
— Tho., arbitrator in the case with Randall Hall, 367, l. 39; lease to, of a garden in Round parish, Cambridge, 392, l. 12
— W., manor of Little Paxton bought of, 347, l. 9
Hyde, lord, his meddling in the election of a master at Dr. Powell's death, 1080, l. 42
— probable name of Dr. Gower's mother, 981, l. 18
Hygdon, Brian, dean of York, executor to Dr. Ashton, 353, l. 4; 569, l. 32
Hymers, Dr. John, his edition of Fisher's funeral sermon, 562, l. 26
Hymsworth, co. Yk., Jo. Thurlestone, master of the hospital school there, 397, l. 40; preference to natives and schoolboys of, for the Thurlestone scholarships, 398, l. 27
Hynde, sir Fras. of Maddingley, owner of watermill at Hinton, 439, l. 18
— Jo., serjeant at law, arbitrator in lord Cobham's case, 351, l. 14; 360, l. 33; arbitrator in the dispute with Pet. Frechwell, 358, l. 1
Hyson club, the, bp. Beadon and others, members of, 730, l. 21

Ickleton, Dr. Z. Brooke vicar of, 1030, l. 8
Ifons, Chas., licence to, to alienate his interest in a lease, 404, l. 44
Illingworth, Dr. Cayley, Simeon's remarks on his 'bitter' sermon against the evangelicals, 926, l. 28
Impington, leases of lands at, 388, l. 43; 442, l. 16; amount of quit-rents at, 389, l. 1
Inchbald, Ro., re-elected to a fellowship after losing it by inadvertence, 984, l. 12
Inglesole, Thos., knt., justice of common pleas, 357, l. 40
Inglett, Wm., order from the king for him to retain his fellowship in his absence, 519, l. 18
Inglis, Dr., his resignation as head master of Rugby, 940, l. 45
Insanity of fellows, a reason against electing them into the seniority, 1073, l. 29
Ipsley, letter of attorney respecting lands at, 399, l. 5
Ipswich school, Fras. Jacob educated at, 523, l. 19
Irby, Wm., fellow of Peterhouse, 40
Ireton, Mr., named for master of St. John's coll., 607, l. 12
Isaacson, Jo. Fr., fell., defeated for the public oratorship by Christr. Wordsworth, 1105, l. 14
Ithell, Dr., master of Jesus, 174, 175; various references to, 593, l. 23; bp. Cox's letter to lord Burghley respecting him, *ib.* l. 36; a visitor of St. John's coll., 596, l. 25
Ivychurch, bp. Percy rector of, 898, l. 23
Ixnynge, Alexr. de, prior of St. John's hospital, 32, 52; his submission to the bp. of Ely, 32; death, 34

Jackson, Cyril, bp. Butler entered under, at Ch. Ch., Oxford, 940, l. 36
— Jo., bp. Law's reply to, 722, l. 46
— Jo. Stuart, Caius, friend of bp. Mackenzie, 977, l. 20
— Tho., lease to, of the new house over against the coll. gates, called the 'pensionarye,' 453, l. 33; licence of alienation, *ib.* l. 42
— Wm., lease to, of a tenement in Great St. Mary's par., 440, l. 32
Jacob, Fras., nominated by the earl of Salisbury to a scholarship in his gift, 523, l. 17; his birth, admission, etc., *ib.* l. 18
— Fras., rector of Dallingho, Suff., father of the above, 523, l. 18; date of his degrees, *ib.* l. 21
— Jo., letter from, respecting Jas. Chambers' benefaction, 491, l. 36
Jacomb, at the Savoy conference, 645, l. 5
James I., his grants to the university, 194; his visits to the university, 201; accounts of these, 616, l. 40; expenses of his entertainment at St. John's, 202; 617, l. 34; his patronage of abp. Williams, 261; recommends Wm. Nesfield as master of Pocklington, 475, l. 14; recommends Mr. Legge for a fellowship, 477, l. 25; 478, l. 1; requires Thurston to be elected to a fellowship, 479, l. 33; mandate for Seaton, a Scotchman, to be a fellow, 484, l. 37; the coll. reply, *ib.* 45; his letter to the coll. on the election of fellows, 488, l. 13; petitions to, from Lancashire for Sunday sports, 584, l. 45; his injunctions respecting scholastical habits, 588, l. 30, 34; his 'slurring answer' to the Cambridge petition, 618, l. 48; his arms on the title of the *liber memorialis*, 1107, l. 3.

James II., patron of bp. Turner, 986, l. 13, 30; the bp. corresponds with him at St. Germains, 987, l. 26; approves of Turner going to him, *ib.* 39
— Ant., lease to, of lands in Cottenham, 442, l. 23
— Dr., president of Queens', his mourning ring for Dr. Gower, 996, l. 13
— Hen., leases to, of tenement and lands at Danthorp, 401, l. 23; 439, l. 32; 444, l. 17
— Dr. Jo., canon of Peterb. leaves a portrait of bp. Marsh to St John's coll., 898, l. 3
— Wm., lease to, of Harlestone land in Chesterton, 427, l. 22
Jearman, Raffe, executor of widow Walton, 547, l. 17
Jebb, Dr. Jo., preaches bp. Green's ordination sermon, 712, l. 25; remarks on bp. Law's 5 Nov. sermon, 721, l. 7; agitator at Cambridge against subscription, 1045, l. 1; 1057, l. 27; counteracted by Dr. Powell, 1045, l. 2, his letter (Camillus) to Powell, *ib.* l. 19; Cole's comment on this, 1046, l. 30; his sermons before the university, 1058, l. 15; his proposals for an annual university examination, 1058, l. 26; Powell's opposition to these, 1059, l. 1; bp. Monk's opinion of the controversy, *ib.* l. 43; extracts from his works, on these proposals, 1066 l. 11 seq.; his testimony to Dr. Powell as master, 1067, l. 41; 1069, l. 8; twice an unsuccessful candidate for the Arabic professorship, 1091, l. 29
— Mrs., a powerful assailant of subscription, 1057, l. 27; a supporter of the proposals for an annual university examination, 1058, l. 36; her letter in reply to Drs. Powell, Halifax, and Randolph, 1067, l. 32 seq.
Jefferson, master of Beverley school, 710, l. 33
— Jo., fell. Peterhouse, a friend of bp. Law, 717, l. 28
Jegon, Jo., bp. Norw., Baker's account of, 255; additional references to, 666, l. 6; Fuller's notice of, *ib.* l. 13
— Tho., S.T.P., elected master C.C.C., 256
Jenkin, Hen., brother of Dr. J., his preferments, 1007 n. 5; sen. prizeman at Canterbury school, 1010, l. 13; various notes on, 1013, l. 35
— Hen., son of rev. Tho. J., his education and coll. degrees, 1014, l. 16; allowed time for his answer respecting Soulderne rectory, 1077, l. 13, 15; is elected to it, l. 19; alters his determination, *ib.* 20; censured for his irresolution, *ib.* l. 24; church preferments, *ib.* l. 22; death, *ib.* l. 48
Jenkin, Jo., younger brother of Dr. J. account of, 1014, l. 8, 12
— Marg., sister of Dr. J., married to Jo. Johnson, of Cranbrook, 1014, l. 42
— Rob., son of Hen. J., notes on, 1013, l. 40
— Dr. Rob., his subscription to the oath of qualification, 552, l. 20; his latin inscription on bp. Gunning, 656, l. 5; his defence of bp. Lake, 681, l. 8; signs as chaplain the bp.'s dying profession, 687, l. 5; his account of bp. Thomas's dying declaration against the new oath, 696, l. 14; Baker ejected during his mastership, 993, n. 3; Cole's life of him, 1005; parentage, education, etc., *ib.* l. 1; chosen fell. St. John's, *ib.* l. 12; his arms, *ib.* n. 1; 1010, l. 7; vicar of Waterbeach, 1006, l. 6; chaplain to bp. Lake, *ib.* l. 8, 17; becomes a nonjuror, *ib.* l. 12; chaplain to the earl of Exeter, *ib.* l. 16; to lord Weymouth, *ib.* l. 23; his letters to Baker, *ib.* l. 24; 1011, l. 48; takes the oaths to qu. Anne, 1006, l. 32; elected 25th master of St John's, *ib.* l. 35; lady Margaret profr., 1007, l. 1; his character, *ib.* l. 4; death, *ib.* l. 16; epitaph, *ib.* l. 20; family, *ib.* n. 5; 1013, l. 34; list of nonjuring fellows ejected during his mastership, 1008, l. 10; his will, *ib.* l. 37; 1012, l. 8; his publications, 1009, l. 5; generosity to Mr. Bowyer, *ib.* l. 30; Whiston's challenge to him, 1010, l. 1; additions to Cole's life, *ib.* l. 10; degrees, coll. offices, etc., *ib.* l. 17; Baker feels aggrieved by him at his ejection, *ib.* 23; wrong in this feeling, *ib.* l. 36; his benefactions to the coll. library, 1012, l. 11, 32, 42; notices of his publications, *ib.* l. 13; of his family, 1013, l. 34; disputed election for the mastership at his death, 1015, l. 6
— Tho., father of Dr. Rob., 1005, l. 1
— Tho., son of Hen. J., 1013, l. 47
— — son of John Jenkin, 1014, l. 8
— Tho., B.A., tutor of Robert Jenkin, 1013, l. 42
Jenkins, Mr., opponent of Dr. Beale, 628, l. 13
Jenks, Row., bailiff of Shrewsbury, 475, l. 35
Jennison, his cession of bp. Ely's fellowship, 481, l. 26
Jephcot, Jonath., reads and preaches against the *Book of Sports*, 585, l. 16; recommended by Dr. Tuckney

to the mastership of Boston, 643, l. 23
Jephson, rev. W., his remarks on bp. Marsh's lectures, 800, l. 48; vindication of bp. Marsh's ordination questions, 873, l. 42
Jermin, sir Rob., indenture with, as executor to Frances Jermin respecting her benefaction, 417, l. 41; nominates St. John's for Mr. Spaulding's benefaction, 450, l. 37
— Jermyn, lady Frances, indenture respecting her benefaction, 417, l. 39; register of her foundation, 547, l. 20
Jesup, Jo., of Conesby, Linc., gent., father of Rob. J., 533, l. 35
— Rob., nominated by abp. Williams to a scholarship, 533, l. 34; date of his admissions, *ib.* l. 36
Jesus coll., indenture with, respecting Dr. Reston's obit, 362, l. 7
Jewels and plate belonging to St. John's coll., early inventories of, 342, l. 12, 19, 23, 31, 34; 343, l. 1
Jews, settlement of, in Cambridge, 26; supposed site of their synagogue, 27
Joan, prioress of St. Sepulchre's, Canterbury, grant to, 358, l. 34
Joceus, a Jew, owner of Bede's house in St. Sepulchre's parish, 27
Johnes, Hen., LL.D., executor of Dr. Jo. Gwyn, indenture with, respecting the Gwyn foundation, 421, l. 3
— Hugh, lease to, of a plot of ground and stable in St. Clement's parish, 430, l. 37; 437, l. 37
Johnson, Abr., of South Luffenham, 204, l. 29
— Alex., lease to, of lands and 'leies,' Drydrayton, 389, l. 34; 417, l. 5
— Art., signs letters to lord Burghley on the choice of a master, 606, l. 31; 607, l. 16; signs letter to the earl of Shrewsbury, 613, l. 7; complaint against him for nonconformity, 608, l. 15
— tutor to Tho. Jenkin, 1014, l. 10
— Fras., the Brownist, supported by Alvey and others, 607, l. 45; 610, l. 21
— Jo., vicar of Cranbrooke, prosecutions against, 705, l. 37; married to Margaret, Dr. Jenkin's sister, 1014, l. 42
— Jo., son of the above, elected by the senate rector of Standish, 1014, l. 45
- Mr., archd., register of his exhibition, 547, l. 48; the coll. seal set to a new trust deed respecting it, 1084, l. 17
- Rob., appointment of, as coll. proctor, 343, l. 44
Johnson, Dr. Sam., his introduction to abp. Stuart, 731, l. 11
— Thos., lease to, of land at Drye Drayton, 344, l. 13
Johnstone's *Memoirs of Parr*, extracts from, 940, l. 1, 28, 34; 942, l. 15, 24, 35
Jolland, Miss, Dr. Powell's niece, succeeds to his estate, 1049, l. 32; her death, *ib.* n. 2
— rev. Mr., half brother to Dr. Powell, 1044, n. 3
Jones, Cadwallader, A.M., his benefaction to the library, 341; his arms in the *liber memorialis*, 1108, l. 44
— Ell., trustee of Shrewsbury school, 510, l. 45
— Jo., of Welwyn, friend of bp Green, 712, l. 34; and of bp. Law, 717, l. 25; letter from, respecting Law's D.D. theses, 720, l. 21; his character of bp. Law, *ib.* l. 48; his mention of Dr. Newcome to Z. Grey, 1033, l. 29; Newcome's assistance to, *ib.* l. 34; his account of Caleb Parnham and Dr. Newcome's competition for the headship, 1032, l. 41
— Tho., Trin., his letter to Marsh on Porson's opinion of the *Codex Vaticanus*, 757, l. 42; bp. Marsh's memoir of him, 778, l. 47; 802, l. 32
— Tho., bailiff of Shrewsbury, 475, l. 38; 478, l. 41; 486, l. 42; 494, l. 32
— third master of Shrewsbury, his resignation, 493, l. 43; 494, l. 34
Joplen, Joplin, lease to, of a tenement in Great St. Mary's parish, 402, l. 24; 440, l. 34; 445, l. 9
Jortin, Jo., domestic chaplain to bp. Osbaldiston, 706, l. 23; his acquaintance with bp. Law, 717, l. 5, 6
Joye, Joie, Geo., his presentation to Higham vicarage, 399, l. 16; his resignation, 401, l. 12
Jude, Edw., vicar of Nasinge, afterwards rector of Hunsdon, 507, l. 21
— Jo., B.A., letters from the king, the marq. of Hamilton and the earl of Dover for him to be chosen fell., 507, l. 12, 19; 508, l. 11; his admission as pensioner, 507, l. 23; register of his burial, 982, l. 23
Judge, letter to a, to befriend the college at Bedford assizes, 364, l. 9; 467, l. 20
Jugg, Myles, lease to, of tenement and lands at Horningsey, 402, l. 9
Jugge, Tho., leases to, of rectory, tenement and lands and parsonage, Horningsey, 441, l. 18; 454, l. 24; 460, l. 5; licences of alienation, 441, l. 24; 454, l. 28
Julius II. pope, his bulls for the disso-

lution for St. John's hospital, 17, and for the foundation of St. John's coll., 63

Katherine, qu., letter of thanks to, for her 'righte faire cowcher,' 344, l. 46; 463, l. 15; letter to, about buying lands, 356, l. 22; 465, l. 15
Kay, rev. Rog., the founder of Bury school, Lanc. 1094, l. 20; Dr. Wood leaves £500 to increase his exhibition, 1099, l. 41
Kaye, Dr. John, bp. Linc., Parr's opinion of, 943, l. 38; bp. Butler on, 953, l. 8; on the scruples respecting subscription, 968, l. 34
Keate, Dr., defeated by bp. Butler for Craven scholarship, 898, l. 42; Butler sides with him against Maltby, 945, l. 8
Keeling, rev. Wm., his discovery of Overall's name cut in Thompson's chapel, 568, l. 45
Keene, Edm., bp. Ely, master of Peterhouse, 714, l. 26; his decree on Ri. Wadeson's appeal, 1076, l. 12; censures the master and seniors, *ib.* l. 22
Kees, John, Dr. Caius' name so spelt, 138
Kelke, Dr. Rog., fell. St. John's, master of Magd. coll., 173; recommendation of to Cecil for the mastership of St. John's, 587, l. 4; his alienation of the Magd. coll. estate, 173, l. 10; 593, l. 19
Kelsham, Fras., grant to, of the wardship, etc. of the heir of Ste. Peend, *alias* Delapeend, 452, l. 6
Kemball, rev. Mr., a poor clergyman, 10gs. given to, 1073, l. 42
Kempe, Wm., master of Colchester sch., 482, l. 14, 25
Kempson, Tho., of Ely, repairer of the monuments there, 569, l. 8
Ken, bp. Thos., his popularity in his diocese, 703, l. 49; account of his death received by Fras. Roper, 999, l. 28
Kendal, bp. Dawson born at, 263, l. 24; bp. Law educated at, 714, l. 10
Kendall, Pet., leases to, of tenement and close in Westwickham, 438, l. 14; 461, l. 3
— Wm., leases to, of tenement and close in West Wicham, 377, l. 22, 34; 402, l. 12
Kenilworth, bp. Butler born at, 898, l. 36; the native place of the Sumners, *ib.*; Butler presented to the vicarage of, 899, l. 6; 911, l. 40; 940, l. 43; memorials in the church of, to the Butler family, 901, l. 25
Kennedy, Dr. B. H., master of Shrewsbury sch., 899, l. 20; a scholar of bp Butler's, 942, l. 20
Kennedy, G. J., his elegiacs on the death of Dr. Wood, 1082, l. 44
— Rann, selected by Dr. Parr to read the funeral service over him, 940, l. 3
Kennet, Ri., B.D., C.C.C.C., ejected minister, befriended by Stillingfleet, 698, l. 44
Kennethorpe, Kennesthorpe, Kenethorp, Kenythorp, co. Yk., seisin of lands there, 359, l. 4; 360, l. 43; leases of tenement and lands at, 400, l. 38; 453, l. 9; 458, l. 32; letters of attorney about, 453, l. 9; 455, l. 22
Kennett, bp. White, his notices of bp. Lloyd, 679, l. 26; his account of bp. Tho. White, 697, l. 11; his letter to Sam. Blackwell on Mr. Harley's purchases of MSS., 701, l. 3
Kensham, sir Jo., a pensioned brother of St. John's hospital, 18; one of the last brethren, 50, 53; note upon, 563, l. 27
Kent, coll. bailiff appointed for, 357, l. 16
Kentish town, lands there, left by W. Platt to coll. claimed by lord Gerard, 543, l. 40
Kenyon, Geo., jun., certificate of communion to, and his subscription to the oaths of qualification, 553, l. 35
Kettle, Ri., land in the occupation of, 458, l. 18
Keyton, Dr., situation of his chapel, 92; his preferments, etc., *ib.*; letters of thanks to from the coll., 349, l. 24; 464, l. 1; 465, l. 35; receipt to, for funds for his fellowships, 350, l. 46
Kidd, Jo., appointment of, as coll. proctor, 343, l. 45
Kilkenny, Wm. de, bp. Ely, his benefaction to the university, 21
Killington, Westmd., Jos. Bousfield born at, 515, l. 21
Killingworth, Fras., married to Tho. Cecill, fell., 981, l. 23
Killum, Wm., master of St. John's hospital, 53, 561, l. 8
Kilvert, seizure by, of bp. Williams's books at Bugden and Lincoln, 527, l. 39; 621, l. 19
King, abp. Wm., *On the origin of evil*, translated by bp. Law, 722, l. 26; Bolingbroke's use of this, *ib.* l. 35
— Ed., (Lycidas), dispute about, in Chr. coll., 570, l. 25
— Jo., Southey's letter to, on Lucien Bonaparte's poem, *Charlemagne*, 930, l. 25
— lord, his speech in house of lords on bp. Marsh's examination questions, 875, l. 31, 45; 876, l. 28

King, Dr. Wm., his attacks in his *Key to the Fragment* on bp. Squire, 709, l. 16; on bp. Green, 710, l. 44; on Dr. Newcome and others, 1023, l. 41
Kinge, Jo., leases to, of the manor place and lands at Stewcleie, 366, l. 18; 381, l. 43; 437, l. 10
— Tho., lease to, of tenement and land at Steucklie, 382, l. 8
Kingsburie, letter of attorney respecting lands at, 399, l. 5
King's coll., Hen. VIth's two designs for the foundation of, 45; hostels and houses destroyed for it, 45, 46; bp. Daye's bequests to, 114; qu. Elizabeth's visit to the chapel, 158, 159; indenture with, respecting Hebblethwaite's benefaction, 431, l. 21; 432, l. 18
— hall, founded by Edward IIIrd, 33; its situation and importance, 36; St. Mary's church granted to it, 37; its visitation by bp. Arundell. *ib.*; the place of entertainment while the parliament sat at Cambridge. 38; exempt from abp. Arundell's visitation, 41; reason of this, 42; the charter of. printed in Rymer, 559, l. 3
— Wm., order from the king for him to be elected fell., 540, l. 47; dates of degrees and admissions, 541, l. 2
Kipling, Dr. Tho., his part in the proceedings against Frend, 736, l. 19, 25; agreement respecting his dividends and place in hall, 1074, l. 34; appointed auditor, 1075, l. 7; his salary as auditor raised to 40 gs. a year, 1083, l. 16
Kirkbies, Kirckbyes, manor, Ashwell, see Ashwell
— in Preston, see Preston
Kirkby Stephen school, Knewstub's benefaction for, 515, l. 11; Hugh Cheesbrough educated at, *ib.* l. 38
Kirke, Miss, legatee and executrix of Dr Newcome, 1030, l. 27, 29; married to Mr. Talbot, *ib.* 30
Kirkeland, Christr., M.A., fell., letters of attorney to, about Downecourte manor, 396, l. 23; 398 l. 40
Knapwell, Mr. Musgrave rector of, 1023, l. 13
Knewstub, Jo., B.D., rector of Cockfield, 163; account of his foundation, 515, l. 7; register of his death, *ib.* 15; coll. register of his exhibition, 547, l. 36; named for the mastership of the coll., 607, l. 12
Knight, Miss C., her notices of bp. Fisher, 732, l. 31
— Ri. P., his letter to Parr respecting Butler and the mastership of Rugby, 941, l. 16
Knight, Tho., bailiff of Shrewsbury, 501, l. 11
— Mr., his treasonable sermon at Oxford, 486, l. 28
Knight-service tenure not legal under the statute of mortmain, 486, l. 23
Knoll grove, Eggam, sale of, to Hen. VIII., 363, l. 27; 364, l. 7
Knyghtley, Edm., signs coll. petition to the king, 348, l. 14
Kyddall, Jo., M.A., proxy to, for the v. c.'s court in the suit against Blyth, 381, l. 6
Kyffin, an early fell. of St. John's, 71

Lacye, alias Bredham, Andr., assists bp. Gunning in his *Certain disquisitions*, 238; tutor of Jo. Freville, 531, l. 26; signs himself Lacye, as a foundation scholar, 981, l. 9
Lago, Mich., leases to, of tenement, land, and water-mill at Feversham, 388, l. 17; 404, l. 28
Lagoe, Jo., lease to, of a water-mill at Feversham, 442, l. 37
Laing, Jo. Geo., his fellowship vacated, 984, l. 30
— Wm., lease to, of land at Trumpington, 366, l. 42
Lake, Jo., bp. Sodor, Bristol, Chichr.; Baker's account of 272; additional references to, 681, l. 1; extracts from a defence of the profession made by him on his death-bed, 681, l. 16; rector of St. Botolph's, Bishopsgate, 682, l. 45; canon of York, 683, l. 11; his courage in maintaining order there, *ib.* l. 18; successively bp. of Man and Bristol, 684, l. 21; of Chichester, *ib.* l. 43; one of the seven bps. sent to the tower, 685, l. 3; his dying profession 686, l. 25; a defence of this, 687, l. 26; his last hours and death, 692, l. 41; his character, 693, l. 34; Dr. Jenkin his chaplain, 1006, l. 8
— Osmund, objects to the statutes of 1570, 165
— sir Tho., letters from, recommending from the king, Mr Legge for a fellowship, 477, l. 23, 45; a third, requesting an answer, 478, l. 3; reply of the coll., 477 l. 31, 478 l. 5
Lakes, Mr., his answer to bp. Corbet's lines on conferring degrees on mean persons, 618, l. 9
Lakyne, Jo., B.A., fell., testimonial to, 376, l. 26
Lambe, sir Jo., a gratulatory epistle to, 520, l. 18; dates of his degrees, *ib.* l. 27; his notes on the disputed elec-

tion for a master, 1633; 623 l. 30. 34
Lambert, Jas., a supporter of Dr. Jebb's scheme, 1067, l. 16
— rev. Jos., father of Dr. Lambert, notes upon, 1019, l. 30
— Dr. Nich., fell. Peterhouse, kinsman of Dr. Ro. Lambert, 1018, l. 33; Dr. R. Lambert's legacy to, as his executor, 1020, l. 23, 39
— Dr. Ro., coll. tutor to bp. Osbaldiston, 706, l. 14; Cole's life of him as 26th master, 1015; the disputed election for the mastership, *ib.* l. 6; Dr. Lambert chosen, *ib.* 21; his arms, *ib.* n. 1; 1019, l. 26; 1021, l. 3; elected v. c. in the tory interest against Dr. Mawson, 1017, l. 22; vexation to, from a disputed election for a vintner, 1018, l. 3; his decree in this matter reversed by the privy council, *ib.* l. 17; his death, *ib.* l. 25; 1020, l. 16; personal appearance, 1018 l. 29; attends Geo. II. at Newmarket, 1019, l. 8; additions to Cole's life, 1019, l. 29; birth, education, etc., *ib.* l. 30; scholarship, coll. offices, etc., *ib.* l. 38; his will, 1020, l. 20; his MS. lectures on the articles, *ib.* l. 32; burial in coll. chapel, 1021, l. 1
— Ro., grandfather of Dr. L., 1019, l. 36
Lambeth, Toby Stoyte rector of, 532, l. 36; bp. Garnett born at, 706, l. 41
Lambeth articles, the, occasion of, 186; various accounts of, 603, l. 40; drawn up by bp. Ri. Vaughan, 665, l. 44
Lancashire, four successive masters of St. John's from, 153, l. 11; 581, l. 43
Lancaster, Jos., bp. Marsh on his system of education, 805, l. 34; 808, l. 36; 817, l. 26; his remarks on bp. Marsh's sermon, 806, l. 33; his vindication of his system, 808, l. 19; Dealtry's remarks on, 827, l. 1
Lane, Dr. Ro., president, his answer to abp. Williams respecting his proposed foundations, 209, l. 18; Gwyn's 'prime minister,' 210, l. 15; chosen master by the seniors, 213; refused by the v. c., 214; charges brought against him, *ib.*; 497, l. 4; 502, l. 25; his sudden death, 215; his name in the white vellum book as registrar, 437, l. 22; signs as president, 491, l. 19; leave of absence granted to, as chaplain to the earl of Southampton, 491. l. 33; sen. fell., 499 l. 13, 23; recommended by the king for master, 502, l. 44; commission appointed to enquire into the charges against him, 503, l. 7; 624, l. 15; results in his losing the mastership, 503, l. 24; his fellowship vacated by his death, 506, l. 15; his advice respecting lord Maynard's logic lecture, 546 l. 27; various proceedings respecting his election to the mastership, 623, l. 21 seq.; the report of the v. c. and heads, 624, l. 27; the papers presented on the subject, 625, l. 13
Lane, Pet., elected to the Gregson fellowship, 502, l. 24
— Tho., warden of the Salters' co., 522, l. 44
Laney, Dr. Ben., v. c., refuses to swear in Dr. Lane as master of St. John's, 214; ejected by the earl of Manchester, 638, l. 24
Langar, Notts., Tho. Butler rector of, 901, l. 12
Langdail, Mr., Trin., a defender of transubstantiation, 126
Langdale, Langdail, Albain, fell., appellant against the master, 116; his admission as fell., 137; letter from the coll. to, to sign two leases, 462, l. 23
Langdon hills, Ess., letters of attorney respecting Helbron's land at, 368, l. 13
Lange, Jo., his name in the white vellum book as registrar, 437, l. 22
Langforde, Jo., leases to, of Tryamstone manor, 451, l. 12, 19; 459, l. 42; licences of alienation, 451, l. 17; 460, l. 3
Langhurst, lease of lands so called, 397, l. 2; underlet, 401, l. 20; alienated, 403, l. 13
Langley, leases of tenement and lands at, 448, l. 30; 461, l. 25
Langly, Rowl., bailiff of Shrewsbury, 475, l. 35
Langton, co. Yk., seizin of lands there, 359, l. 5; 360, l. 44
Lansdowne, lord, his speech respecting bp. Marsh's questions, 875, l. 30; 876, l. 32
Lassellys, Rog., lands, etc. bought of, 346, l. 14
Latimer, Hugh, bp., his letters to Tho. Cromwell in favour of Dr. Day, 572, l. 14, 25
— Dr. Wm., presents Fulk for his D.D. to the bp. of Rochester, 163
Latin, bp. Marsh's reasons for not giving his lectures in, 780, l. 34
Laud, Wm., abp., letter of thanks to, 519, l. 25; his order respecting the tithes of St. Mary's, Shrewsbury, 524, l. 2; proceedings respecting his *Book of Sports*, 585, l. 24, 37; his letter to Wentworth on dean Palmer's

and bp. Howland's plunderings at Peterborough, 597, l. 11; letters to the same on the disputed mastership of St. John's, 625, l. 3, 41, 48; reply to charges against him regarding Dr. Beale, 628, l. 13; references in his works to the archbp.'s visitatorial power, *ib.* l. 26; offence given by his orders about communion tables, 630, l. 11
Laughlin, Ri., his letter to the coll. on the lands left by Mr. Litherland, 504, l. 35
Laurel, the, first brought to England by the countess of Arundel, 635, l. 18
Laurence, Godline, nun of Higham, 88, 89
— Lawrence Rd., of Hertingforthbury, yeoman, indenture of coll. with, 348, l. 22; receipts to, *ib.* l. 31
— Wm., of Hartingfurthburie, Hartyngforthebury, Hertingfortheberye, receipts to, 348, l. 31; 350, l. 5; 362, l. 40; 367, l. 28; 368, l. 17; 377, l. 5; 382, l. 19, 42; 383, l. 3; 387, l. 37; 392, l. 26; 398, l. 37; 399, l. 18; 401, l. 33
Law, Chas. Ewan, M.P. for the university, notice of, 722, l. 9
— Geo. Hen., bp. Chester and Bath and Wells, notice of, 722, l. 13
— Edm., bp. of Carlisle, made prebendary of Lincoln by bp. Green, 712, l. 32; 714, l. 45; notices of, 714, l. 8 seq.; his various preferments, *ib.* l. 14; master of Peterhouse, *ib.* l. 26; bp. of Carlisle, 715, l. 9; death, *ib.* l. 22; Paley's character of him, *ib.* l. 25; his epitaph, 716, l. 20; his literary acquaintance, 717, l. 4; opinions on his exercise for D.D. degree, 720, l. 11; his 5th Nov. sermon, *ib.* l. 41; his various writings, 722, l. 24; his translation of *King on the origin of evil*, *ib.* l. 26; edition of *Stephani Thesaurus*, *ib.* l. 49; his *Theory of religion*, 723, l. 5; his views and pamphlet on subscription, *ib.* l. 17; his edition of Locke's works, 724, l. 3; Paley's dedication to him of his *Moral philosophy*, *ib.* l. 9; various biographies of him, 725, l. 5; tutor to bp. Fisher, 731, l. 38; an unsuccessful candidate for the Margaret professorship at the death of Dr. Newcome, 1029, l. 5; 1030, l. 11; supports Dr. Jebb's proposals for an annual university examination, 1066, l. 28
— Edw., lord Ellenborough, notices of, 722, l. 5
— Jo., bp., Clonfert, etc., notices of, 721, l. 41
— Tho., notices of, 722, l. 18
Lawe, Tho., lease to, of the manor of Little Paxton, 347, l. 9
Lawford, Dr. Ogden allowed additional time to give his answer about, 1072, l. 26; elected rector of, *ib.* l. 29; Wm. Wood rector of, 1101, l. 16
Lawrence, see Laurence.
Lawraunce. Lawrence, Tho., indenture with, respecting Shrewsbury school, 405, l. 26; first under master of the school, *ib.* l. 47; his resignation as head schoolmaster, 419, l. 14; the coll. lament his loss, 420, l. 1
Lawrence, his testimony to lady Mildred Cecil, 583, l. 40
— Mr., sworn legista and excused from proceeding to a degree in civil law, 1086, l. 8; £50 presented to, for his services, 1087, l. 24
Lawson, Wm., lease to, of lands at Chesterton, 433, l. 16; of tenement and lands at Cottenham, 440, l. 22; lease to, of Trumpington holts, 460, l. 18; lease to Elizabeth his wife of land in Chesterton, *ib.* l. 21; licence of alienation, *ib.* l. 24
Layer, Mr., to direct the stuccoing of the outside of the chapel, 1088, l. 7
Layman, a, pamphlet by, in vindication of bp. Marsh's examination questions, 871, l. 48; 872, l. 45
Layng, Wm., delivery to, of a lease of holts in Trumpington, 384, l. 16
Leache, Leatche, Nath., clerk, M.A., his presentation to Northstoke vicarage, 459, l. 39
— Tho., B.D., fell., his presentation to Northstoke vicarage, 401, l. 13; his resignation, 459, l. 41
Leases, granted to the masters, 195; 199; apportioned, with fines, to the seniors, 199; petition to the chancellor about this, *ib.*; coll. clause against the alienation of, 383, l. 44; more granted than the statute will permit, 394, l. 40, 45; decree respecting those to be annexed to the mastership, 551, l. 5; coll. agreements respecting fines at the renewal of, 1037, l. 41; 1038, l. 44; 1039, l. 28; 1040, l. 41; order respecting those of houses in Cambridge or London, 1074, l. 40; the charge for, raised (1775) in consequence of the advanced price of the stamp, 1083, l. 13; agreement respecting attorneys' charges for, 1085, l. 15
Leavening, Levyng, Leveninge, 'on York wolde,' seisin of lands there, 359, l. 5; 360, l. 44; leases of tenement and lands at, 453, l. 10; 458, l. 32; letters of attorney respecting, 453, l. 14; 455, l. 22

Leaver, Lever, Ra., Rauff, M.A., master of Sherbourn hospital, 134, l. 15; one of the disaffected fellows, 148; lease of Bassingbourn manor granted to him, 153, l. 13; 363, l. 9; 387, l. 20; 389, l. 22; 582, l. 1; his lease surrendered, 397, l. 22

— Tho., dispute respecting his fellowship, 117; his zeal for the reformation, 124, 133; admitted 7th master, 130; his character, *ib.*; extracts from his sermons, 131; retires to Switzerland under qu. Mary, 133, 137; returns, but not to the mastership, under qu. Eliz., 134; disqualified by his calvinism, *ib.*; his preferments and death, *ib.*; his talent as a preacher, *ib.*; cause of his unpopularity with the queen, 135; his literary works, *ib.*; coll. testimonial to, 373, l. 31; extract from his sermon on Sedbergh, 575, l. 13; note by Cole on his preaching, 577, l. 21; various notes upon, 578, l. 31; Bale's verses on, 579, l. 37

Lecarriere, Marianne Emilie Charlotte, wife of bp. Marsh, 735, l. 19

Leche, Tho., ejected from his fellowship as a nonjuror, 1008, l. 17; register of his burial, 983, l. 22

Lecturer, the, to cease entertaining questionists with wine and brawn in hall, 1075, l. 27; the deputy, to make the public speech on May 6th, 1744, 1036, l. 28

Lectures for D.D. and B.D. degrees, coll. agreement respecting, 1074, l. 9; university, bp. Marsh's reasons for not delivering them in latin, 780, l. 34

Lectureships lost to the coll. by the great rebellion, 211; list of the various coll., 544, l. 34

Lee, Dr., his garden in St. Andrew's parish, 356, l. 30

Leeche, Jo., lease alienated to him, 440, l. 37

Leeds, duchess dow. of, Hen. Jenkin chaplain to, 1014, l. 22

— vicarage of, resigned by Jo. Milner, a nonjuror, 994, l. 28

Leet, Ro., M.A., proxy respecting Horningsea parsonage, 373, l. 44

Lefroy, Christr. Edwd., his review of Gandolphy's letter to Marsh, 841, l. 22

Legge, Dr., his *Richardus tertius* acted at St. John's, 573, l. 34

— Mr., recommended by Jas. I. for a fellowship, 477, l. 25; 478, l. 1

Le Greise, Nic., testifies against Laud, 631, l. 3

Leicester, abp. Williams founder of a library at, 620, l. 27

— earl of, letters to, regarding Snagg, 392, l. 22; 468, l. 21; about Bromhall, 395, l. 11; about bettering the state of the scholars, 395, l. 20; 469, l. 40

Leigh, Rd., B.A., an original fell. of St. John's, 77

Leighe, Tho., LL.B., coll. proxy to, 355, l. 29

Leland, his opinion of Rd. Croke, 572, l. 43

Lemham, bp. Gunning educated at, 269, l. 29

Lenna, Reginald de, vicar of Horningsey, 25

Lenthall, sir William, keeper of the rolls, letter to, respecting Sedbergh, 483, l. 40

Lenton, his description of the chapel of Little Gidding, 630, l. 36

Leper, Wm., fell., appeals against the master, 116; testimonial to, 350, l. 17

Leticia, prioress of St. Mary and St. Radegund, 20

Leuknor, sir Edw., bp. Gauden marries his widow, 267, l. 28

Levir, see Leaver.

Lewes, Rob. and Mary, their scholarship for Colchester sch., 482, l. 5; Tho. Newcomen the first scholar admitted, *ib.* l. 27; Bedell's (bp.) letter respecting, 487, l. 19; register of the foundation, 547, l. 32

Lewis, Tho., bailiff of Shrewsbury, 440, l. 9

— Wm., admitted Gwynn scholar, 422, l. 11

Lewknore, Mr. (sir Edwd.), fell., his gratulatory poem to the chancellor, 158, l. 3; 'a blooming wit,' his gratulatory poem to the queen, 161, l. 10; bp. Dolben's verses on his death, 264, l. 24; references to his gratulatory poems, 583, l. 45; 586, l. 7

Lewyn, W., determines the abp. Canterbury visitor of St. John's *sede Eliensi vacante*, 600, l. 37

Leycester, Cath., married to bp. Stanley, 964, l. 33

— Oswald, father-in-law of bp. Stanley, 964, l. 34

Leyman, Abrey, lease to, of St. John's wood in Tuxforth, 426, l. 40

Lheynam, Wales, the birthplace of bp. Vaughan, 254, l. 30

Library, the, list of benefactors to, 338

Liber Memorialis, the, preserved in the library, account of, 338, n. 1; blazon of the arms in, 1107

Lichfield, indenture with the dean and chapter of, respecting the Bayley fellowship, 370, l. 25; indenture with the bp. of, respecting Shrewsbury

sch., 405, l. 26; the bp. of, advises the statutes for Shrewsbury sch, 406, l. 38; bp. Ryder's monument in the cathedral of, 734, l. 25; alteration in the title of the see of, 899, l. 14
Liddall, Liddell, Fras., general preacher, of Colchester, 482, l. 13, 24
Lightfoot, Dr. John, date of his birth, etc., 227
Light money, allowance for loss by, made to the bursar and others, 1078, l. 11
Lillie, Tho., lease of Kirkbye's manor alienated to, 435, l. 4
Lillingdayle, lease of a platt of ground so called, in Millington, 420, l. 39; 426, l. 20
Lillychurch, Lillichurch, Lilliechurch, manor, Higham, leases of, 368, l. 19; 369, l. 42; 443, l. 36; 449, l. 21; 455, l. 35; 456, l. 16
Linacre, Lynacre, Tho., M.D., bond to, from St. John's coll., 345, l. 19; receipt to, for his physic lecture, 358, l. 30; house inhabited by him, 452, l. 32
Lind, Jenny, the guest of bp. Stanley, 969, l. 33
Lindsey, Theoph., his refusal of appointments offered by the duke of Northumberland, 713, l. 41, 45
Lingard, Jo., his strictures upon Marsh's *Comparative view*, 865, l. 40; Parr's remarks on, *ib.* l. 43
Linnett, Dr. Wm., his speech to Chas. II. at Trinity, 998, l. 4
Lisle, bp. of Ely, a benefactor to Peterhouse, 35; dedicates the church of St. Mary the less, *ib.*; confirms the foundation of Pembroke hall, *ib.*; and of Gunvile hall, and Corpus, 36
Lister, Martin, order to the coll. from the king to pre-elect and pre-admit him to a fellowship, 540, l. 33; dates of degrees, etc., *ib.* l. 41
— sir Martin, knt. of Ratcliff, Bucks, father of the above, 540, l. 42
— sir Rd., arbitrator in lord Cobham's case, 352, l. 27; 360, l. 32
Litherland, Mr. Jo., lands bequeathed by him to the coll., 504, l. 36
Littleton, Lyttleton, letter of congratulation to, on being made lord keeper, 527, l. 3; 530, l. 1
Liverpool, lord, nominates Dr. Wood to the deanery of Ely, 1095, l. 24
Livingstone, Dr. David, his lecture in the senate-house, Cambridge, 979, l. 38
Llandaff, bp. Marsh's letter to the clergy of, 738, l. 16; his charge to them, 868, l. 21
Llandyssil, Bronfraithin, co. Mont., bp. Rob. Morgan born at, 268, l. 18
Llanhaber, Merion., Rob. Edwards born at, 541, l. 38
Llanhycan, birthplace of Rob. Lloyd, 524, l. 28
Llanifid l, Denb., birthplace of Jo. Williams (scholar), 526, l. 6
Llewellen, Rd., bailiff of Shrewsbury, 493, l. 39; 520, l. 6
Lloid, Lloud, David, bailiff of Shrewsbury, 429, l. 3; 440, l. 9
Lloyd, Edw., M.A., his fellowship vacant, 496, l. 31; admitted Gwyn scholar as Flood, 982, l. 6
Lloyd, Hen., prof. of Hebrew, his proposals for translating Eichhorn, 805, l. 28
— Jo., negotiator from the Shrewsbury trustees, 516, l. 13, 18, 35
— Jo., nominated by the mayor of Shrewsbury to a scholarship, 530, l. 15; his admission as sizar, *ib.* l. 21
— Jo. Tho., son-in-law of bp. Butler, 901, l. 16
— Rob., nominated to a Gwyn scholarship, 529, l. 25; his admission, *ib.* l. 27
— Pet., baker of Shrewsbury, father of Jo. Ll., 530. l. 15
— sir, his election a charge against Dr. Lane, 624, l. 36
— Tho., gent. of Llanhycan, 524, l. 28
— Tho. Bucknall, grandson of bp. Butler, 901, l. 18
— Wm., bp. of Llandaff, Peterb., Norw., Baker's account of, 270: his arms in the *liber memorialis*, 338, n. 1; 341; 680, l. 30; 1109, l. 4; additional notices of, 679, l. 23; his assistance to the seven bishops in the tower, 679, l. 43; his deprivation, 680, l. 12; subsequent life, *ib.* l. 20; Cole's note on his arms, *ib.* l. 30; his MS. papers on the nonjurors left to St. John's coll., *ib.* l. 36 attends bp. White's funeral, 697, l. 27; assists at the consecration of Wagstaffe, 990, l. 20
— Wm., bp. of St. Asaph, 679, l. 23; commissioner for the diocese of Ely, 987, l. 5; his letters to Dr. Gower on king Jas. II.'s declaration, 1002, l. 12
Lobb, Ste., his application to bp. Stillingfleet, 699, l. 30
Leckwood, Lokwood, Lockewod, Leon., lease to, of tenement and lands at Marfleet, 356, l. 35; 386, l. 36; 400, l. 16; 435, l. 31; lease to, of Kirkbies in Preston, 403, l. 8; licence of alienation, 417, l. 36; letter of attorney to, 403, l. 16
Loe, Rd., bp. Morton's 'little bachelor,' 507, l. 32; 508, l. 5; date of his admission, etc., 508, l. 7; 509, l. 23

seq.; bp. Morton on his objections to bowing to the altar, 511, l. 19; 631, l. 5
Logic lecture, lord Maynard's, lost to the coll., 211
— tables, the, agreement respecting, 1035, l. 32
Lolworth (Lowler) hedges, design to intercept at, the treasure sent to Chas. I., 632, l. 12
Lombe, Mr., 5 guineas paid him for his trouble about the enclosure, 1083, l. 20
London, bp. Grove born at, 277, l. 12; St. Andrew's Undershaft, Hierome Potkin born in, 538, l. 1; St. Bartholomew the Great, bp. Dee born in, 265, l. 6; St. Bennett's, Paul's wharf, lease of messuages in, 452, l. 28, 37; Holburne school, Tho. Tylden educated at, 526, l. 2; St. Michael, Wood st., Hoogyn lane, leases of tenement, etc., in, 355, l. 33; 404, l. 4; 420, l. 34; 423, l. 39; 439, l. 39; 451, l. 23; letter of attorney about, 404, l. 2; St. Peter's, Cornhill, Jo. Gore curate of, 523, l. 1; prisoners in, lady Mildred Cecil's bounties to, 595, l. 8
Longdon, Dav., first bailiff of Shrewsbury, 407, l. 25
Longeforde, see Longforth
Longeworth, Rd., elected fell., 147; 12th master, 157; his character and preferments, 161; expelled from the mastership, 162; death, 163; commission to, as president, to survey manors, 389, l. 10; 'concessiones locationesque,' during his mastership, 391, l. 19; Cole's note on his preferments, 586, l. 23; sale of coll. copes by, 586, l. 27; proceedings against him, deprivation, etc., 586, l. 37; his conduct in the surplice feuds, 587, l. 13
Longforth, Longforde, Wm., B.A., an original fell. of St. John's, 77; vicar of Gelyngham, Kent, 354, l. 24; grant at his suit as vicar of Osprynge, 358, l. 9; his death, 359, l. 19
Longland, Jo., rector of Wodeham Ferrers, 108
Longley, Wm., vacates his fellowship by not proceeding to B.D., 984, l. 9
Longmire, Dan., supports Jebb's scheme for an annual examination, 1069, l. 16
Lord at Christmas, the, in the statutes of 1545, 121; various references to, 573, l. 21
Lorkin, Tho., letter from, to sir Tho. Puckering, on lady Shrewsbury's imprisonment, 614, l. 3
Lort, Mi., extracts from his letters relating to bp. Law, 721, l. 31, 38
Love, Dr. Rd., master of Bene't, 233; signs as v.-c. the report of the commission on Lane, 625, l. 38
— Ri., lease to, of a messuage in great St. Mary's par., 445, l. 7; licence to alienate it, *ib.* l. 11
Lovell, sir Tho., knight, lady Margaret's executor, 68; indenture for his obit in Chr. coll., 355, l. 7
Lowe, Theoph., votes for Dr. Newcome to be master, 1025, l. 41; 1033, l. 21
Lowth, Ol., appointed receiver for Bromehall, 354, l. 25; for Bromehall and Northstoke, 380, l. 39; for Oxon. and Berks., 381, l. 9; lease to, of Bromehall manor, and land at Egham, 353, l. 13
Lowther, Jo., the plate presented by, to the coll. sent to Chas. I., 633, l. 15
Lucas, Jo., order from the king for him to be elected fell., 542, l. 2; dates of degrees, etc., *ib.* l. 6; the cup given by him to the coll. sent to Chas. I., 633, l. 6
— Rd., yeoman, father of the above, 542, l. 7
Lucasian professorship, the, controversy respecting Mr. Waring's election to, 1069, l. 33; Dr. Powell's part in this, *ib.* l. 38; Jo. Wilson's defence of Waring, 1070, l. 16
Ludd, Jo., bp. Gunning's schoolmaster, 647, l. 31
Luddenham, Luddingham, lease of Aim (Amy) croft at, 372, l. 42; leases of tenements and land at, 385, l. 36; 396, l. 35; 397, l. 5; 403, l. 24; 446, l. 30
Ludlam, Wm., a friend of Dr. Powell, 1061, l. 32; Dr. Powell's support of him for the Lucasian professorship, 1070, l. 8; to buy a pair of globes for the coll. observatory, 1073, l. 12; his seniority vacated, *ib.* l. 30
— Wm. and Tho., Is. Milner's attack on, 855, l. 30
Lund, Tho., B.D., on Marsh's authenticity of the Pentateuch, 743, l. 36; Dr. Whewell's remarks on his edit. of Wood's algebra, 1102, l. 19
Lunne, Brian, B.A., scholar, testimonial to, 352, l. 11
Lupton, Dr. Rog., letter from coll. to, to borrow £100, 256, l. 33; deeds relating to his benefactions, 352, l. 33, 42, 45; letter from the coll. to his executors, asking for his legacy, 354, l. 8; 467, l. 16; bond to his executors to stand to an award, 361, l. 31; his endowment to Sedbergh threatened, 364, l. 28; deeds relating to his Sedbergh scholars, 365, l. 25, 36; his benefactions to Sedbergh, 374, l. 18;

coll. register of his foundations, 547, l. 46
Luttrell, Narcissus, his account of Chas. II. at Newmarket and Cambridge, 997, l. 33
Luttwidge, Chas. Hen., and R. W. S., grandsons of bp. Dodgson, 714, l. 6
Luxemburgh, cardinal Lewis de, Cole's life of, 560, l. 3
Lylly, P. or W., who signed the statutes of Hen. VIII., not the grammarian, 121
Lyons, Israel, Hebrew teacher, 5 gs. given him by the coll., 1040, l. 24
Lytster, sir Rd., baron of the exchequer, arbitrator in lord Cobham's case, 352, l. 27; 360, l. 32
Lyvesey, Alex. and Edm., lease to, of Little Markham, Notts., 346, l. 13

Machin, Jo., dean of Jesus coll., Camb., 542, l. 37
Mackenzie, Anne, sister of bp. M., her *Mission Life among the Zulu Kaffirs*, 980, l. 27
— bp. Chas. Fred., notices of, 977, l. 1; enters at St. John's, *ib.* l. 6; migrates to Caius, *ib.* l. 8; life at Cambridge, *ib.* l. 10; letters to his sister on devoting himself to mission work, *ib.* l. 19; 978, l. 23; offered the archdeaconry of Natal, *ib.* l. 32; letters to his sisters on this, *ib.* l. 35, 42; 979, l. 3; sails for Natal, 979. l. 7; his life there, *ib.* l. 20; returns to England, *ib.* l. 42; invited to head the Zambesi mission, *ib.* l. 44; his consecration as bishop, 980, l. 8; death, *ib.* l. 11; memoirs of him and notices of his mission, *ib.* l. 12, 18, 26; his portrait, *ib.* l. 32; account of the Mackenzie fund, *ib.* l. 34; memorial window to, *ib.* l. 41
— Colin, esq., father of bp. M., 977, l. 3
Mackworth, Mr., sent by the bailiffs of Shrewsbury to the coll., 513, l. 15
Macpherson, Mr., extract from his original papers relative to Jas. II. and bp. Turner, 987, l. 36
Madew, Dr. Jo., fell. of St. John's, 113; v.-c. 124, 125; an opponent of transubstantiation, 126; styled king's professor by Edward VI., 126; 574, l. 42; made master of Clare, 127; a friend of Dr. Bill, 128; ejected under qu. Mary, 129; his unhappy end, *ib.*; displaced from the mastership of Clare for being married, 578, l. 13
Magdalene coll., Dr. Kelke's alienation of the Aldgate estate of, 173, l. 10; 593, l. 19
Magee, abp. of Dublin, Dr. Parr's remarks on his charge, 883, l. 40
Magister glomeriae, office of, 28; origin of the term, 30; various references to, 558, l. 30
Magistris, Joannes de, directed to be used in scholastic disputations, 343, l. 10
Magnus, Tho., prebendary of Lincoln, 122
Maidwell, Hen. Jenkin rector of, 1014, l. 30
Mainwaring, Jo., lady Margaret's professor, 736, l. 40; his testimony to Dr. Powell, 1053, l. 6
Maitland, Dr. S. R., his opinion on the authorship of *Εἰκὼν βασιλική*, 678, l. 12
Mallett, Dr., master of Michael hall, v.-c. 111, l. 13
Malone, notice by, of abp. Stuart, 731, l. 16
Maltby, Dr. Edw., notices of his advocacy of the catholic claims, 926, l. 36; 927, l. 1, 7; Parr on his candidature for the preachership of Gray's inn, 943, l. 28; Butler sides with Dr. Keate, against, 945, l. 8; bp. Butler, on, 953, l. 8
Malton, lands at, given by Dr. Thomson to Chr. coll. 355, l. 13
Malton, Rd., lease to, of tenements and lands at Kennesthorpe, etc., 400, l. 37
Malverns, leases of a tenement in Steeple Morden so called, 367, l. 35; 385, l. 14
Malyne, Tho., executor, indenture with, respecting the Hebblethwaite benefaction, 431, l. 28
Man, the isle of, bp. Bowstead's labours in, 973, l. 23
Manchester, design to convert the college of, into a Cambridge coll., 589, l. 2; refusal of the see of, by bp. Stanley, 965, l. 29
— duke of, accompanies Geo. II. to Cambridge, 1019, l. 14
— earl of, thrusts Arrowsmith into the mastership of St. John's, 224; chosen chancellor, 230; his directions to the committee for the association, 538, l. 22; ejects five heads of houses and chooses five others, 638, l. 21; references to his ejectment as chancellor, 643, l. 43
Maniaunt, Rog., purchaser of Jews' houses in St. Sepulchre's par., 26, 27
Manley, Wm., fell., an appellant against the master, 116
Manners-Sutton, abp., bp. Marsh's opinion of, 869, l. 37; his correspondence with rev. H. W. Nevile respecting bp. Marsh, 874, l. 31, 45; bp. Percy

married to his daughter, 898, l. 10; his patronage of bp. Percy, *ib.* l. 23
Manors, the, bequeathed by lady Margaret, alienated from the coll., 74, 504, l. 1
Mansel, bp. W. L., a supporter of the Bible society, 845, l. 18
Mansfield, Rd. Rothwell minister at, 997, l. 1
— Woodhouse, Stanley Gower preaches at, 997, l. 5
Manuscripts given by the earl of Southampton, catalogue of, 511, l. 14
Manwood, Pet., leases to, of Higham and Lilliechurch manors and Higham parsonage, 443, l. 35; 446, l. 40; licence of alienation, 443, l. 39; lease to, of Higham parsonage for three lives, 446, l. 43; licences to alienate it, 447, l. 3, 7; 448, l. 3
Marble Thorpes, messuage in Cambridge so called, 357, l. 27
Mardon, Mr. B., bp. Marsh's letter to, respecting Griesbach, 739, l. 45
Marfleet, Marflete, Marflett, Marphlett, Merflette, leases of tenements and lands at, 344, l. 1, 4, 6, 8; 373, l. 8; 380, l. 16, 33; 384, l. 5; 385, l. 45; 386, l. 3—14, 36; 389, l. 25; 390, l. 32; 399, l. 43; 400, l. 1, 5, 9, 12, 16, 23; 430, l. 30; 433, l. 20; 435, l. 41; 436, l. 13, 16, 25, 32, 39; 439, l. 25; 443, l. 27, 32, 42; 444, l. 2, 5, 8, 12, 44; 448, l. 19; 455, l. 11; 456, l. 21; lease of Chekens house, 400, l. 2; lease alienated, 440, l. 20; the tenants presented to contribute to the repair of the chancel of Paul church, 517, l. 20
Margaret, lady, urged to found a coll. in Oxford, 50; extract from the 'thin red book' respecting this, 560, l. 17; birth, family, etc., 55; founds a lecture in divinity at Cambridge, *ib.*; a reader in divinity at Oxford, 56; a public preacher at Cambridge, *ib.*; founds Christ's coll., 57; alters her plans respecting Westminster, 59, and Oxford, 60, in favour of St. John's college, 61; her death, *ib.*; Fisher's funeral sermon for her, *ib.*; reason of her being drawn in the habit of a nun, 62; legal doubts as to her bequest to St. John's, *ib.*; value of lands left by her, 67; 563, l. 20; abp. Warham decides in favour of the legality of her bequest, 72; the manors left by her alienated from the coll., 74, 504, l. 1; her portrait and arms in the *liber memorialis*, 338, 1107, l. 7; plate and jewels left by her to St. John's, 342, l. 12, 28; her vow, 345, l. 3; 463, l. 18; letter to, from Hen. VII. on appointing Fisher to a bishopric, 344, l. 40; 463, l. 13; letter of thanks to, for her gift of a coll. chapel, 344, l. 46; her protestation of chastity, 345, l. 3; her life in MS. by Chas. Hen. Cooper, 561, l. 41; the deed of foundation of her professorship, *ib.* l. 43; trust deed of her preachership, etc., 562, l. 3; her will, where printed, *ib.* l. 8; her intended foundation at Westminster, *ib.* l. 13; printed edits. of Fisher's funeral sermon, *ib.* l. 20; MS. copies of it, *ib.* l. 35; probable reason of her admission to Crowland, *ib.* l. 40; agreement respecting the stipends of the seniors on her foundation, 1036, l. 44; agreement to postpone an election to one of her fellowships, 1037, l. 3
Marham rectory given to the coll. by sir Ra. Hare, after reading Spelman, 338, l. 13, n. 2
Markham, Chas. and Bridget, letter from, respecting Mr. Booth's bequest for a conduit, 479, l. 41; the college answer, 480, l. 18
Markham, Merkeham, Marcham, Little or West, Notts., leases of manor, cottage and lands, etc. at, 346, l. 13; 355, l. 2; 372, l. 45; 380, l. 14; 381, l. 15; 388, l. 2; 390, l. 16; 397, l. 25; 414, l. 5; 417, l. 44; 422, l. 24; 424, l. 43; 433, l. 24; 434, l. 44; 435, l. 20; licence of alienation, 404, l. 8; letter of attorney about lands at, 358, l. 7; the lands presented for the repair of Meriall bridge, 481, l. 43; 495, l. 13
Markland, Jer., his regard for bp. Law, 717, l. 12; controversy between him and bp. Ross, 728, l. 2, 30; his remarks on Dr. Powell's wealth, 1050, n. 1
Marney, Henry, knt., lady Margaret's exor., 68
Marriage of masters and fellows, qu. Eliz.'s injunction against, 135; various marks on, 577, l. 29: Cole's observations on, 563, l. 10; 605, l. 2; concealment of by a fellow, and his name removed from the boards, 1073, l. 1
Marsh, Narcissus, abp. of Dublin, the purchaser of Stillingfleet's books, 701, l. 10
— Geo. Hen., son of bp. Marsh, 736, l. 3
— Herbert, bp. Llandaff and Peterborough, account of, 735, l. 3—898, l. 5; his education and university honours, 735, l. 10; preferments and death, *ib.* l. 26; family, *ib.* l. 35; notices of his residence in Germany, 736, l. 7; 737, l. 3; 739, l. 34; 744, l. 39; 746, l. 9; 760, l. 48;

833, l. 19; his sympathy with Wm. Frend, 736, l. 12; his history of the politics of Great Britain, etc., 737, l. 9, 33; 739, l. 36; 741, l. 15; 746, l. 1; 760, l. 36; 762, l. 1; accepts a pension from Pitt, 737, l. 36; 761, l. 31; his defence of this, 737, l. 40; complimentary dedication to him of a work on eternal punishment, 738, l. 2; letter to the clergy of Llandaff, *ib.* l. 16; Southey's idea of him, *ib.* l. 30; Dr. Whitaker's dedication to, *ib.* 35; various notices of, as bishop, 738, l. 2—741, l. 4; his letter on Griesbach's text, 740, l. 1; his character, 741, l. 5; essay on the usefulness of theological learning, 741, l. 49; on the authenticity of the Pentateuch, 742, l. 38; his edition of Michaelis on the New Testament, 744, l. 17; 752, l. 10; dissertation on the three first canonical gospels, 746, l. 18; his hypothesis on the origin of the gospels, 747, l. 27; his fondness for music, 754, l. 31; 759, l. 24; letters to Travis, 755, l. 47; translation of Patje on English credit, 759, l. 35; letters to, by a clergyman, in vindication of the Apocalypse, 762, l. 18; bp. Randolph's controversy with, on the origin of the Gospels, 762, l. 36—772, l. 9; remarks on, by Tho. Falconer, 770, l. 27; by bp. Thirlwall, 772, l. 10; 775, l. 27; by Veysie, 775, l. 7; by Dr. Wood, *ib.* l. 34; his sermon against the Calvinists, 776, l. 7; strictures of Milner on these, *ib.* l. 32; of Simeon, 777, l. 42; his memoir of Thos. Jones, 778, l. 47; lectures on divinity, Pt. I., 779, l. 24; Pt. II., 783, l. 26; Pt. III., 785, l. 14; Pt. IV., 788, l. 7; reprints of these, 790, l. 39; 791, l. 1; lectures, Pt. V., 792, l. 40; Pt. VI., 794, l. 29; Pt. VII., 797, l. 23; reprint of these, 799, l. 49; opinion on his lectures by W. Jephson, 800, l. 48; by Is. Milner, 801, l. 9; by sir Wm. Hamilton, *ib.* l. 22; by 'Philodike,' *ib.* l. 49; his letter on religious toleration, 802, l. 7; controversy on the election of chancellor, 803, l. 39; S. P. C. K. sermon (1811) on national education, 805, l. 7; various remarks on this, 806, l. 23; 809, l. 14; originates the foundation of the National society, 807, l. 7; letters in vindication of Dr. Bell's system of tuition, 808, l. 27; address to members of the senate on the Bible society, 809, l. 22; various remarks upon this, 811, l. 12; Vansittart's first letter to him, 812, l. 9; his 'Inquiry' into the consequences of neglecting to give the Prayer-book with the Bible, 81 l. 3—822, l. 41; Dr. Clarke's lett to him on the Bible society, 82 l. 42; Otter's pamphlets in reply t him, 824, l. 44; Southey's opinio 825, l. 10, 48; Dealtry's examinatio of his pamphlet on the Bible societ 826, l. 17; Vansittart's second lett to him, 828, l. 16; his letter to Va sittart, 829, l. 42; Perceval's lett to, 832, l. 18; his history of th translations of the Scriptures, 83 l. 35; Owen's remarks on this, 83 l. 43; Gandolphy's letter to him, 83 l. 40; his reply, 837, l. 3; Ga dolphy's second letter, 838, l. 29 letter to him on the church establis ment by a dissenter and layman, 84 l. 26; his reply, 842. l. 17; his com mencement sermon (1813), 848, l. 31 reply to Is. Milner's strictures, 849 l. 9; to bp. Burgess, 858, l. 11 Simeon's pamphlet 'Dr. Marsh's fact, 859, l. 1; Marsh's reply to, *ib.* l. 26; th Abingdon letter with his explanation 862, l. 39; his *Comparative view of th churches of England and Rome*, 864 l. 32; 865, l. 34; Lingard's stricture on this, *ib.* l. 48; Glover's remark on, *ib.* l. 47; his accession sermo (1814), 866, l. 48; *Horae Pelasgicae* Pt. I., 867, l. 5; the *Museum Criti cum* on this, *ib.* l. 19; bp. Burgess's re remarks on, *ib* l. 44; primary charge at Llandaff, 868, l. 21; sermon o the death of qu. Charlotte (1818) 869, l. 21; primary charge at Peter borough (1820), *ib.* l. 32; remarks on church singing, 870, l. 31; J. Gray's reply to this, 871, l. 15; S. P. G. sermon, 871, l. 27; his eighty-seven examination questions at ordination, *ib.* l. 32; 881, l. 7; anonymous pamphlets called forth by these, *ib.* l. 38, 44, 48; 872, l. 45; 873, l. 25; 874, l. 4, 8; Jos. Wilson's remarks on, 872, l. 13; 877, l. 8; Wm. Jephson's vindication of, 870, l. 42; correspondence between him and rev. Jo. Green, 874, l. 28; speech (1821) in the house of lords on these questions, *ib.* l. 35; remarks on his speech, 875, l. 3; 876, l. 3; Dr. Hawker's letter upon the questions, 878, l. 15; speech, &c. in house of lords (1822), 878, l. 34; Parr's letters respecting, 882, l. 25; 883, l. 13, 40; cause of his dislike to Marsh, 883, l. 48; Grimshawe's pamphlet against, 884, l. 8; refutation of this, *ib.* l. 11; Sydney Smith's review of him in the *Edin. Rev.*, 885, l. 40; Hen. Walter's letters to, on the authorized version of the Bible, 887,

l. 13; 888, l. 32; his charge (1823), 889, l. 5; explanation relative to the curacy of Byfield, 891, l. 12; sir J. Nicholl's decision against him in this case, 893, l. 8; his S. P. C. K. sermon (1825), *ib.* l. 15; charge (1827) on the Roman catholic question, 894, l. 49; charge (1831), 896, l. 15; his portrait in the college hall, 898, l. 3; bp. Butler's eulogy on him, 953, l. 8; leave given him by the coll. to go abroad, 1088, l. 19; Gunning's account of his meeting with Parr at Caius lodge, 1100, l. 37

Marsh, Herb. Chas., son of bp. Marsh, 735, l. 41; Mr. Yate his private tutor, 738, l. 48; his preface to the reprint of his father's lectures, Pts. V.—VII., 800, l. 9

— Mrs., wife of bp. Marsh, 735, l. 18; her death, *ib.* l. 35; lord Spencer's introduction to, 739, l. 21

— Ri., father of bp. Marsh, 735, l. 9, 38

— Ri., esq., brother of bp. Marsh, 735, l. 39

— Ri. Jo., youngest son of bp. Marsh, 736, l. 1

Marshall, R., lease to, of a tenement and lands at Atweke in Holderness, 377, l. 17, 28

— Rob., fell., his burial, 982, l. 13

— Mr. Ste., his acts at the assembly, 639, l. 39; 640, l. 5

Marshe, Marche, Mary, leases to, of tenement and lands at Marfleet, 436, l. 20, 32; 444, l. 8

— Tho., lease to, of tenement and lands at Marflete, 386, l. 7; 399, l. 43; 433, l. 19; 443, l. 31; licence of alienation, 446, l. 9

— Mershe, Wm., lease to, of tenement and lands at Marflete, 386, l. 10; 400, l. 9; 436, l. 16

Marston, Beds., Dr. Jas. Wood rector of, 1101, l. 15

Martin, Dr. Edwd., president of Queens', imprisoned in the Tower, 219, 633, l. 35; his revocation and protestation respecting the charges against Dr. Lane, 624, l. 42

— V., pope, exempts the university from the jurisdiction of the bps. of Ely, 44

— Sam., appointed under-librarian and Naden's exhibitioner, 1040, l. 37

Martyn, Hen., impression of reading his life on bp. Mackenzie, 977, l. 29; an officer in the St. John's volunteers, 1090, l. 43

Marvell, And., his controversy with Dr. Turner, 986, l. 4

Marwood rectory, £480 advanced for rebuilding, 1088, l. 1

Mary I., qu., letter to, on the wrongs and poverty of the coll., 377, l. 38; 468, l. 7; references to her in leases as supreme head of the church, 376, l. 3, 8; fidei defensor, *ib.* l. 36; a receipt cancelled on account of her death, 383, l. 1

— II., qu., her proclamation against bp. Turner and others, 987, l. 6

Maseres, F., afterwards baron, chancellor's medallist, 1752; 1089, l. 8

Mason, Edw., of Pelton, Warw., 'plebeius', father of Rd. Mason, 534, l. 9

— Jo., his letter to Cecil on having wives in coll., 577, l. 36

— Rd., the king's dispensation for him to keep his fellowship, 495, l. 3; nominated by the earl of Exeter for a scholarship, 534, l. 9; admission as sizar, *ib.* l. 11

— Rob, LL.D., leave of absence, etc., granted to, 491, l. 8, 26; 492, l. 12, 17; 494, l. 30; reply of the president and seniors to the objections to this, 491, l. 6; the king's letter for his leave of absence for three years, 498, l. 2; his benefaction to the library, 340; arms in the *liber memorialis*, 1108, l. 30

— Wm., his character of Dr. Powell, 1061, l. 11; a friend of his, *ib.* l. 33

Mass for benefactors, 21, l. 34; 558, l. 6

Massey, Mr., M. A. Jo., knocked down in an outbreak with Trin. coll., 612, l. 22

Master, Edw., lease to, of Ospringe rectory, 456, l. 5, 27; of tenement and lands at Ospringe, *ib.* l. 8; of the rooms, etc. of the chantry priest, *ib.* l. 35; licences of alienation, *ib.* l. 27, 30, 33, 38

— Masters, Mr. Wm., public orator, his oration in King's Chapel, 158, l. 38; where printed, 584, l. 7

M.A. commencers, coll. decree for their payment of charges, 549, l. 28; decree respecting their act and common places, 551, l. 41

Masters of the coll., leases granted to them, 195, 199; complaint of the manner of electing them, 199; various decrees of, 548, l. 21; decree for annexing a lease to the mastership, 551, l. 5; allowed 20s. per annum for postage, 1085, l. 42; disputed elections of, see elections

Masters of St. John's college:

Arrowsmith, Jo., 224

Bateson, Wm. Hen., 324

Beale, Wm., 213

Bill, Wm., 124

Bullock, Geo., 141

Chevallier, Jo., 1079

Clayton, Ric., 190

Masters of St. John's college:
Craven, Wm., 1089
Daye, Geo., 110
Gower, Humph, 991
Gunning, Pet., 233
Gwyn, Owen, 198
Howland, Ric., 173
Jenkin, Rob., 1002
Lambert, Rob., 1015
Leaver, Thos., 130
Longeworth, Ric., 157
Metcalf, Nic., 85
Newcome, Jo., 1022
Percy, Alan, 75
Pilkinton, Jas., 146
Pilkinton, Leo., 152
Powell, Wm. Sam., 1042
Shepherd, Nic., 164
Shorton, Rob., 55
Still, Jo, 168
Tatham, Ra., 1105
Tayler, Jo., 115
Tuckney, Ant., 229
Turner, Fras., 985
Watson, Thos., 137
Whitaker, Wm., 180
Wood, Jas., 1094
See also under the respective names.
Masters of St. John's house or hospital, catalogue of, 52; notes on this, 560, l. 31
Masters, Rob., receives Grey's collections for Baker's life, 1051, l. 18; his offer to publish Baker's history declined by Dr. Powell, *ib.* l. 20; his conversation with Powell about this, *ib.* l. 28
Masterson, Maisterson, Dr., tutor of Edw. Watts, 528, l. 14; of Hen. Tubbe, 533, l. 6; of Jo. Boteler, 535, l. 4; of Hen. Hatton, *ib.* l. 43; signs the engagement, 643, l. 47
Mathew, Father, bp. Stanley's support of, 969, l. 19
— Toby, abp. York, letter to, to make laws for Pocklington school, 467, l. 37
Mathews, Mathers, Jo., lease to, of lands at Drye Drayton, 441, l. 14; licence to alienate it, 453, l. 3
Matthews, rev. G., bp. Blomfield's letter to, on Butler's Aeschylus, 917, l. 15
Mattocx, in Ware, Herts., Edw. Watts born at, 528, l. 12
Maunde, rev. Jo., commences the translation of Lucien Bonaparte's Charlemagne, 929, l. 10
Mawe, Leon., v.-c., his order to the colleges respecting Pareus' commentary to be burnt, 486, l. 38
Mawson, Dr. Matthias, his contest for v.-c. in the whig interest unsuccessful, 1017, l. 24; elected the next year, *ib.* l. 34
May, Hen., B.A., fell., testimonial to, 373, l. 37
May, Mey, Wm., LL.D., master of Queens', and king's commissioner, 36, 107; bishop Goodrich's chancellor, 116; dean of Paul's, Edward VI. commissioner, 125; qu. Eliz.'s university commissioner, 146; his censure of Cartwright, 165
— Mey, Jo., his letter as v.-c. to Cecil respecting the mastership of St. John's, 586, l. 45
Mayers, Dan., rector of Whittington, Lanc., father of Dan. and Jo. M., 526, l. 31; dates of his degrees, *ib.* l. 37
— Dan., recommended for a scholarship, 526, l. 20; adm. Lupton scholar, *ib.* l. 30; pensioner, *ib.* l. 32
— Jo., adm. Lupton scholar, 526, l. 30; pensioner, *ib.* l. 32; his character from Trin. hall, *ib.* l. 34
Mayland, Ess., bp. Gauden born at, 266, l. 24
Maynard, Hen. and Jo., the plate given by them to coll. sent to Chas. I., 633, l. 12
— lord, history of his logic lecture, 211; royal dispensation for it, 545, l. 35; six letters from, to Dr Gwyn, *ib.* l. 39; notices of, 622, l. 34
Mayne, Jasper, vicar of Cassington, Gunning his curate, 648, l. 24
Mayre, Jo., recommended to the earl of Huntingdon, 395, l. 37
Mead, Jas., Eml., a leader in procuring the change from round caps to square, 1047, n. 1
— Mede, Jos., his account of a book found inside a fish, 218; his notice of the earl of Barkshyre's letter, 493, l. 17; his letter to sir Mart. Stuteville on bp. Neile, 670, l. 8; to the same on bp. Carey, 676, l. 20, 24; his mention of Jo. Thompson, fellow, 982, l. 3
Meale, Rob., lease to, of a cottage, barn, and land in Tuxforth, 433, l. 3
Meat, 3½*d.* a lb. paid for, 1766, 1072, l. 20; 4*d.* in 1767, 1073, l. 7; 4*d.* in 1771, provided it be liked, 1075, l. 35; 4½*d.* in 1784, 1088, l. 12
Medicine, degrees in, letter from the visitors altering coll. statutes respecting, 425, l. 21
Medlop, de Walden, pharmac., his degree declared void, 618, l. 29
Meeke, the coll. tenant, charge to him for the reparation of seabanks, 493, l. 27
Meighen, Mehen, Jo., commended to be head-master of Shrewsbury sch., 420, l. 3; becomes head-master, 428, l. 44; 440, l. 11; bearer of letters from the school to the coll., 471, l. 9;

472, l. 17, 18; 479, l. 3; 482, l. 43; 485, l. 18, 27; 493, l. 42; to the abp. Canterb., 493, l. 42; his suit against the bailiffs of Shrewsbury, 475, l. 37; letter to the coll. sent by his son, 486, l. 44; his proposals and pleadings to the coll., 488, l. 44; 489, l. 12; his great age and long services as master, 500, l. 15; joins the bailiffs in a letter to the coll. respecting scholarships, 501, l. 12; proposals for his retirement with a pension, 508, l. 22; propositions to the same effect from the school trustees, 510, l. 4; 512, l. 1; the coll. consent to these, 512, l. 42; his resignation, 513, l. 14

Melbourne, lord, bp. Stanley presented by, to the see of Norwich, 965, l. 30

Melbourne, Melburn, sale of tenement, etc. at, 344, l. 23; leases of tenements and lands at, 354, l. 41; 361, l. 25; 384, l. 38; 413, l. 48; 414, l. 2; 442, l. 20; 446, l. 6

Meldreth, Melldrithe, Melreth, lease of 'Gemptings' there, 361, l. 24; leases of tenement and lands at, 384, l. 38; 413, l. 48; 442, l. 20

Melton school, Mart. Lister educated at, 540, l. 42

Melvill, And., his attack on bp. Barlow, 667, l. 12

Mennall, Rob., of Buckingham coll., Dr. Metcalfe exor. to, 566, l. 26

Merell, Tho., fell., his gift of a bole and Elyote's dictionary to the coll., 383, l. 24

Meres, Jo., his account of Pole's visitation, 143, l. 15

Meriall, Merryall bridge, coll. lands in Markham presented for its repair, 487, l. 43; suit about, 495, l. 13

Meriton, Dr., fell. Queens', 198, l. 10

Merriman, Jos., his fellowship vacated, 984, l. 29

Mershe, Gualter, student, testimonial for orders to, 424, l. 13

Merton college, Oxford, the statutes of, the rule of the scholars of St. John's hospital, 24; 558, l. 15; Pythagoras's school in the possession of, 561, l. 35; 'grounde perteyninge to the clerkes of Mertonn in Oxeforde,' 459, l. 29

Metaphysics, sir Edwin Sandys' lecture in, lost to the coll., 212

Metcalfe, Cuth., nephew and executor to Dr. M., 106, n. 2

— Medcalf, Dr. Nich., deposes to the poverty of the coll., 74; opposes the divorce of queen Katherine, 79; letter to, on Alan Percy's pension, 83; 3rd master, his character, 85; state of the coll. revenues at his accession, 86; his successful efforts to improve them, 87; numerous private foundations during his mastership, 96; neglected in his old age, 104; compelled to give up the mastership, 105; 361, l. 14; his death and monumental inscription, 106; his great services and benefactions to the coll., *ib.*; his character, 107; preferments, 108; his family, 109; his petition to the king, 347, l. 44; full discharges to him, 350, l. 7, 10; letter of attorney to, in the negotiations with lord Cobham, 359, l. 44; coll. proxy to, *ib.* l. 21; rector of Wodeham Ferrys, 360, l. 36; letter from, to the president respecting Nic. Thurloe, 462, l. 27; to the same, respecting lord Cobham's matter, *ib.* l. 35; various references to, 566, l. 24; Ascham's remarks on, 569, l. 37; Bale's verses on, 579, l. 37

Metcalfe, Phil., clerk, grant to, of the chaplaincy of St. Mary's chapel, Ospringe, 358, l. 10

— Rob., his benefaction to the library, 341, l. 1; his arms in the *liber memorialis*, 1108, l. 33

— Medcalfe, Wm., administrators of, suit with, in v.-c. court, 445, l. 5

— Mr., allowed time for his answer respecting Soulderne rectory, 1077, l. 12

Methley rectory, York., Dan. Ambrose presented to, 500, l. 34

Methodists, the, bp. Butler's notes against, 925, l. 44

Mey, see May

Michael house, bp. Fisher's benefaction to, 103, l. 35

Michaelis, J. D., bp. Marsh's edition of his introduction to the New Test., 744, l. 17; 752, l. 10

Michell, Jo. Hen., King's, archdeacon Dealtry's testimony to, 826, l. 17

Middleton, Dr. Conyers protobibliothecarius, 714, l. 30; his part in the conference about the election for master, 1016, l. 25, 42; Cole meets Newcome at his rooms, 1028, l. 10; Zach. Brooke's writings against him, 1029, n. 5; 1030, l. 6; shews Doddridge over the university library, 1033, l. 41

— Myddleton, leases of cottage and lands at, 390, l. 17; 417, l. 45

Mildenhall, Rob. de, master of Peterhouse, 33, l. 13

Millar, Mr., two guineas given him for his plan for improving the gardens, 1071, l. 26

Milles, Is., his opinion of Tuckney, Gunning and Turner, 642, l. 25; notices of his eminent contemporaries, 645, l. 42

Millington manor, co. York, leases of, 343, l. 32; 354, l. 11; 420, l. 38; 426, l. 7; leases of, to F. Pilkington, 385, l. 40; 394, l. 31; 582, l. 2
Milner, Dr. Is., his strictures on Marsh's letters to Travis, 756, l. 48; his invectives against Marsh, 762, l. 8; 771, l. 36; strictures on Marsh's sermons against the Calvinists, 776, l. 32; remarks on Marsh's lectures at St. Mary's, 801, l. 9; Marsh's vindication of his small subscription to the National society, 808, l. 15; Marsh's reply to him respecting the Bible society, 810, l. 32; his speech against Marsh on the Bib. soc, 813, l. 36; Marsh's comments on, 816, l. 6; 818, l. 20; his remarks on Otter's pamphlet against Marsh, 824, l. 48; his remarks on Dealtry's examination of Marsh, 827, l. 48; on Gandolphy's letter to Marsh, 836, l. 42; his strictures on some of the publications of Marsh, 844, l. 1; Marsh's reply to these, 849, l. 9
— Jo., the defence of bp. Lake ascribed to him, 681, l. 12; gives up the vicarage of Leeds as a nonjuror, 994, l. 28
Milsington, lord, pupil of Hen. Jenkin, 1014, l. 20
Milton, Mylton, leases of lands, etc., at, 354, l. 39; 388, l. 2; 414, l. 5; 424, l. 44; 435, l. 21; sale of lands at, 372, l. 33, 36
Minors, schoolmaster to Edwd. Watts, 528, l. 13
Minshul, Dr., v.-c., 230, l. 21
Minster, in Thanet, Dr. Jenkin born at, 1005, l. 1
Mitton, Mr., sent by bailiffs of Shrewsbury to the coll., 513, l. 15
— col. Tho., his despatches to the speaker of the lords on abp. Williams's services to the parliamentary cause in Wales, 674, l. 31; 675, l. 34
Molesworth, Hunts, W. Ellis rector of, 1077, l. 40
Molley, a jew in St. Sepulchre's parish, 26
Mollyns, Wm., lease of Northstoke parsonage alienated to, 450, l. 13
Molton, Multon, Linc., leases of lands at, 344, l. 15; 347, l. 41; 377, l. 25; 394, l. 25; 457, l. 10
Monins, Ri., elected fellow in place of a nonjuror, 1008, l. 21
Molyners, Edm. esq., arbitrator in the dispute with Pet. Frechwell, 358, l. 2
Monk, prof., Chas. Jas. (bp.), his letter to Butler, 915, l. 14; Butler's remark upon him, 953, l. 8; his opinion on the controversy between Jebb and Powell, 1059, l. 33
Monk, Chr., duke of Albemarle, chancellor, commencement in honour of, 1001, l. 38
Monmouth, duke of, prepared for execution by bp. Turner, 989, l. 17
Monroe, Dr., of Chelsea, Dr. Drake's widow under his care, 1037, l. 2
Mousey, Munsey, Dan., B.D., sen. bursar, signs lease to the vicar of Ospringe, 433, l. 44; letter of attorney to, 439, l. 13; his statement respecting the puritan synod at St. John's, 602, l. 6; complaints against a sermon of his, 608, l. 12; signs letter to the earl of Shrewsbury, 613, l. 6
Montacute, Simon, bp. Ely, 19, 22; arbitrates between Peterhouse and St. John's house, 32; his patronage of Edm. de Gunville, 33; gives statutes to Peterhouse, 33; confirms the foundation of King's hall, 34
Montague, Mary, mother of abp. Stuart, 731, l. 7
Moodye, Wm., lease to, of tenement and lands at Cottenham, 402, l. 3
Moone, Mone, Moigne, Reinolde and Marg., leases to, of a moiety of Rawreth manor, 368, l. 4; 387, l. 24; 391, l. 90
Moore, Geo., canon of Exeter, 727, l. 23
— Hen., his funeral sermon for bp. Butler, 900, l. 32
— Jos., educated under Tuckney, 642, l. 21
Mordant, lord, his connexion with the Cobham suit, 462, l. 40
More, Hannah, bp. Beadon's vindication of, 729, l. 35; bp. Fisher's letters to, 732, l. 28
— Jo., letter from, to Winwood, on lady Shrewsbury's imprisonment, 613, l. 21
— sir Tho., kt. under treasurer of England, bond to, from St. John's coll., 345, l. 19
— Tho., his presentation to Ospringe vicarage, 378, l. 45; 382, l. 36
Moresole, lease of lands at, 455, l. 1
Moreton, Ess., bp. Pepys rector of, 974, l. 18
Morgan, Edm., warden of the brewers' company, 489, l. 24
— Jo., agreement to postpone filling up the fellowship vacated by him, 1037, l. 3
— Phil., bp. Ely, 43, l. 35
— Ri., of Uske, gent., father of Wm. M., 533, l. 39
— Rob., bp. Bangor, Baker's account

of, 268; additional references to, 679, l. 21
Morgan, Tho., bp. Squire's reply to, 710, l. 3; Warburton's remark upon him, *ib.* l. 11
— Morgayne, Wm., bp. Llandaff and St. Asaph, Baker's account of, 253; additional references to, 665, l. 43
— Wm., vacates his scholarship, 533, l. 34: tutor to Rob. Jesup, *ib.* l. 37; dates of admission and degrees, *ib.* l. 40 seq.; dispensation from the king for him to retain his fellowship having entered lord Capell's regiment, 534, l. 20
Morice, Jo., his chantry at St. Boto'ph's church, 38; references in the statutes to, 559, l. 19
Morleye, Tho., letter of attorney to, 455, l. 21
Morrell, Rog., B.D., fell., letter of attorney to, 432, l. 24; appointed syndic for the coll. in the v.-c.'s court, 445. l. 3; signs letter to lord Burghley on the choice of a master, 606, l. 30; named for the mastership, 607, l. 13
Morris, Moris, lands bought of Dr. Thomson, 381, l. 38; lease of, renewed to the tenant on consenting to their enclosure, 1077, l. 34
Mortimer family, the, benefactors to St. John's hospital, 17
Mortmain, the licence of, restricted to soccage tenure, 486, l. 22
Morton, Murton, cardinal, register of his foundation, 547, l. 9
— Dr. Dav., author of a MS. history of St. John's, 9, l. 3; references to this, 42; 121, n. 2; 155. l. 30; 166, n. 3; 167, l. 14; 187, n. 5; 193, n. 1; 195, n. 5; 227, n. 1; 230; 231; date of his degrees, admission, etc., 557, l. 13
— bp. Thos., chosen fell. under Dr. Whitaker, 184; dean of Winchester, 198; Baker's account of him, 260; his life by Barwick, 261; his benefaction to the library, 339; letter from, to the coll. with books for the library, 495, l. 21; letters of thanks to, from the coll., 495, l. 6, 27; the same, for his second gift of £100 for books, 506, l. 7; 508, l. 44; letter from, to the coll. in reply to thanks, 507, l. 26; letter from, respecting Loe and his objection to bowing to the altar, 511, l. 19; letters of thanks to, for gifts to the library, 518, l. 7, 44; letter from, recommending Rob. Waydson for a fellowship, 522, l. 17; letter of thanks from, for Waydson's election, 523, l. 32; letter from, acknowledging the coll. kindness to young Frevile, 531, l. 20; letter from, recommending Pet. Barwick for a fellowship, 536, l. 1; the coll. answer, *ib.* l. 34; his arms in the *liber memorialis*, 1107, l. 18
Morton, Dr. Thos., rector of Bassingham, his controversy with Dr. Law, 718, l. 34
Moss, Dr., made bp. of St. David's, 1044, l. 12
— H. W., his fellowship vacated, 984, l. 26
— Tho., elected fellow, 984, l. 30
Moston, Mr., renunciation of his claim to the 2nd mastership of Shrewsbury, 483, l. 9
Mostyn, Wm., fell., bound to appear before the council, 623, l. 43; reference to, 982, l. 15
Motte, Ri., B.D., fell., his presentation to Higham vicarage, 435, l. 23
Mottershedd, Wm., signs letter to lord Burghley on the choice of a master, 606, l. 22
Mountigue, Edm., serjeant-at-law, 358, l. 1
Mountstephen, Edm., esq., his benefaction procured by bp. Dee, 514, l. 20; letter of thanks to, *ib.* l. 24; his executors nominate Jo. Hardware to a fellowship, 534, l. 14; his exhibitions raised from £6 to £8 per ann., 1085, l. 25
Moydye or Modye, lease to, of a tenement in St. Michael's par., 388, l. 10
Mulcaster, Marm., licence to, to alienate a lease bequeathed to him, 440, l. 36
Müller, Johann, Butler's opinion of, 909, l. 9; Blomfield's comments on this, 909, l. 31; 910, l. 11; 911, l. 6
Mullineux, Rutland, his letter to the coll. as tenant of Tuxford, 482, l. 1
Mullins, dispute about the lease of Northstoke rectory granted to him, 498, l. 44—499, l. 34; the visitor's decision, 499, l. 33
Multon, Rob., lease to, of lands at Much Paxton, 368, l. 1
Munnes, Wm., lease to, of the Burbolte in St. Andrew's parish, 441, l. 38
Munsey, Jo., lease to, of the farm of the great barn, 367, l. 7
Murgatrod, Mich., lease to, of a messuage in St. Benet's, besides Paul's wharf, 452, l. 37; licence to alienate it, 453, l. 5
Murray, bp., held his living with the bishopric of Sodor and Man, 974, l. 31
Musae Cantabrigienses, review of bp. Butler's contributions to, 907, l. 6
Museum criticum, notice in, of bp. Marsh's Horae Pelasgicae, 867, l. 19

Musgrave, Mr., fell. of Peterhouse, rector of Knapwell and vicar of Thriplowe, 1023, l. 13
Musgrave, Westm., Jo. Bowstead rector of, 972, l. 32
Musurus, bp. Butler's edition of, 903, l. 23; Burney's review of this, 905, l. 39; Jo. Foster's edit. of, 904, l. 17; 905, l. 41
Mylane, Chr. coll., Howland's reply to his sermon at St. Mary's, 665, l. 7
Mynors, Tho., receipt to, 377, l. 9

Nackworth, H., trustee of Shrewsbury school, 510, l. 45
Naden exhibition, the, agreement respecting the election to, 1038, l. 41
— Geo., 10 guineas twice given to him by the coll., 1037, l. 26; 1071, l. 41
— Harriett, 5 guineas given to, by coll., 1086, l. 31
— Tho., his will in the Baker MSS., 1037, l. 27
Nalson, Dr., appointed by Gunning overseer of his papers, 660, l. 32
Nasinge, Edwd. Jude vicar of, 507, l. 21
National league and covenant, orders to admit no one to office who had not taken it, 538, l. 29
— society, the, foundation of through bp. Marsh, 741, l. 27; 807, l. 7; bp. Marsh on its fundamental principle, 817, l. 16
Nawton, Wm., letter of attorney to, 352, l. 15
Naylor, Jo., fell., his will in the Baker MSS., 983, l. 33; register of his burial, *ib.* l. 34
Neale, Humphr., M.A., Trin., order and dispensation from the king for him to be elected fell., 535, l. 12; dates of degrees, etc., *ib.* l. 14; recommendation of, from the earl of Southampton, *ib.* l. 16
— Tho., dismissed from the mastership of Oldham, 490, l. 5
Neede, Tho., lease to, of a tenement and garden, Harlestone's lane, St. Clement's, 427, l. 36
Needham, Pet., Blomfield on Askew's plagiarisms from, 916, l. 38; 918, l. 12; 48; 919, l. 1; Butler's remarks on, 921, l. 8; admitted scholar with Dr. Lambert, 1019, l. 39
Neile, Neale, abp. Rd., his friendship with Dr. Clayton, 195, n. 5; gives directions for his funeral, 197, l. 10; writes to Gwyn in favour of Buckingham as chancellor, 203, l. 26 and n. 3; offers Gwyn the archdeaconry of Shrewsbury, 204, l. 23 and n. 5; his advice about Williams's benefactions, 209, l. 14; Baker's account of him, 257; admission as Goodman's scholar, 424, l. 33, 36; letter to, respecting the application of the bailiffs of Shrewsbury, 473, l. 11; letter from, to the coll. respecting several matters connected with the school, 482, l. 30; letters to, from the coll. respecting Seaton's case, etc. 484, l. 41; 496, l. 21; 497, l. 17; 502, l. 27; letter to, on the liability of the coll. tenants at Marfleet to contribute to the repair of the chancel of Paul church, 517, l. 19; letter to, on the state of the coll. chapel, *ib.* l. 26; his remarks on Whitaker's puritanism, 602, l. 17; recommended for the mastership of Magd. coll., 609, l. 25; additional notes upon him, 667, l. 20 seq.; Heylin's character of him, *ib.* l. 39; his dealings with the puritans, 668, l. 19 seq.; his liberality, 670, l. 7, 13; Cole's note on his arms, *ib.* l. 24
Nelson, Gilb., M.A., elected master of Sedbergh, 488, l. 25; references to, as master, 475, l. 18, 21; 526, l. 34; 536, l. 15; letter from, recommending certain scholars, 526, l. 17
— Hen., witness to a lease, 422, l. 23; signs lease to the vicar of Ospringe, 433, l. 45; his name as registrar in the white vellum book, 437, l. 22
— Jas., M.A., presentation of, to the mastership of Pocklington, 447, l. 5; his resignation, 449, l. 28
— Wm., fell., signs the articles against Baro, 605, l. 9; his election one of the charges against Dr. Lane, 624, l. 36
Nesfeild, Wm., M.A., recommended by the king to be master of Pocklington, 475, l. 14
Nethersole, Mr., public orator, 197
Nevanson, Christ., clerk, lease to, of Hedcorne parsonage and lordship, 364, l. 3
Neve, Trin., presented to a living by bp. Green, 712, l. 35
Nevell, Mr., fell., bearer of letters to Tho. Cromwell in favour of Dr. Day's election, 572, l. 20
Nevile, rev. Hen. Wm., his correspondence with abp. Sutton respecting bp. Marsh, 874, l. 31; case of his petition to the house of lords on the same subject, 874, l. 41; 876, l. 5
— Tho., letter from, to Rog. Maners in favour of Laur. Stanton as master of St. John's, 606, l. 37
Nevill, sir Edw., his assurance to the coll. about Higham lease, 466, l. 24
Nevill's court, Trin., cost of, 208, l. 10

Newcastle, duke of, donor of lady Shrewsbury's statue, 192
— Tho. Holles, duke of, high steward, procures a stall at Durham for bp. Law, 715, l. 5; accompanies Geo. II. to Cambridge, 1019, l. 14; Dr. Newcome's joy at his election as chancellor, 1024, l. 25; 1032, l. 1; a great patron of Newcome's, 1025, l. 5; tries to get him the deanery of Peterborough, 1032, l. 8; the founder (1751) of the chancellor's medals, 1089, l. 7
— earl of, letter from, recommending Rd. Pye, B.A., Trin., for a fellowship, 528, l. 15; the coll. reply, 529, l. 16
Newcastle on Tyne, the birthplace of bp. Howland, 266, l. 3; and of Ra. Wetherly, 541, l. 11
Newcome, Hen., account in his autobiography of the coll. in Arrowsmith's time, 639, l. 25; his sorrow at Arrowsmith's death, 641, l. 21; his notice of Dr. Tuckney's wife, 642, l. 10
— Dr. John, master, his subscription to the oath of qualification, 552, l. 13; presents a copy of Baker's MS. history of St. John's to the coll., 555, l. 24; account of the transcriber of this, 556, l. 29; Advert. vi; his anecdote to Cole about Tuckney, 603, l. 30; bp. Beadon's relation to, 730, l. 1; his residence at Thriplow, 995, l. 1; 1025, l. 15; a candidate for the mastership on the death of Dr. Jenkin, 1015, l. 9; 1022, l. 1; his conference with Dr. Baker and Mr. Williams about the mastership, 1016, l. 7; Cole's life of him as 27th master, 1022; accounts of his rival candidates, *ib.* l. 8, 25; 1023, l. 5; his arms, 1022, n. 1; birth and education, 1023, l. 21; 1032, l. 19; elected lady Margaret professor, 1023, l. 24; 27th master of St. John's, *ib.* l. 26; Cole's unfavorable character of him, *ib.* l. 30; Dr. Wm. King's 'severe handling' of him, *ib.* l. 41; likenesses of him, 1024, l. 42; made dean of Rochester, 1025, l. 6; political differences with members of his coll., *ib.* l. 21; preaches before the house of commons, *ib.* l. 44; death of his wife, 1026, l. 3; his happiness with her, *ib.* l. 6; his proposed contribution to Dr. Grey's Hudibras, *ib.* l. 14; letter to Grey on withdrawing from this, 1027, l. 10; Cole's comment upon his doing so, *ib.* l. 26; his high opinion of Burnet's *Own time*, 1028, l. 19; his death, *ib.* l. 26; burial, *ib.* l. 32; epitaph, 1029, n. 2; his death impatiently waited for, *ib.* l. 20; 1034, l. 24, 28, 42; his various bequests, 1030, l. 14; publications, 1031, l. 5; notes on Cole's life, 1032, l. 17; scholarships, coll. offices, etc., *ib.* l. 20; Jo. Jones on his election as master, 1033, l. 4; extracts, etc. from letters respecting him, 1033, l. 29 seq.; Mat. Prior's verses to, 1034, l. 1; Baker's mention of him in his will, *ib.* l. 15; books subscribed to, bequeathed to coll. lib., etc., *ib.* l. 22; W. Clarke's letter to Bowyer on his election as master, 1033, l. 11; anecdote, etc. of, from Nichols, *ib.* l. 23; extracts from the conclusion book during his headship, 1035, l. 9; his moral prize awarded to sir Carr, 1073, l. 22
Newcome, Mrs., wife of Dr. N., death of, 1026, l. 3; her high character, *ib.* l. 8; contributes to Grey's Hudibras, etc., *ib.* l. 23; her appearance, *ib.* l. 27; her engraved picture, *ib.* l. 35; 1028, n. 2; buried in St. Benedict's, Camb., 1027, l. 3; her work on the evidences of Christianity, 1028, n. 2
Newcomen, Tho., nominated for the Lewes scholarship, 482, l. 15; his admission, *ib.* l. 27; Bedell's remark upon, 487, l. 27
Newell, Dr., letter to, for subscriptions to the library and chapel, 518, l. 38; letter of thanks to, 519, l. 8
— sir Edward, kt., appointed steward of coll. manors, 346, l. 48
Newling, Chas., head-master of Shrewsbury, 934, l. 38
— Mr., £35 allowed to, for the repair of the wharf, 1038, l. 30; £8 to, for a new gate, *ib.* l. 34
Newman, widow, tenant of a messuage in Wood street, London, 404, l. 2, 6
— Wm., lease to, of a tenement in Wood-street, London, 355, l. 32
Newmarket, Dr. Gower's speech to Chas. II. at, 992, l. 26; 997, l. 35; the university attend Geo. II. at, 1019, l. 8
Newnham, Newhenham, Camb., leases of lands, etc. at, 344, l. 22; 428, l. 1. see Cambridge
Newneham, Kent, lease of land at, 454, l. 42
Newport, Ess., Tho. Gore educated at, 523, l. 3
Newport-ponds, Ess., bp. Howland born at, 250, l. 32
Newport, Salop., bp. Day born at, 242, l. 9
Newton, bp., his friendship with bp. Green, 711, l. 42
— Greg., signs letter to lord Burghley, on the choice of a master, 606, l. 30; 607, l. 20; complaints against him for nonconformity, 608, l. 18

Newton, Jo., M.A., magister glomeriae, 29
Newton-in-the-isle, Dr. Gower rector of, 992, l. 10
Newyl, Ant., esq., arbitrator in the case of Pet. Frechwell, 358, l. 2
New York and Philadelphia, the coll give 10 gs. to the colleges at, 1040, l. 11
Niccolls, Tho., bailiff of Shrewsbury, 515, l. 41
Nicholas, secy., procures letter from the king for Jo. Lucas to be elected fell., 542, l. 4
— Tho. Jo., his fellowship vacated, 984, l. 24
Nicholl, sir Jo., his decision against bp. Marsh in the Byfield curacy case, 893, l. 8
Nichols, Jo., his letter to Wm. Bowyer on his idea of undertaking the Camb. univ. press, 1066, l. 4
— Wm., fell., register of his burial, 983, l. 20
Nicholson, Rob., fell., register of his burial, 982, l. 17
— Nicolson, Wm., alderman, general acquittances to, 454, l. 10; 457, l. 15
Nicolson, Jo., lease of Thorrington transferred to, 428, l. 4
— Segar, lease to, of tenement in St. Michael's parish, 365, l. 6
Nickins, Mich., of Stafford, gent., certificate of his communion, and subscription to the oaths of qualification, 553, l. 29
Niemeyer, D. G., his opinion of Marsh's Michaelis, 755, l. 19
Nigellus, 2d bp. of Ely, supposed founder of St. John's hospital, 13; reasons for doubting this, 14, 16; references to, in Baker's MSS., 557, l. 36
Nikke, Nix, Nykke, bp. Norwich, empowered by pope Julius II. to execute his decree, 64, 563, l. 3; letter from coll. to, 345, l. 41; 463, l. 31
Noblemen, agreement respecting the commons of, 1041, l. 7
Noneburne, suit of court to the earl of Rutland at, 352, l. 13
Nonjurors, mandamus to Dr. Gower to turn them out, 998, l. 14, 24; list of, ejected from their fellowships, 1008, l. 10; Geo. Ashby's account of their ejection, 1010, l. 40
Norfolk, alderman, his portrait of Dr. Lambert, 1018, l. 32
Norresse, Jo., esq., letters of proxy to, 362, l. 30
Norreys, Norris, Edm., leases to, of Rawreth manor, 391, l. 38; 394, l. 34; 401, l. 37
Norris, H. H., on bp. Marsh and the foundation of the National Society, 807, l. 7; 808, l. 10
— Ste., junr., land belonging to, 458, l. 14
Norryse, Wm., receiver for lands at Bromehall, 354, l. 28; 377, l. 7
North, bp. Brownlow, his support of Beadon as candidate for the mastership, 729, l. 13; Hen. Jenkin chaplain to, 1014, l. 23
— Edw., lord, various notices of, 575, l. 36
— Fras., lord, his support of Beadon for the mastership, 729, l. 13; 1082, l. 7
— sir Dudley, the plate given by him to the coll. sent to Chas. I., 633, l. 11
Northampton, earl of, chancellor, letter from the university to, 478, l. 36
— marq. of, letter to, from the coll. by Ascham, 373, l. 15; 468, l. 3
Northern founders during Metcalfe's mastership, 95, l. 15; Ascham's remarks on, 569, l. 44
Northstoke, Northstock, Oxf., leases of parsonage, etc., of, 343, l. 28; 345, l. 8; 376, l. 15; 382, l. 40; 383, l. 6, 12; 391, l. 15; 422, l. 16; 423, l. 42; 452, l. 18; leases alienated, 394, l. 29; 435, l. 27; 450, l. 11; dispute with Downhall respecting the lease of, 498, l. 41; the visitor's decision, 499, l. 33; presentations to the vicarage of, 396, l. 27; 397, l. 3; 459, l. 39; covenant with the vicar of, to rebuild the vicarage, 370, l. 13
Northumberland, duke of, his installation sermon preached by bp. Tomlinson, 975, l. 14
Northwick, lord, his opinion of Butler, 941, l. 20
Norton, Jo., bailiff of Colchester, 482, l. 23
— Jo., gent., lease to, of lands at Upchurch, 361, l. 29
Norwiche, Norwige, sir Rob., chief justice, arbitrator in the dispute with lord Cobham, 352, l. 27; 360, l. 32
Norwich school, Benj. Stillingfleet educated at, 703, l. 6
Norwich, Wm., B.A., Trin., letter from the chancellor on his being recommended for a fellowship at St. John's, 496, l. 1
Norwold, Hugh, bp. Ely, assumes the presentation to St. John's hospital, 13, 20; and to St. Mary Magd., Sturbridge, 16
Nourse, Pet., tutor to Dr. Lambert, 1019, l. 32
November 5th, order for the solemn observance of, in the university, 194, l. 14

Nowell, dean Alex., indenture with respecting the Chesthunt benefactions, 422, l. 35; 425, l. 6; grant to, from the Haberdashers' company, 423, l. 24; the adviser of lady Mildred Cecil's bounties, 594, l. 31; 595, l. 3; his letter to lord Burghley respecting Dr. Whitaker. 604, l. 12
Nuneton *alias* Eyton, letter of attorney respecting lands at, 399, l. 16
Nunne, Tho. fell., of Gods house and Chr. coll., 58

Oakeley, Rd., esq., indentures with, respecting abp. Williams's bequest to coll. lib., 520, l. 40; 620, l. 31; 622, l. 18
Oakford, Devon., bp. Beadon born at, 729, l. 3
Oakham sch., bp. Beveridge educated at, 278, l. 22
Oakley, Great, Wm. Tatham rector of, 1106, l. 20
Oath of admission required during the commonwealth, 225
— of discovery, the, meaning of, 225; notes on, 638. l. 33, seq.
— of qualification, description of the book containing, 552, l. 9; extracts from, *ib.* l. 20
— of sheriff, to observe the privileges of the university, 216
— to observe statutes taken by the master and fellows, 564, l. 43
Observatory in the 2nd court, agreement to erect one, 1071, l. 4; £15 a year allowed to Is. Pennington for the care of, 1072, l. 39; a pair of globes ordered for, 1073, l. 12
Ockam, Rob., commission to, to survey manors, 398, l. 11
Ockland, Nic., lease to, of houses in Trin. par., 394. l. 14
Office, definition of, by the committee for the association, 538, l. 30
Officiarii electi, Jan. 16, 1654, 544, l. 19
Offord Cluny, Rog. Grantofte's benefaction to, 349, l. 10; Dr. Newcome rector of, 1025, l. 16; succeeded by Mr. Hodson, Clare, 1031, l. 3
Ogden, Dr., Woodwardian profr., candidate for the mastership on the death of Dr. Newcome, 1042, l. 4; named as a candidate to succeed Dr. Powell, 1049, l. 11; allowed time to give his answer concerning the rectory of Lawford, 1072, l. 25; a candidate for the headship on the death of Dr. Powell, 1079, l. 2; obtains only 3 votes, *ib.* l. 18; T. S. Hughes's edition of his sermons, 1091, l. 46; Cole's story of his will in favour of Dr. Craven, and Dr. C.'s disinterestedness, 1092, l. 1
Ogill, Hen., B.A., original fell. of St. John's, 77
Ogle, Jo., recommended for Goodman's scholarship, 424, l. 34; his admission, *ib.* l. 39
Oldham, Rd., fell., register of his burial, 983, l. 24
Oldmixon, his remarks on bp. Turner, 986, l. 21
Oley, Barnaby, Clare, takes charge of the coll. plate sent to Chas. I., 219; 632, l. 19; tutor of bp. Gunning at Clare, 647, l. 34; appointed by Gunning to revise his papers, 660, l. 14
Oliver, Dr., his opinion of bp. Ross, 727, l. 44; of bp. Fisher, 732, l. 31
— Margery, lease to. of a messuage at the north end of Bridge street, 426, l. 43
Opie, likeness to Dr. Tatham of his portrait of Dr. Forster in the coll. hall, 1105, l. 9
Orchard, Arth., sen. fell., register of his burial, 983, l. 18; coll. tutor to Dr. Newcome, 1032, l. 22
Organist, the, payment to, for entering the anthems in the coll. books, 1036, l. 19
Orpin, master of Harborough school, 535, l. 42
Orwell, lands at, left by Dr. Thomson to Chr. coll., 355, l. 13
Osbaldiston, bp. Ri., notices of, 706, l. 12; his benefaction to the coll. towards a future new building, 1083, l. 45
— master of Westminster school, 533, l. 36, 40
Osborne, Geo., leases to, at 1*d.* rent if demanded, 376, l. 18, 21
— Pet., lease to, of Horningsey parsonage, 384, l. 31
— Tho., lease to, of tenement and lands at Horningseie, 366, l. 14
Ospring, Osprynge, the hospital or maison Dieu at, its history, 73; granted to the coll. by Hen. VIII., 74; legally secured through Nich. Metcalfe, 87; various references to, 563, l. 35; 566, l. 44; appointment of a steward of the manor of, 346, l. 48;—St. Mary's chapel, le maseon due, mesyndewe, masendue, massendeu, Ospryngestrete, appointment of chaplain to, 354, l. 13; 358, l. 11, 38; of chaplain and schoolmaster, 363, l. 20; 364, l. 1; transfer of part of, 399, l. 7; the chauncell of massendeu given towards building the mansion, 424, l. 28; leases of the rectory and the site of masondewe, 445, l. 28, 31; 446, l. 22, 25; 456,

l. 5, 8, 27; leases of chantry priest's housinge, rooms, etc., 392, l. 1; 426, l. 15; 456, l. 35;—leases of parsonage at, 355, l. 4; 366, l. 33; 376, l. 23, 28; 377, l. 31; 386, l. 39, 42; 391, l. 40; 423, l. 45; 424, l. 27; a fair mansion to be built, 424, l. 1;—leases of tenements, lands, etc., at, 349, l. 35; 375, l. 11; 385, l. 35; 396, l. 35; 397, l. 5; 403, l. 24; 429, l. 36; 440, l. 1, 4; 443, l. 1; 446, l. 29; 450, l. 24; 455, l. 1; licence of alienation, 440, l. 5; lease of water-mill at, 356, l. 41; of 'orte yarde,' 361, l. 27; of the 'Sarasine's head,' 391, l. 22; of woodlands, Ashley-wood and Hailebeche, 449, l. 38; aggressions on the wood at, 426, l. 29;—presentations to the vicarage of, 359. l. 1, 18, 32; 370, l. 11; 377, l. 13; 378, l. 45; 381, l. 24; 382, l. 37; 403, l. 19; 417, l. 27

Otter, Wm., bp. of Chichester, his opinion of the proceedings against Frend, 736, l. 33; remarks on E. D. Clarke's letter to bp. Marsh, 824, l. 18; vindication of the Bible Society, *ib.* l. 27; replies to bp. Marsh, *ib.* l. 44: Milner's remarks on, l. 48; his opinion of bp. Butler, 943, l. 21

Otway, Jo., his election as fell., 526, l. 19, 20

Oundle school, Mountstephen's benefaction to, 514, l. 29

Overall, bp. Jo., fell. of Trin., and regius prof. of divinity, 171; his name cut on the leads of the chapel, 172, l. 1; 259, l. 4; 568, l. 40; recent confirmation of this by Mr. Keeling, 568, l. 45; approves of bp. Tho. Morton's D.D. act, 194; Baker's account of, as bp. of Cov. and Lich., and Norw., 258; additional notes upon, 670, l. 40; makes Cosin his librarian and secretary, *ib.* l. 48; his conversation with A. Spalato, 671, l. 9; correspondence with foreign scholars, *ib.* l. 41; his MSS., etc., 672, l. 7

Over Gravenhurst, lease of a grove there, called Heydegro, 420, l. 42

Overing, Edw., warden of the Salters' co., 522, l. 45

Owen, Edw., bailiff of Shrewsbury, 419, l. 13

— Hugh, esq., grandfather of bp. Stanley, 964, l. 7

— Jo., his epigrams on abp. Williams and Dr. Gwyn, 207

— Jo., his remarks on Marsh's history of translations of the Bible, 833, l. 43

— Marg., mother of bp. Stanley, 964, l. 7

— Rd., gent., indentures with, respecting abp. Williams's bequest to the coll. library, 620, l. 31; 622, l. 18

Owen, Tho., trustee of Shrewsbury school, 510, l. 45

— Wm., bailiff of Shrewsbury, 486, l. 42

— Mr., his messuage in St. Giles's par., 403, l. 5; 416; l. 43

Owrton, Owerton, Christ., leases to, of lands at Easington, 400, l. 30; 435, l. 36; 436, l. 31; 444, l. 40

— Jo., lease to, of lands at Easington, 386. l. 34

Oxford, Merton coll., the statutes of, the rule of the scholars of St. John's hospital, 24; 558, l. 15; lady Marg. urged to found a coll. there, 50, 51; extracts respecting this from the 'thin red book,' 560, l. 17; Corp. Chr. coll., the statutes of, the pattern for those of St. John's coll., 90; fees due to the archdeacon of, from St. John's coll. for synods and procurations, 422, l. 19 Ch. Ch. and St. John's coll., lady Mildred Cecil's gifts of books to, 595. l. 23; New coll., bp. Gunning chaplain of, 648, l. 21; his legacy to, 658, l. 43

Packer, Rd., M.A., an original fellow of St. John's, 76

Paget, sir W., kt., Edw. VI.th's commissioner, 125

Pagula, or Paul upon Humber, the tenants of Marfleet presented for the repair of the chancel of, 517, l. 20

Paine, Payn, Payne, Audrey, late wife of Wm., lease to, of the stone house in St. Sepulchre's, 427, l. 15; of messuage and land at Newnham, *ib.* l. 19

— Wm., coll. cook, leases to, of tenement and lands at Newnham, 363, l. 41; 382, l. 25; 392, l. 20; of the stone-house in St. Sepulchre's, 371, l. 3; refuses to pay corn rent, 382, l. 30

Paklesham, Ess., Dr. Gower rector of, 992, l. 7

Paley, Wm., chaplain to bp. Edm. Law, 715, l. 18; his character of the bp., *ib.* l. 25; friendship with bp. Jo. Law, 721, l. 47; his defence of bp. Edm. Law's views on subscription, 723, l. 31; dedication of his *Moral Philosophy* to him, 724, l. 9; his life of bp. Edm. Law, 725, l. 5; Dr. Powell's support of him for the latin essay, 1065, l. 43; a syndic on the proposal for an annual examination, 1067, l. 5; his remarks on Mrs. Jebb's letter to Dr. Randolph, *ib.* l. 38

Palmer, Edwd., exor. of Mr. Mount-

stephen, nominates to the Mount-stephen fellowship, 534, l. 15
Palmer, Hen. Edwd., elected fell., 984, l. 26
— Herb., made president of Queens' by the earl of Manchester, 638, l. 26; his sermon before the assembly, 640, l. 9; clerk of convocation for Lincoln, 642, l. 7
— Jo., fell., preferred by Nic. Shepherd, 167, l. 27; a disputant before qu. Eliz. at Walden, 177, l. 29; made master of Magd., 178, l. 1; letter of attorney to, 428, l. 39; his plunder as dean, of Peterborough cathedral, 597, l. 16, 33; statement concerning the puritan synod, 602, l. 2
— Rob., coll. proxy to, 355, l. 30
— sir, adm. fell. Clare on earl of Manchester's warrant, 661, l. 15
— Wm., transfer to, of interest in a lease, 433, l. 28; licence to alienate it, 449, l. 31
Palmerston, lord, bp. Bowstead's support of, as a candidate for the university, 973, l. 10; supposed to have procured him his bishopric, *ib.* l. 14; an officer in the Johnian volunteers, 1090, l. 43
Palyn, Geo., letters to his exors. respecting his benefactions to the coll., 473, l. 31, 47; 474, l. 6; register of his exhibition, 547, l. 27
Paman, Hen., M.D., latin letters written by, 483, l. 43; 484, l. 8; coll. tutor to Mart. Lister, 540, l. 43; to Malin Sorsby, 541, l. 46; to Tho Cook, 542, l. 30; order from the king for him to retain his fellowship while travelling abroad, 542, l. 40; Gower's letter to, on behalf of Wm. Stanley, 1001, l. 36
Pampisford, Cambs., Tho. Cecill married at, 981, l. 23
Pares, Parys, Tho, a dependent of lord Cobham's, 348, l. 6
— — — leases to, of lands at Chesterton, 372, l. 48; 394, l. 8
— — Phi., esq, arbitrator in lord Cobham's case, 360, l. 30; his tenement in Gt. St. Mary's par., 362, l. 4; land bought of him at Badburham, 374, l. 28
Pareus, his commentary seditious, etc., 486, l. 30; copies to be searched for, and all burnt, *ib.* l. 35
Paris, Rob., appointed receiver for Ramerwyke manor, 383, l. 4
— Sam. Stanley, curate of Byfield, controversy with bp. Marsh respecting, 891, l. 43
Park, Jane, married to Jos. Bowstead, 974, l. 9
Parker, Edw., his tenement in St. Clement's, 441, l. 33
— Matt. abp., his error as to the foundation of St. John's hospital, 17; v.-c., his survey of King's hall, 36; king's commissioner, 107; qu. Eliz.'s commissioner, 146; the vicar of Ospringe presented to, 382, l. 36; his letter to Cecil respecting Manchester coll., 589, l. 2
— Rd., his error respecting the foundation of St. John's hospital, 17
— Mr., Trin., disputant in favour of transubstantiation, 126
Parkinson, Lawr., M.A., his presentation to Ospringe vicarage, 417, l. 27; lease of lands to, for his better relief, 433, l. 34; 442, l. 43; letter of attorney to, to recover certain lands, 443, l. 9; bond from, that he will endeavour to recover them, *ib.* l. 13; lease to, of lands at Newneham, Ospringe, etc., 454, l. 41; licence of alienation, 456, l. 1
Parkhurst, bp. of Norwich, letter of thanks to, 395, l. 43; 470, l. 1
Parne, Dr. Tho., opponent of bp. Law's D.D. thesis, 720, l. 25
Parnham, Caleb, a prebend of Lincoln designed for, 714, l. 48; elected fell. in place of a non-juror, 1008, l. 22; a candidate for the headship on the death of Dr. Lambert, 1022, l. 5; notices of him, *ib.* l. 25; Jo. Jones's character of, and his competition for the mastership, 1032, l. 44
Parr, Sam., LL.D., his lines on bp. Fisher, 733, l. 12; on bp. Ryder, 734, l. 30; lord Jo. Townsend's letter to, on the Bible Society, 828, l. 7; his remarks on Lingard and Marsh, 865, l. 43; on Glover and Marsh, 866, l. 21; letters to lord Holland on Marsh's examination questions, 882, l. 25; 883, l. 13, 40; cause of his dislike to Marsh, 883, l. 48; his letter to the duke of Sussex on Marsh's despotic rule, 897, l. 47; his visits to Butler at Kenilworth, 911, l. 41; 912, l. 10; Butler's letters to, 915, l. 21, 28; sir Brooke Boothby's letter to, *ib.* l. 35; his indignation at Blomfield's reviews of Butler's Aeschylus, 917, l. 5; letters to lord Holland on the friends to the catholic claims, 926, l. 33, 45; Butler's funeral sermon for, 937, l. 3; his intellectual powers, *ib.* l. 24; his politics, 938, l. 14; learning, *ib.* l. 33; benevolence, 939, l. 14; piety, *ib.* l. 28; general character and reputation, 940, l. 6; prof. Blunt's review of his life in *Quart. Rev.*, 940, l. 21; his first acquaint-

ance with Butler, *ib.* l. 34; Butler's letter to, on the renewal of their acquaintance, 941, l. 6; his letters to Butler on his candidature for Rugby, *ib.* l. 26, 44; R. P. Knight's letter to, respecting Butler, *ib.* l. 16; his domestic trials, 942, l. 29; Butler at his death-bed, *ib.* l. 35; letters to Butler, Burney, and others, shewing his opinion of, and affection for, Butler, 942, l. 41, seq.; H. Gunning's account of his meeting with bp. Marsh at Caius lodge, 1100, l. 37
Parry, sir Thos., chancellor of the dutchye, letter to, respecting Rivington school, 478, l. 12
Parsons, Jo., bp. Peterb., bp. Marsh's commendation of, 869, l. 40
Partriche, Jo., bond from, 358, l. 15
Partyngton, Rd., lease to, of Malverns and land at Steplemorden, 385, l. 13
Paske, Jo., leases to, of a tenement in St. Edward's par., 419, l. 4; 460, l. 39; licence of alienation, 461, l. 1
Passive obedience, reasons for the doctrine of, 688, l. 4
Patje, C. L. A., on English credit, translated by bp. Marsh, 759, l. 35
Patrick, bp. Sim., letter from, to Mrs. Gauden respecting Stillingfleet, 702, l. 21
Patricke, Ri., M.A., proxy to, regarding Horningsey parsonage, 373, l. 44
Paul, father, sends his history of the council of Trent to England by Spalato, 671, l. 27
Paul, see Pagula upon Humber
Paulus, H. G. A., his opinion of Marsh's Michaelis, 755, l. 29
Paxton, Little, leases of the manor of, 347, l. 9; 366, l. 38; 393, l. 33; 414, l. 16; 417, l. 1; 449, l. 14
— Much, leases of lands at, 368, l. 1; 391, l. 12; 428, l. 34; 449, l. 10
Paye, Wm., M.A., an original fell. and senior of St. John's, 76, 77
Payne, see Paine
Peachy, Peachie, Wm., coll. tutor to Edw. Stoyte, 532, l. 38; sen. fell., 538, l. 36; signs letter to lord Burghley on the choice of a master, 607, l. 17; complaint against him for nonconformity, 608, l. 32
Peachil, Dr., letter from, to Dr. Gower, 1002, l. 10
Peacock, Mitford, Dr. Wood's legacy to, 1099, l. 33
Peacocke, Tho., fell., appellant against the master, 116
Peake, master of Chelmsford school, 541, l. 4
Pearce, W., coll. tutor to bp. Marsh, 735, l. 12
Pearson, Dr. Edw., Simeon's letter to, relative to bp. Marsh on calvinism 778, l. 25
Pearson, bp. Jo., at the Savoy conference, 645, l. 3; Baxter's opinion of, 658, l. 10, 12
— Rd., his life of Dr. Holdsworth, 266
Peck, Fras., Dr. Lambert a subscriber to his *Desiderata curiosa*, 1020, l. 14; dedicates his *Herod the Great* to Dr. Newcome, 1034, l. 20
— Pecke, Rog., leases to, of lands at Tofte, 387, l. 15; 401, l. 40
— Wm., alienation of lease to, 442, l. 39
Peckard, Dr. Pet., master of Magd., bp. Law's remark upon, 719, l. 10
Peckham, East, Fras. Worrall vicar of, 534, l. 41
Pecocke, Cuthb., lease alienated to, 438, l. 37
Peel, sir Rob., bp. Tomlinson tutor in his family, 975, l. 18
Peend, alias Delapeend, Ste., grant to Fras. Kelsham of the wardship etc. of his heir, 452, l. 6
Peers, Cadwalader, nominated by the bailiffs to a Shrewsbury scholarship, 501, l. 14; the coll. having filled it up could not elect him, *ib.* l. 38; date of his admission, *ib.* l. 33
— Wm., elected Ashton Shrewsbury scholar, 501, l. 30
Pegge, Sam., bp. Green his patron, 713, l. 23; his *Examination* of 'Sykes on the demoniacs' approved by Dr. Newcome, 1033, l. 32
Peile, T. W., dedication, etc. of his Aesch. Agam. to bp. Butler, 921, l. 31; his tribute to Butler in the preface to his Choephoroe, *ib.* l. 44
Pelasgi, the, bp. Marsh on the origin and language of, 867, l. 5; bp. Burgess on, *ib.* l. 42
Pelden, Ess., Dr. Powell's estate at, 1053, l. 1
Pelham, bp. Geo., on the morning and evening hymns, 871, l. 24
Pelton, Warw., Rd. Mason born at, 534, l. 10
Pemberton, Mr., fell. Chr., disappointed of the mastership, 262
Pembroke hall, the foundation of, 35; 'coll. Marie Valentine vocat. Penbroke,' 350, l. 39
— lees, 5 guineas subscribed for the new walk over, 1086, l. 44
Penmachno, Gwibernant in the parish of, dioc. of Bang., bp. Wm. Morgan born at, 253, l. 33
Penn, Wm., queen Mary II's proclamation against, 987, l. 8
Penney, Elizb., nun of Higham, 88, 89; grant of annuity to, during her life, 358, l. 36; 567, l. 13

Pennington, Dr. sir Is., shews Cole Dr. Powell's epitaph, 1049, l. 25 ; allowed £15 a year for the care of the observatory, 1072, l. 30; an officer of the Johnian volunteers, 1090, l. 43
Pennyng, Ant., esq., indenture with, respecting the duchess of Suffolk's exhibition, 447, l. 11
Pensioners, various admissions of, 548, l. 5; decree to regulate their standing when graduates, *ib.* l. 24
Pentateuch, the, bp. Marsh on the authenticity of, 742, l. 38
Pepys, bp. Hen., notices of, 974, l. 11 ; his birth, coll. career, etc., *ib.* l. 13 ; church preferments, *ib.* l. 18; consecrated to Sodor and Man, *ib.* l. 23 ; translated to Worcester, *ib.* l. 24; his publications, *ib.* l. 45 ; family, 975, l. 5
— Herb. Geo., 2nd son of bp. P., 975, l. 6
— Phil. Hen., eldest son of bp. P., 975, l. 4
— sir Wm. Weller, bart., father of bp. P., 974, l. 13
Percehowse, Rd., bailiff of Shrewsbury, 493, l. 38
Perceval, right hon. Spenc., on bp. Marsh's motives respecting the Bible Society, 832, l. 22; 855, l. 20
Percy, Alan, error to suppose him 1st master of St. John's, 8; elected 2nd master, 76, 79, 81 ; his resignation, 82 ; has an annuity from the coll., 83 ; preferments and death, *ib.* ; plate and jewels in his charge belonging to the coll., 342, l. 23 ; various references to, 566, l. 7
— lord Algernoon, the plate given by him to the coll. sent to Chas. I., 633, l. 11
— Hen., son of bp. P., 898, l. 33
— bp. Hugh, notices of, 898, l. 6 ; improves Canterbury cathedral as dean, *ib.* l. 27 ; his relatives at St. John's coll., *ib.* l. 31
— hon. Josceline Wm., M.P., hon. M.A. of St. John's, 898, l. 32
Perkins, Wm., at the puritan synod at St. John's, 601, l. 5, 25, 34
Perne, Dr. And., an opponent of transubstantiation, 126 ; his sermon before queen Elizabeth in King's coll. chapel, 159 ; where printed, 584, l. 10 ; a disputant before the queen, 160 ; master of Peterhouse and queen's commissioner, 175 ; v.-c., 346, l. 4 ; signs as visitor, 425, l. 38; his letter to Cecil respecting the mastership of St. John's, 586, l. 46
- Chester, of Little Abington, patron of Knapwell rectory, 1023, l. 12
Perell, Perrell, Ol., a lease alienated to, 417, l. 20 ; lease to, of lands at Great Stewkley, 437, l. 25 ; licence of alienation, 438, l. 36
Perott, Anne, widow of Jo., licence of alienation to, 457, l. 22
— Jo., lease to, of 5 messuages in St. Bennett's, besides Paul's wharf, 452, l. 28 ; licence of alienation, *ib.*, l. 35
Perrott, Martha, niece of Dr. Lambert, his legacies to, 1020, l. 21, 24
Peryn, Tho., J. P., his proceedings in favour of lord Cobham at Ramerwick, 348, l. 1
Peterborough school, Mountstephen's benefaction to, 514, l. 29 ; Jas. Wildebore educated at, 522, l. 14
Peterhouse, submits to bp. Montacute's arbitration, 32 ; receives statutes from him, 33 ; bp. Fordham's benefactions to, 39 ; licence for a chapel at, *ib.* ; bp. Botkisham's benefactions, 40 ; copes, candlesticks, etc., in use at, 631, l. 4 ; Dowsing's notes on his doings there, 639, l. 16 ; livings appropriated to, list of, in Baker's MSS., 558, l. 20
Petit, Jo., lease to, of lands at Fendrayton, 371, l. 7
Petter, Mr., 'Orat.' latin letter by, 508, l. 44
Pettitte, Rd., lease of the farm of the great barn alienated to, 443, l. 22
Philadelphia and New York, 10 gs. given to the colleges at, 1040, l. 11
Philips, Peregrine, his father's refusal to read the *Book of Sports*, 584, l. 41
Phillips, Amb., admitted scholar with Dr. Lambert, 1019, l. 39
— Soph., bp. Ryder married to, 734, l. 19
— Thos. March, esq., father-in-law of bp. Ryder, 734, l. 19
— Wm., lease to, of tenement and lands at Cottenham, 443, l. 5
Philodike, remarks by, on bp. Marsh's lectures, 801, l. 49 ; strictures by, on rev. G. Glover's remarks on Marsh, 866, l. 43
Phipps, genl. Edmd., contemporary at coll. with Dr. Wood, 1095, l. 2
Physic garden, agreement to give 10 gs. annually to, for 3 years, 1071, l. 28
Pickeringe, Jo., lease to, of tenement and lands at Kennesthorpe, etc., 400, l. 36
Pierse, master of Rugby, 534, l. 11
Piggot, Ben., lease to, of a grove called Heydegro, 420, l. 41
Piggott, Rd., admitted Gwyn scholar, 422, l. 11
— sir, Chr. coll., application from sir

R. Wilbraham, for him to be elected a fell., 477, l. 1; the coll. reply, *ib.* l. 8
Pigot, Hugh, his account of Overall in his history of Hadleigh, 670, l. 40
Pikeringe. Rob., letters of attorney to, 365, l. 17
Pilkington, Fras., lease to, of Millington manor, 385, l. 40; licence to alienate it, 394, l. 31
— Geo., esq., governor of Rivington school, 156
— Jas., an opponent of transubstantiation, 126; his patronage of Tho. Leaver, 134; his bitterness against the romanizing party, 144: qu. Elizabeth's commissioner, 146; admitted 10th master, *ib.*; only B.D., 147; evidence of this, 580, l. 18; his letter to the earl of Leicester, 148, l. 20; where printed, 580, l. 32; a favourer of the puritan party, 148, 153; doubts of his degree, 148; made bp. of Durham, 149; his death, literary works, etc., *ib.*; founds Rivington school, 150; his family and epitaph, 151; Baker's account of him as bp. of Durham, 248; general acquittances to him as master, 370, l. 3; 388, l. 8; testimonial to him as fell., 373, l. 33; Baker's and Strype's scruples about his ordination, 580, l. 27; Baker's suspicion that his letter to the earl of Leicester was published by the papists, 580, l. 26; Cole demurs to this, 581, l. 4, 14; other remarks on him by Cole, *ib.* l. 18, 21; various references to, *ib.* l. 31; additional notes upon, 664, l. 20; Cole's note on his arms, *ib.* l. 28
— Jo., overseer of Rivington school, 156
— Leon., elected 11th master by his brother's interest, 152; twice fellow, 153, l. 2; 284, l. 10; 287, l. 16; favouritism shewn to Lancashire men, 153; desecrates Fisher's and Ashton's chapels, *ib.*; excess of his reforming zeal, 154; regius prof. of divinity, *ib.*; resigns the mastership, 155; subsequent preferments, *ib.*; death, and benefaction to the library, 156; testimonial to, as fell., 374, l. 36; notes, receipts, etc., by him, 380, l. 38; 381, l. 23; 382, l. 30; 383, l. 19; 384, l. 9; 387, l. 39; 389, l. 30; concessiones singulae during his mastership, 387, l. 35; acquittance to him as master, 394, l. 3; additional notes upon, 582, l. 6
illans, prof., his geography on the plan of Butler's, 928, l. 36; mention of, in Horner's letters to Parr, 943, l. 48; 944, l. 2
Pindar, Pynder, Jo., gent., Magd. coll. lease to, of Northstoke parsonage, 345, l. 8; of Northstoke rectory, 376, l. 15; licence of alienation, 382, l. 39; 383, l. 6; the lease alienated, 391, l. 17
Pinkney, Alice, widow of Arnolde P., lease to, of a tenement in St. Clement's par., 402, l. 32; 403, l. 11
Piozzi, Mrs., her notice of bp. Fisher, 732, l. 15
Pitt, Wm., bp. Marsh a zealous supporter of, 736, l. 6; their introduction, 737, l. 9; settles a pension on Marsh, 737, l. 35; 761, l. 31
Placey, Ds., signs letter to lord Burghley on the choice of a master, 606, l. 35
Plague, the, at Cambridge, in 1349, 34; in 1605, 193; residence of Johnians dispensed with during its continuance in 1532, 570. l. 39
Plate and jewels belonging to the coll., early inventories of, 342, l. 12; 343, l. 1
— and money sent by the coll. to Chas. I., 218, l. 34; various notices of, 632, l. 1 seq.
— to be served in hall, decree respecting, 550, l. 3; orders respecting, to be presented by fellow-commoners, 1036, l. 42; the old to be melted down and new purchased, 1087, l. 26
Plato, questions for scholastic disputation to be chosen from, 343, l. 12
Platt, Rd., foundation of his free school at Aldenham, 489, l. 18; his lands in Kentish town left to the coll. claimed by lord Gerard, 543, l. 40; agreement for the repairs of his monument, 1036, l. 23; coll. proceedings against his fellows taking sir R. Hill's livings, 1037, l. 19; his fellows allowed *1d.* a day for greens, 1038, l. 26
— Wm., his plate presented to the coll. sent to Chas. I., 633, l. 15, 32
Plautus acted on Sunday in King's coll. chapel, 159; notes on this, 584, l. 12
Players' dresses, coll. inventories of, 573, l. 28
Playfere, Dr., fell., and Margt. prof., 190; his death, 194
Plucknett, Wm., nominates Dr. Wood Hare exhibitioner, 1095, l. 5
Plumptre, Dr. Rob., succeeds bp. Law as prof. of casuistry, 1029, l. 18
Pocklington school, letter from the trustees of, respecting a Dowman scholarship, 428, l. 9; Jas. Nelson, M.A., presented to the mastership, 447, l. 5; Mart. Briggs made master, 449, l. 26; reply to a letter from the townsmen respecting disorders in the

school, 474, l. 40; letter to Mr. Briggs, the master, summoning him to meet these charges, *ib.* l. 47; the king recommends Wm. Nesfeild as master, 475, l. 14; reply of the coll. to this, *ib.* l. 21; they elect Rd. Elcock, M.A., 476, l. 24; application to abp. Toby Mathew to make laws for the school, *ib.* l. 37; the authority of the coll. in, 545, l. 28; Rob. Robinson elected jun. master, 1080, n. 1; Sam. Drake educated at, 535, l. 31

Pole, cardinal, chancellor of the university, 142; his visitation of Cambridge, *ib.*; presentation of vicar of Hedcorne to, 382, l. 35; notes on him, 579, l. 20; accounts of his visitation, *ib.* l. 29

Poley, Jo., esq., the contributions to Chas. I. to be paid to him, 533, l. 45; receipts from, for money and plate sent to the king, 632, l. 34; 633, l. 21; Baker's note upon him, 632, l. 41

Polish Protestants, the coll. contributions to, 645, l. 38

Pollard, Leonard, fell., 981, l. 8

Ponett, Jo., admitted A.B., 138

Poniatowski, Zartorinski, bp. Fisher tutor to, 731, l. 45

Pontefract, Sam. Drake vicar of, 535, l. 34

Pool, Matt., aids in establishing schools in Wales, 698, l. 40

Poole, Mr., recommended to the coll. for the head mastership of Shrewsbury, 513, l. 26

Poor, the, coll. contributions to, 1657, 645, l. 36

Pope, Mr., his goblet not to be lent, 550, l. 5

— Rog., bailiff of Shrewsbury, 485, l. 14

Pope's supremacy, the, variations in fellows' bonds concerning, 101, l. 18; 121, l. 5

Porson, Rd., his opinions respecting the *Codex Vatabli*, 757, l. 9; Eichstadt's letter to, on Marsh, 758, l. 43; Marsh's acquaintance with, 709, l. 3; Blomfield's notices of, 909, l. 16; 910, l. 44; his refusal to undertake an edition of Aeschylus, 909, l. 19; Butler's comment on this, 913, l. 11; the *Quart. Rev.* on 915, l. 47; Butler's remarks on him, 912, l. 29; 914, l. 28

Porter, Edm., appeals to the bp. of Ely to interpret certain statutes, 491, l. 1

Porteus, Beilby, chancellor's medallist (1752), 1089, l. 8

Portmore, earl of, Hen. Jenkin chaplain to, 1014, l. 23

Pory, Jo., letter from, to sir Tho. Puckering on abp. Neile's liberality, 670, l. 12; to the same, on abp. Williams attending sir R. Cotton, 673, l. 1; to lord Brooke on Williams's munificence, *ib.* l. 7

Postlethwaite, Dr. Tho., his conduct as master of his coll., 1091, l. 5; his intimacy with Dr. Craven, *ib.* l. 9

Pote, Jos., Eton, his letter to Z. Grey on Dr. Newcome, 1033, l. 44

Potkin, Hierome, letters from the king to admit him fell., 537, l. 45; 538, l. 18; dates of his degrees, 537, l. 48; of his admissions, 538, l. 2

— Jo. 'millinar' of St. Andr. Undershaft, father of the above, 538, l. 1

Potter, abp., his dislike of bp. Law's doctrine, 720, l. 34

Pottowe, alias Pottall, Edw., lease to, of a messuage in Great St. Mary's parish, 459, l. 10; licence of alienation, *ib.* l. 14

Powell, Cadwallader, indentures with, respecting abp. Williams's bequests to the coll. library, 620, l. 31; 622, l. 18

— Christr., B.D., late fell., lease to, of shops, land, etc. at Hedcorne, Upchurch, etc., 454, l. 17; licence of alienation, *ib.* l. 22; signs letter to lord Burghley on the choice of a master, 606, l. 22

— rev. Fras., father of Dr. Powell, 1053, l. 18

— Mr., bp. Lake's secretary, signs the bp.'s dying profession, 687, l. 6, 19

— Rebecca, niece of Dr. Z. Brooke, 1029, n. 5

— Mrs. Susan, sister of Dr. P., 1044, n. 3; Dr. Powell leaves his estate away from her, 1049, l. 34; elected matron of Chelsea hospital, *ib.* l. 39; her death, *ib.* n. 3

— Dr. Wm. Sam., master, his subscription to the oath of qualification, 552, l. 13; coll. tutor to bp. Richmond, 725, l. 18; to Dr. Chevallier, 1081, l. 29; to Dr. Craven, 1089, l. 4; a friend of bp. Fisher, 732, l. 4; appointed deputy by coll. respecting Todington's appeal, 1038, l. 5, 8; Cole's life of him as 28th master, 1042; six candidates against him for the headship, *ib.* l. 1; he is unanimously elected, *ib.* l. 11; 1043, l. 28; Dr. Balguy's life of him, 1042, l. 15; his arms, *ib.* n. 1; his birth, 1043, l. 8; tutor in lord Townshend's family, *ib.* l. 10; coll. offices, *ib.* l. 15; his D.D. commencement sermon defending subscription, *ib.* l. 21; 1044, l. 20; chosen v.-c., 1043, l. 29; the fellows chagrined at his taking the living of

Freshwater, *ib.* l. 33; made archd. of Colchester, 1044, l. 11; his ample fortune and generosity, 1044, l. 16; opposes Dr. Jebb's schemes against subscription, 1045. l. 2; republishes his commencement sermon, 1045, l. 9; 1057, l. 41; Dr. Jebb's letter to him upon this, 1045, l. 19; his proceedings with his scholars respecting subscription, 1047, l. 8; 1054. l. 40; his strict discipline, 1047, l. 16; 1055, l. 10; generosity towards new works in the coll., 611, l. 19; 1047, l. 30; 1056, l. 30; munificence of his coll. and university entertainments, 1048, l. 15; personal appearance, 1048, l. 28; 1061, l. 1; his death, 729, l. 13; 1048, l. 41; names mentioned as likely to succeed him, 1048, l. 43; solemnities at his interment, 1049, l. 18; his epitaph shewed to Cole, *ib.* l. 25; summary of his will, *ib.* l. 32; 1050, n. 1; his great wealth, 1050, n. 1; asperity of Cole's remarks upon him, *ib.* l. 7; his contemptuous opinion of Baker's history, 555, l. 26; 556, l. 7; 1050, l. 20, 28; averse to its publication, 1051, l. 22; Ashby's statement of his reasons for this, *ib.* l. 42; his opposition to the act for paving and lighting the town, 1052, l. 9; his publications, *ib.* l. 29; his estates in Essex, 1053, l. 1; Mr. Mainwaring's testimony to, *ib.* l. 6; additions to Cole's life, *ib.* l. 18; scholarships, coll. offices, etc., *ib.* l. 19; particulars from Tho. Smart Hughes's account of his life, *ib.* l. 35; his opposition to Jebb's proposals for an annual university examination, 1059, l. 1; bp. Monk's opinion of this, *ib.* l. 43; copy of his epitaph, 1060, l. 29; legacies to Dr. Balguy and others, *ib.* l. 46; had no ear for music, 1061, l. 8, 38; his various friends, *ib.* l. 20, 32; extracts from Blackburne's writings against him, *ib.* l. 40 seq.; 1065, l. 34; from an anonymous letter in Gilbert Wakefield's memoirs, 1065, l. 4; his warm support of Paley for the latin essay, *ib.* l. 43; extracts from Jebb's writings on Powell's opposition to his graces for an annual examination, 1066, l. 11; his tracts against Jebb's scheme, 1067, l. 26; Jebb's testimony to him as master of St. John's, *ib.* l. 41; 1069, l. 8; Gilb. Wakefield's mention of, as master, 1069, l. 23; his sermons on academic life, *ib.* l. 30; controversy with Edw. Waring respecting the Lucasian professorship, *ib.* l. 33; motives assigned for this, 1070, l. 8; his letters, *ib.* l. 20; extracts from the conclusion book during his mastership, *ib.* l. 35; grant to, of Freshwater rectory through Mr. Bootle, 1071, l. 11

Powlter, Jo. Seconton, licence to, for Sunday plays. 584, l. 25

Powys, Horatio, bp. of Sodor and Man, 976, l. 45

— Tho. Jelf, esq., dedication to, of a sermon by bp. Butler, 907, l. 43

Praeter, the dean's, order for half to be paid for the increase of commons at Christmas, 1036, l. 25

Praevaricator, the, notices of, 255, l. 2; 648, l. 16

Prance, Praunce, Kath., lease to, of the garden called Tassells, in St. Clem. par., 431, l. 18; licence to alienate it, 432, l. 21

— Praunce, Prauncis, Miles, Myles, 'bruer,' his tenement in St. Mich. par., 365, l. 10; lease to, of a garden in St. Clem. par., 367, l. 25; tenant of the coll., 389, l. 5; alderman, his tenement in St. Clem. par., 402, l. 30; 403, l. 11

Pratt, Prat, Rob., an alienated lease granted him of a 'fermold' at Melreth, etc., 384, l. 41; has to pay for a 'braune' at Christmas, 385, l. 3; lease to, of lands and tenements at Melldrethe and Mellburne, 413, l. 47

— Pratte, Wm., M.A., fell., his presentation to Higham vicarage, 435, l. 29; his resignation, 436, l. 44; signs letter to lord Burghley on the choice of a master, 606, l. 21; signs complaints against Alvey and others, 608, l. 36; signs letter to the earl of Shrewsbury, 613, l. 11

Prayer-book, the, bp. Marsh on, 813, l. 28; 814, l. 32

— and Homily Society, the foundation of, 741, l. 28; 831, l. 24; Simeon's remarks on, 859, l. 19

Preachers at St. Mary's in the forenoon, decree respecting, 551, l. 15

Preachers, coll., see registers

Prese, Jo., lease to, of lands at Willingham, 383, l. 31

President of the university, meaning of, 56

— and seniors, various decrees of, 548, l. 21

President's table, the, agreement for cloths to be provided for, 1039, l. 17

Preston, Dr. Jo., bp. Neile's remark on a sermon of his, 669, l. 38

— Jo., to appoint to the Thurlestone scholarship, 398, l. 24

— lord, attainted of high treason against Wm. and Mary, 987, l. 10

— Tho., disputant before qu. Eliz., 160;

Fuller's note on, 585, l. 47; his epitaph in Trin. hall chapel, 586, l. 2
Preston, Wm., second wrangler, bp. Killala, 1090, l. 8
— in Holdernes, lease of a tenement etc. there, called Kirkbies, 386, l. 28; 403, l. 9; 439, l. 1; 444, l. 34; 455, l. 5
Pretyman (Tomline), bp., a member of the Hyson club, 730, l. 21; the introducer of bp. Marsh to Pitt, 737, l. 9
Price, Anne and Tim., lease to, of lands at Fendraiton, 439, l. 41
— Dr., recommended for bpric. of St. Asaph, 210
— Ezra, not chosen Shrewsbury scholar through informality in the presentation, 538, l. 43; date of admission, 539, l. 2; previously at Oxford and Emmanuel coll., *ib.* l. 3; date of degree, *ib.* l. 5
— Tho., captain in his majesty's service by sea, 525, l. 17
Prideaux, Humph., life of, notices in, of bp. Wm. Lloyd, 679, l. 43
Priest, Walt., 'tonsor,' his degree declared void, 618, l. 31
Priestley, Dr. Jos., an opponent of subscription, 1057, l. 26
Prior, Pryor, Mat., esq., of St. Giles's in the feilds, his subscription to the oath of qualification, 553, l. 5; his poems addressed to bp. Turner, 989, l. 43; appeals to Dr. Gower on being put out of commons, 1002, l. 32; 1003, l. 1; coll. statutes under which he was punished, 1003, l. 17, 41; the occasion of his epigram to Dr. Jenkin, 1011, l. 17; verses to him by Dr. Newcome, 1034, l. 1
Priscilla, the pseudonym of Mrs. Jebb, 1057, l. 28; 1067, l. 35, 36
Prisoners in London, lady Mildred Cecil's benefactions to, 595, l. 8
Procter, Proctour, Prockter, leases to, of tenements and lands at Marflette, 430, l. 29; 443, l. 27
Procter, Dr. Jos., master of Cath., Dr. Wood's legacy to, 1099, l. 34
Proctors, new cycle of, from the committee for the reformation of the universities, 540, l. 22, 29
Protestants of Vaudois, the, 5 guineas given to, 1074, l. 32
Protobibliothecarius, office of, held by Dr. Law, 714, l. 30; and by Dr. Middleton, *ib.*
Prowde, Nic., his Shrewsbury scholarship vacant, 501, l. 13, 38; date of his admission, *ib.* l. 31
Prynn, Wm., his charge against Dr. Beale, 222
Pryse, Hugh, fell., his burial, 982, l. 25
Pryse, Jo., his name in the white vellum book as registrar, 437, l. 22; 491, l. 34; 523, l. 15; senior fellow, 499, l. 14, 23
Psalms and hymns in churches, bp. Marsh on, 870, l. 31; abp. Vernon [Harcourt] on, 871, l. 22; bp. Geo. Pelham on, *ib.* l. 24
Public examinations, ordered half yearly in the college hall, 1071, l. 43
Puckering, Jo., lord keeper, patron of bp. Vaughan, 255
— sir Tho., Lorkin's letter to, on lady Shrewsbury's imprisonment, 614, l. 3; J. Pory's letter to, on abp. Neile's liberality, 670, l. 12; various letters to, respecting abp. Williams, 673, l. 1, 23, 38
Pulley, Mr., fell. Clare, expelled by Edw. VI's commissioners, 127
Pulleyn, letters of attorney to, respecting Knolle grove, 364, l. 7
Puritan masters, the, their judicious government, 232
— synod, the, in St. John's, 182, l. 2; various references to, 600, l. 41, seq.
Puritans, the, abp. Neile's proceedings against, 668, l. 19, seq.
Purkesse, Ambr., lease to, of the farm of the great barn, 436, l. 28
— Purcas, Ellen, widow, licence to, to alienate the above lease, 443, l. 20
Purkeyse, Wm., sale to, of wood on the farm at Great Bradley, 397, l. 28
Pye, Rd., B.A., Trin., recommended by the earl of Newcastle for a fellowship, 528, l. 17
Pyke, Mr., two guineas given to, for making a new walk, 1084, l. 15
Pykerell, Jo., patent to, of office of auditor, 352, l. 7
Pym, Jo., on altar worship, 631, l. 23
Pythagoras's school, demised by Barnwell priory to Eustace Fitzhenry, 561, l. 12; in the occupation of St. John's hospital, *ib.* l. 22; in the possession of Merton coll., *ib.* l. 35

Quarles, Mr., Pemb. hall, assists Gunning in his *Certain disquisitions etc.*, 238
Quarterly Review, criticisms in, on bp. Butler's contributions to *Musae Cant.*, 907, l. 6; on his contributions to *Arundines Cami*, *ib.* l. 17; review in, of Butler's Aeschylus, vol. I., 915, l. 42; prof. J. J. Blunt's review in, of Parr's life, 940, l. 21
Queen, H.M.S., bp. Stanley's addresses on board, 969, l. 37
Queen's birthday, the, oration in coll. hall on, 602, l. 30

Questionists, not to be entertained with wine and brawn in the hall, 1075, l. 27
Quixwood, date fixed for the yearly sermon to be preached at, 502, l. 9; 545, l. 25
Quy church, appropriation of, to Barnwell priory, 45, l. 28; 560, l. 11

Radegund, St., crimes of the nuns of, 60, l. 11; 562, l. 17
Radford, Thos., the taking of his degree allowed to be deferred on account of illness, 1078, l. 4
Radley, Wm., governor of Rivington school, 543, l. 22
Rag, Ragge, Wm., tailor of Cambridge, lease of tenement to, 347, l. 15, 21
Rails for communion tables, Laud's orders respecting, 630, l. 11; puritan scruples about, *ib.* l. 18
Rainbow, Dr., ejected by the earl of Manchester, 638, l. 24
Raine, Dr. Matt., a supporter of the catholic claims, 927, l. 7
Raines, sir Rd., agreement respecting his legacy to the coll., 1035, l. 26
Rainshaw, Raynshawe, Ranshawe, Rd., letters of attorney to, 368, l. 13; grant of Higham lease to, 466, l. 26, 34
— Rd. and Gyles, lease to, of lands in Kent, 369, l. 44
Raleigh, sir Walt., receives Sherborne castle from bp. Coldwell, 252
Ramerwick, Ramericke, Ramerwyk, Ramwrick, Ramerweke, Ramerwike, manor of, disputes with lord Cobham respecting the title to, 347, l. 44; 348, l. 17; 463, l. 4; appointment of steward to, 352, l. 1; arbitrament respecting, *ib.* l. 25; letter to Dr. Tayler on the reversion of, 374, l. 44; leases of, 354, l. 42; 363, l. 39; 376, l. 42; 385, l. 19; 428, l. 24; 454, l. 1
Rampton, Christr., lease to, of Hilton manor, 384, l. 26
— Tho., commission to, to survey manors, 389, l. 10; lease to, of Hilton manor, 384, l. 26; of lands at Much Paxton, 391, l. 12
Ramsdendale, Westm., the birthplace of Hugh Cheesbrough, 515, l. 37
Ramsey, letter to the abbot of, to sell timber to the coll., 465, l. 17
— Jo., B.A., original fell. of the coll., 77
Randall, see Randolph
Randolph, bp. Jo., his controversy with bp. Marsh on the origin of the gospels, etc., 762, l. 36 seq.
— Dr. Tho., his answer to bp. Law on subscription, 723, l. 29; a defender of subscription, 1057, l. 22
Randolph, Randall, Tho., M.D., letter of attorney to, 403, l. 45; leases to, of a messuage in Wood street, 404, l. 3; 420, l. 33
Ranerd, Tho., clerk, presentation of, to Sounnynge hyll, 381, l. 26
Raspe, Mr. or Major, his praise of Mr. Whisson of Trin., 996, n. 1
Rattlesnake, H. M. S., address delivered on board, by bp. Stanley, 971, l. 28
Raven, Edw., lease to, of lands at Multon and Whaplode, 377, l. 25
Rawfote, Tho., brother of St. John's hospital, 53
Rawlins, Jane, last prioress of Bromehall, 89; her pension, 567, l. 15
Rawlinson, Jo., fell., appellant against the master, 116; testimonial to, 365, l. 44
Rawreth, Rawerithe, Roreth, manor of, leases of the moiety of, 368, l. 4; 387, l. 21; 391, l. 30, 38; 394, l. 34; licence of mortmain regarding, 387, l. 25; the lease alienated, 401, l. 37
Raye, Rob., 'aylbruer,' conveys to the coll. a debt due to him from Tho. Barnes, 383, l. 28
Rayleton, Thos., chaplain, presentation of, to Rockeland vicarage, 359, l. 10
Rayner, Jo., his degree declared void, 618, l. 31
Raynes, Wm., fishmonger, lease of the pond yard to, 375, l. 44
Reasby, the birthplace of Rob. Jesup, 533, l. 35
Reddeswell, see Ridgewell
Redding, Cyrus, his notice of Parr, 940, l. 17
— Reading, the feigned name of bp. Turner in his correspondence with James II., 987, l. 29; a letter to, read at lord Preston's trial, 990, l. 18
Rede, Wm., his connexion with lord Cobham's suit, 463, l. 3
Redelake meadows, lease of, 363, l. 5
Redman, Redmain, Redmayn, Jo., fell., his survey of King's hall, 36, l. 29; attends bp. Fisher in the tower, 101, l. 7; master of King's hall and king's commissioner, 107, l. 9; his reputation as a divine, 113, l. 2; public orator, *ib.* l. 33; removed to Trinity from St. John's, 118, l. 5; his death as master of Trinity, 127; Ascham's opinion of his learning, 139, 244, 576, l. 39; tutor to bp. Christophorson, 244, l. 29; and to bp. Pilkington, 248, l. 7
— Reedmayne, Jo., the bedell, leases to, of Harlston landes in Cambridge, 382, l. 21; 383, l. 43; 399, l. 35; of the holts in Trumpington fields, 384, l. 16; 392, l. 6; 399, l. 40; of the

Burbolt, three tenements, etc. in St. Andrew's parish, 402, l. 43; licence of alienation, 404, l. 36
Reed, Mr., schoolmaster to Dr Z. Brooke, 1029, n. 5; to Dr. Chevallier, 1081, l. 28
— Pet., his presentation to Thorington rectory, 376, l. 36
Registers, etc. Catalogus sociorum a fundatione collegii usque ad annum 1546, 281; admissiones sociorum a festo S. Michaelis, A.D. 1545, 285; 545, l. 7; ex registro incipiente A.D. 1613, 293; from the third register, beginning 1712, 302; from the fourth register, beginning May 1733, 305; from the fifth register, beginning Oct. 1775, 309; from the sixth register, beginning April 1824, 313; from the seventh register, beginning Mar. 1860, 318; fellows admitted, 1867 and 1868, 984, l. 20; nomina magistrorum, 323; admissiones seniorum a festo S. Michaelis, A.D. 1545, 325; 544, l. 20; a festo SS. Phil. and Jac. 1612, 327; from the third register, 1711, 328; from the fourth register, 1733, 329; from the fifth register, 1776, 330; from the sixth register, 1827, 331; admissiones concionatorum a festo S. Michaelis, 1545, 333, 545, l. 15; from the second register, Michs. 1612, 334; from the third register, 1713, 336; from the fourth register, 1736, 337; register of letters in the coll. treasury, 461; admissiones decanorum a festo S. Michaelis, 1545, 544, l. 23; admiss. thesaurariorum a festo S. Michaelis, 1545, *ib.* l. 26; sacristarum, *ib.* l. 29; lectorum cujuscunque generis, *ib.* l. 32; discipulorum, 545, l. 10, 13; sub-sacristarum, *ib.* l. 19; admissions of fellow-commoners, 548, l. 4, 16; of pensioners, various, *ib.* l. 5 seq.; of sub-sizars, 551, l. 46; 552, l. 1; of sizars, 551, l. 49
Register, the first, of admissions of fellows, 91
— book of letters, description of, 461, l. 35; of officers, fellows, etc., 544, l. 16
Registration on admission, Gwyn's excellent system of, 616, l. 25
Reid, Mr., schoolmaster to Dr. Z. Brooke, 1029, n. 5; to Dr. Chevallier, 1081, l. 28
Reignolds, Dr., Oxon., named for the mastership of St. John's, 607, l. 11
Reiresbye, his goblet given to the coll. not to be lent, 550, l. 6
Reiz, prof., bp. Marsh's acquaintance with, 753, l. 4
Rent, payments in kind for, in addition to money payments; — boars and brawns, 2 gudd and well brawned boores, 384, l. 35; a braune at Christmas, 385, l. 3; a good sownd and well fedd brawne, *ib.* l. 11; a good boar or brawn, 388, l. 22; everie yere a brawne for 5 yeres space, 390, l. 43; a bore yerelie, 393, l. 36; 2 good and well brawned boars, 399, l. 22; 441, l. 20; 435, l. 15; 445, l. 41; a good cleane and well brawned bore, at Christmas, 457, l. 27; the same, at least twenty days before Christmas, 457, l. 34; on St. Andrew's day, 449, l. 16; two on Dec. 1, 460, l. 7; one on Aug. 1, 460, l. 14
— bread and wine for the sacrament, 399, l. 22; 435, l. 15
— capons, first mention of, 2 at Christmas, 371, l. 11; 2 fat capons, 438, l. 41; 6 good capons, 439, l. 3, seq.
— cheese, a great and good Essex cheese betwixt Michs. and Christmas, weighing 4 stone, 458, l. 3
— competent dynner or drinkynge for the preacher, etc., 399, l. 22
— corn rent, the first mentioned, 2 qrs. wheat (afterwards released), 374, l. 29; the first enforced, 10 qrs. at 6*s.* 8*d.*, 380, l. 42, see Corn Rent
— hens, two on the Saturday before Shrove Sunday, 440, l. 24, (afterwards common)
— lodgings and horse meate for the fellows and their servants for ij daies, 390, l. 25; mannes meate and horse meate for the master or anye of the fellowes, 391, l. 5
— pike, iij pike clean fish, 357, l. 22; iiij faire pyckes, 2 on May 6 and 2 on Whitwednesday, 385, l. 27; one pike euerie ashewensday, 388, l. 32; one good pike of 22 in., 397, l. 13; two, of 22 in., 432, l. 41; 4 pikes, 2 of 8 in., 2 of 16 in., 427, l. 13; 3 pikes, each of 16 in., 437, l. 33; 1 pike, 18 in. clean fish, every Sunday morning in lent, and 1 on the morning of Easter eve, 442, l. 6
— sheep, twenty tidie carcasses of fat wethers, 374, l. 10; to serve the coll. with 'good and sufficient moton' at 3*s.* 8*d.* the carcase, 376, l. 11; 2 fat sheep, or 6*s.* 8*d.* for each, 448, l. 8
Repton school, Dr. Dav. Morton educated at, 557, l. 14
Reston, Jo., D.D., indenture with St. John's and Jesus colls. about his obit, 362, l. 7
Rettendon, bp. Bowstead rector of, 973, l. 18
Return from Parnassus, a Christmas play at St. John's, 573, l. 32

Rey, Rd., lease to, of tenement and land at Marfleet, 390, l. 32
Reynolds, Mr., leaves Dr. Powell an estate, 1044, l. 14, n. 3
— sir Josh., his portrait of Dr. Smith, master of Caius, 995, l. 14
Rhetoric lecturer, the, orders respecting themes for, 1083, l. 34; 1087, l. 1
Rice, Rise, Evance, lease to, of a tenement in St. Andrew's par., 441, l. 2, 5
Richard II., lodges at Barnwell priory, 37; his grant to St. John's hospital, 38
Richardes, Alyce, lease to, of tenement and lands at Cottenham, 389, l. 41
Richardson, Christ., agreement for him to have the commons for waiting in hall, 1041, l. 1
— Dr. John, thought of to preach Dr. Clayton's funeral sermon, 197, l. 13; master of Trin., on Gwyn's 'performance' at St. Mary's, 207, l. 8
— Geo., his fellowship vacated, 984, l. 25
Richerdson, Hen., B.A., latin testimonials of, 346, l. 1
Richmond, duke of, accompanies Geo. II. to Cambridge, 1019, l. 13
— Jo., lease to, of tenement and land at Horningsey, 383, l. 34
— Ri., bp. Sodor and Man, notices of, 725, l. 14; Cole's account of, *ib.* l. 20
— rev. Sylvester, father of bp. R., 725, l. 16
Richmond, Sur., Jo. Lucas born at, 542, l. 6
Rickman, Thos., architect of the new court, 1100, l. 34
Riddinge, Rd., admitted first Hebblethwaite scholar, 432, l. 13; lease to, of Kirckbyes manor, Ashwell, 450, l. 1; licence of alienation, *ib.* l. 6
Ridgewell, Reddeswell, Rydgwell, Ridgeswell manor, leases of, 367 l. 1; 437, l. 5; 438, l. 21; 460, l. 12; lease of, to Jo. Cheke, esq., for services to the coll., 371, l. 12; letters of attorney to take possession of, 387, l. 29; the lease chosen by Dr. Gwyn to annex to the mastership, 551, l. 9
Ridlington, Wm., proctor, Sam. Denne's remarks on, 726, l. 21
Rigby, Hugh, commended by the master of Sedbergh, 526, l. 26
Ripplingham, Dr., his foundation, 547, l. 8
Rishton, Hen., ejected from his fellowship as a nonjuror, 1008, l. 26
Risley, Sim., fellow of Peterhouse, 94
Rivers, Rob., lease to, of tenement and lands at Cottenham, 434, l. 47
Rivington school, founded by bp. Pilkington, 150; letter from the coll. to the trustees appointing Zach. Saunders master, 431, l. 10; 470, l. 32; letter to sir Tho. Parry to consult the statutes etc., 478, l. 12; Mr. Aynsworth the master removed in consequence, 480, l. 23; letter to the feoffees of, appointing Hen. Bodurda master, 492, l. 30; letter to governors of, electing Wm. Duckworth, B.A., master, 505, l. 17; letter from the governors of, nominating two scholars for master, the coll. to choose one, 509, l. 31, 46; they elect Crooke, 510, l. 2; letter from the governors of, nominating two for master, the coll. to choose one, 543, l. 15; statutes of, relating to the election of master, *ib.* l. 25.
Robbins, Robins, Fras., fell., register of his burial, 983, l. 37; agreement respecting his benefaction, 1073, l. 26; £5 allowed for replacing his monument in Sutton church, Kent, 1088, l. 21
Roberts, Wm., bp. of Bangor, 268
— Wm., of Holbeach, gent., lease of lands to, 347, l. 39; acquittance to his executor Geo. Trafforde, 362, l. 27
Robertson, Henrietta, memorials of, by Anne Mackenzie, 980, l. 27
— Jos., the friend and relation of bp. Law, 717, l. 29
Robinson, Jo., fell., letter of attorney to, 428, l. 38; presentation to Sunninghill vicarage, 439, l. 9; letter of attorney to, 442, l. 33
— Matt., account, in his autobiography, of Cambridge in Arrowsmith's time, 639, l. 23, 28; of Arrowsmith's writings, 641, l. 5
— Nic., bp. of Bangor, 249, 269
— Rob., proceedings respecting his return of his presentation to Ufford rectory, 1070, l. 36; exceptions to his vote in the elections for master, 1079, l. 27; degrees, etc., 1080, n. 1
— Rob., (dissenting minister) bp. Beadon a correspondent of, 730, l. 8; his opinion of the bp. *ib.* l. 12
— Tho., his subscription to the oath of qualification, 553, l. 42
— Tho., of Leic., bp. Law's letter to, 725, l. 2; bp. Ryder's friendship with, 733, l. 45
— Mr., nominated for the mastership of Aldenham, 490, l. 26
— 'one', bp. Williams's recommendation of, withdrawn, 525, l. 26
Robson, Ant., lease to, of a farm at Steeplemorden and Tadlowe, 441, l. 43
— Ds., signs letter to lord Burghley on the choice of a master, 606, l. 35
— Jo., member of the committee for the association, 538, l. 40

Robson, Simon, signs lease to the vicar of Ospringe, 433, l. 40
— Wm., letter from the Salters' co. respecting his benefaction, 522, l. 30; register of it, 547, l. 49
Robynson, Dr., college plate pledged to him, 343, l. 1
Roch, or Roke, Rob., testimonial to, 364. l. 36
Rochdale, Rd., master of the Brewers' co., 586, l. 23
Rochester, Hen. VIIth's reasons for promoting Fisher to the bishopric of, 571, l. 3
Rochford, visct., letter of thanks to, for his gifts to the library, 500, l. 4; his plate given to the coll. sent to Chas. I., 633, l. 11
Rockeland, Rokeland, vicarage, presentations to, 359, l. 11, 17
Rockhilles pastures, etc., Berks, lease of, 357, l. 9
Roger, the coll. cook, lease to, of the farm of the great barn, 367, l. 10
Rogers, Hen., leases to, of lands at Bourne, 431, l. 1; 459, l. 31
— Jo., M.A., Queens', nominated by the king to be a fellow, 503, l. 48
— Jo., the martyr, his objection to the square cap, 580, l. 46
— Margt., lease to, of toft and lands at Burne, 375, l. 4
— Tho., lease to, of tofts and lands at Burne, 389, l. 37; 390, l. 13
— Wm., latin letter by, 518, l. 30; tutor to Jo. Williams (scholar), 526, l. 8
Rokeby, Rookesbye, Joan, acquittance to, for money for the foundation of a fellowship, 360, l. 38; register of her foundation, 546, l. 44
Rolffe, Mr., commission to, to survey manors, 389, l. 14
Romford, lady Burghley's benefactions to, 425, l. 7; 594, l. 36
Romney Marsh, lease of lands at, 380, l. 8; see Tryanston
Rooper, Roper, Jo., lease to of Kirkbies manor, etc., 425, l. 46; licences of alienation, 426, l. 12; 435, l. 3
Roper, Fras., tutor to bp. Bowers, 280, l. 5; to Ambrose Bonwicke, 998, l. 41; 999, l. 27; to Dr. Jenkin, 1005, l. 11
— Jo., lady Margaret's 1st divinity reader at Oxford, 56
— Wm., leases to, of Ospringe parsonage, 376, l. 28; 377, l. 31
Rose, Nic., L.D., official of bp. Arundel, 561, l. 2
Rosenhagen, Phil., fell., his name to be taken off the boards, 1076, l. 6
Rosenmüller, E. F. K., his translation into german of Marsh's notes on Michaelis, 744, l. 30; value of his additional notes, 752, l. 23
Roskell, master of Cartmell school, 714, l. 10
Ross, bp. Jo., Cole's note respecting, 706, l. 33; succeeds bp. Law as prebendary of Durham, 715, l. 12; notices of, as bp. of Exeter, 726, l. 6; dates of his degrees and coll. offices, *ib.* l. 10; his attempt to revive declamations, *ib.* l. 18; defeated for the oratorship, *ib.* l. 28; his various preferments *ib.* l. 32; invitation to Jo. Wesley, *ib.* l. 45; his death, 727, l. 43; controversy with Jer. Markland, 728, l. 2, 30; remarks on his edition of *Ciceronis epist. ad famil. ib.* l. 10
— Rosse, Jo., attorney at law, father of bp. R., 726, l. 17
— lord, plate presented by him to the coll. sent to Chas. I., 633, l. 15
Ross, co. Heref., bp. Ross born at, 726, l. 7
Rosse, Raufe, lease to, of Kirkbies in Preston, 444, l. 33; licence to alienate it, 446, l. 7
Rotherham, Tho., chancellor, admits St. John's hospital to the privileges of the university, 46
Rothwell, Rd., his contest with abp. Neile, 669, l. 35; Stanley Gower's life of, 991, l. 15; 996, l. 21; 997, l. 26
Rouse, Ezek., of Ampthill, clk., his subscription to the oath of qualification, 553 l. 1
Routh, Dr. M. J., Parr's opinion of, 943, l. 38; his remarks to, respecting Rd. Heber, 945, l. 13
Rowe, Dr. Cheney, Trin., charges against, 630, l. 24
Rowland, Owen, expelled the university, 622, l. 41
Rowley, rev. Hen., his story of the universities' mission to Central Africa, 980, l. 18
— Rowlye, Jas., leases to, of tenement and lands at Merflett, 380, l. 33; 384, l. 5; of Northstoke parsonage, 383, l. 12; sells his interest in Marflet lease to Rd. Walker, 384, l. 11
Rowley's poems, Wesley's opinion on, 727, l. 19
Roydon, — esq., arbitrator in the case of lord Cobham, 360, l. 30
Royston, visct., remains and memoir of, by bp. Pepys, 974, l. 45
Royston church, Chamber's legacy for a yearly sermon in, 491, l. 38; Dr. Lambert's legacy of sermons to the vicar of, 1020, l. 30
Rudd, Eric Jo. Sutherland, elected fell., 984, l. 21
— Roger, rector of Stathern, 251

Rudd's hostel, 25
Rudye, Edw., master of the Salters' co., 522, l. 43
Rugby school, Rd. Mason educated at, 534, l. 10; and bp. Butler, 898, l. 38; 940, l. 35; resignation of Dr. Ingles, head master, 940, l. 44; Butler a candidate to succeed him, *ib.* l. 45
Ruggle, Geo., his play Ignoramus acted before Jas. I. at Trin., 617, l. 13; the prologue to this, *ib.* l. 23
Ruhnken, Dav., Burney's recommendation of his style, 906, l. 30; Blomfield's opinion of, 919, l. 32
Rule, Gilb., his answer to Stillingfleet, 701, l. 41
Rumbold, sir Tho., married to bp. Law's daughter, 722, l. 22
Runcton, Norf., Dr. Jenkin's death, burial and epitaph there, 1007, l. 15
— cum Wallington, Norf., Hen. Jenkin, rector of, 1007, n. 5
Rural deans, revival of, by bp. Marsh, 741, l. 29; 889, l. 47
Russell, lord Jo., Butler's opinion of his speech on reform, 944, l. 25
Rust, Ruste, Jo., alderman of Cambridge, sale to, of a messuage in the parish of St. Mary the Virgin, 362, l. 1; an arbitrator in the case of Dr. Blythe, 378, l. 44
Rustat, Rusted, Rob., of Hormussay, Cambs., leases to, of Jakes manor, Cottenham, 355, l. 20; of tenement and lands at Ashwell, 363, l. 24; 391, l. 27; of a tenement called Malverns in Steple Morden, 367, l. 35
— Rustet, Wm., Dr. Tayler's servant, lease to, of Ramerweke manor, 363, l. 38; to receive Knolle grove for the king, 364, l. 7; the lease of Ramwrick unadvisedly granted to him, 375, l. 1; licence to him to alienate it, 376, l. 42
Rustatt, Tobias, his benefaction to the library, 341; his arms in the *liber memorialis*, 1108, l. 42
Rutherforth, Dr. Tho., superseded in the rectory of Barrow by bp. Green, 711, l. 33; tutor to Edwards Beadon, 730, l. 29; to Hen. Jenkin, 1014, l. 18; dedicates his *Ordo institutionum physicarum* to Dr. Newcome, 1025, l. 10; a candidate for the mastership at the death of Dr. Newcome, 1042, l. 2; a defender of subscription, 1057, l. 18
Ruthin, Ruthyn, school, abp. Williams educated at, 261, l. 14; bp. Lloyd, 270, l. 33; Rob. Lloyd, 524, l. 29; Rob. Edwards, 541, l. 39; Gwyn's scholars to be taken from, 421, l. 35; 422, l. 2
Ruthin, Ruthyn, school, Dr. Powell's letter to Tho. Hughes, master, respecting the Gwyn foundations, 1070, l. 20
Rutland, duke of, controversy respecting his candidature for the chancellorship, 803, l. 46
— Edw., earl of, lease to, of Lillingdale in Millington, 426, l. 20; letter from, enclosing a contribution to the new building, 544, l. 5
— Tho., earl of, suit of court to, 352, l. 13
Ryche, Rd., esqr., arbiter in lord Cobham's case, 351, l. 15
Ryder, hon. Dudley, elder brother of bp. R., a member of St. John's, 733, l. 36
— hon. Hen., bp. Glouc., and Covent. and Lichf., account of, 733, l. 31; religious opinions, *ib.* l. 43; character, 734, l. 4; publications, *ib.* l. 32; preferments and death, *ib.* l. 34; his opinion of the liturgy, 893, l. 48; bp. Butler's appeal to, on the archidiaconal articles of enquiry, 950, l. 36
— hon. Rd., elder brother of bp. R., a member of St. John's, 733, l. 36
Rydley, Mr. Pemb., chaplain to the university, 114

Sacellanus or chaplain, office of, 29
Sacrament, the, days fixed for, 1087, l. 15
Sacrist, the, agreement to increase the salary of, 1037, l. 18
Sacrists and subsacrists, 544, l. 29; 545, l. 19
St. Burian, Hen. Jenkin, dean and rector of, 1014, l. 28
St. Clare, abbey of, (Denney), bond to the abbess of, 346, l. 35
St. Florence, the rectory of, given to the coll. by abp. Williams, 619, l. 11
St. George, Rd., admission of, at St. John's, 708, l. 42; bp. Fisher tutor to, 731, l. 46
St. George, Rd., tutor, Trin. hall, 526, l. 35
St. John, John, lady Margaret's executor, 68
— Oliver, chancellor, 230; references to, 643, l. 43
— Paulet, rusticated by Dr. Newcome, 1025, l. 25; Cole's account of him, *ib.* l. 31
St. John's college, founded upon St. John's hospital, 13; consent of the king and bp. of Ely to its foundation, 61; legal doubts as to the foundress' will, 62; Hen. VIII. and bp. of Ely create difficulties, *ib.*; bull of pope Julius II. for its foundation, 63; licence of Hen. VIII. for the same, 64; bp. of Ely's grants for it, 65; bp.

St. John's college :—
Fisher's activity in founding it, 66; amount of the foundress' legacy, 67; the charter given for its foundation, 68; where this is printed, 563, l. 23; date of payments for the building, 69; its original estates, etc., 74; the coll. formally opened, 76; the statutes given, 80; the substance of these, 81; the revenues at Dr. Metcalfe's accession as master, 85; improved by him, 87; Hen. VIII's. grant of nunneries to, 88; the statutes enlarged, 90; date of these, 91; increase of numerous private foundations, 96; bp. Fisher's complete body of statutes, 97; revenues, A.D. 1545, 107; the society have permission to elect their own master, 110; disputes between the master and fellows, 115; the visitor called in, 116; Cole's transcript of this visitation, 573, l. 4; bp. Goodrich's award, 117; new statutes given by Hen. VIII., 118; various notes upon these, 573, l. 7 seq.; the contentions renewed, 121; religious controversies in, 125; visited by Edward VI's commissioners, 127; bp. Fisher's statutes revived under queen Mary, 138; abrogated under Elizabeth, 141; visitations of, in queen Mary's reign, 142, 143; in queen Elizabeth's, 146; puritan fellows under the Pilkingtons, 148; Lancashire predominance in, 153; left by Leonard Pilkington in great disorder, 156; queen Elizabeth visits it, 160, l. 35; religious disorders in Dr. Longworth's time, 162, l. 20; divisions respecting puritanism, 169; rarity of Greek knowledge in, 171; 180; new statutes given by queen Elizabeth, 175; various notes upon these, 595, l. 45; 597, l. 3; dissensions in Dr. Whitaker's time, 181; 599, l. 33; the puritan synod held there, 182, l. 2; various references to this, 600, l. 41; its flourishing condition under Dr. Whitaker, 183; 191; the buildings extended, 184; the abp. of Canterbury declared visitor, *sede Eliensi vacante*, 187, l. 10; 600, l. 37; disputes on the election of a successor to Dr. Whitaker, 190; 606, l. 2 seq.; declines in learning under Dr. Clayton, 190, l. 13; account of the foundation of the second court, 191—193; letters of attorney to sue the builders of it, 453, l. 17; 455, l. 23; various notes on this, 610, l. 25 seq.; monthly dividends established, 195; puritanism rooted out under Dr. Clayton, 196; evils attending the election of the master by the fellows, 199; complaints against the master and seniors, *ib.*; reference to the visitor, 200; the prince of Wales entertained at, 201; entertainment to James I., 202; expenses of this, 617, l. 34; disorders under Dr. Gwyn, 204; benefactions lost by the great rebellion, 211; dissensions in the election of a successor to Dr. Gwyn, 213; the king decides, 215; notes on this disputed election, 623, l. 21; sends plate and money to Chas. I., 218; inventory of this, 633, l. 6; violence committed there during the great rebellion, 219, 226; turned into a prison, 220, l. 1; 536, l. 43; 537, l. 33; 633, l. 45; 682, l. 10; puritan alterations in the chapel and coll., 226; 639, l. 3; lists of plate, jewels, etc. belonging to, at and before the foundation, 342, l. 12, 19, 22, 28, 31, 34; 343, l. 1; bp. Fisher's gifts in money, plate, etc., 342, l. 34; 346, l. 20; account of bp. Fisher's difficulties in the foundation of, 344, l. 26; early registers of the coll. property, etc., 346, l. 16, 18; the four masters of, in one year, 361, l. 13; indenture with Jesus coll. about Dr. Reston's obit, 362, l. 7; licence to, from the corporation to set up gates at the end of the lane, 462, l. 1; Mr. Boothe's bequest for a conduit in the second court, 479, l. 46 seq.; account of the surplice feuds in, 587, l. 11; Dr. Powell faces part of the 1st court with stone, 611, l. 19; outbreak with Trinity on the performance of a comedy, 612, l. 12; bp. Gunning's benefactions to, 658, l. 29 seq.; alteration in the form of admission to fellowships, 984, l. 16; Dr. Gower's benefactions to, 994, l. 31; 1000, l. 1; proposed new code of statutes prepared by Drs. Gower and Turner, 988, l. 5; 994, l. 15; Chas. II's visits to, 997, l. 42; 998, l. 5; mandamus to Dr. Gower to turn out 20 non-juring fellows, 998, l. 14, 24; list of ejected non-jurors, 1008, l. 10; Dr. Lambert's benefaction to, 1020, l. 25; 1021, l. 6; Dr. Newcome's benefactions to, 1030, l. 20; a year of grace allowed to the fellows of, in proceeding to B.D. degree, 1035, l. 12; orders for arranging, etc. the writings in the treasury, 1035, l. 20, 24; orders against the scholars getting out of coll., 1036, l. 8; against loitering in the courts, *ib.* l. 12; agreement to paint the hall, 1037, l. 33; agreement to insure the coll. for £5000, *ib.* l. 40; to strip and new cover the south side of the second court, 1037, l. 38; slates and lime

St. John's college:—
bought for this purpose, 1038, l. 17, 32; the kitchen to be ceiled, plastered, etc., 1039, l. 7, 9; the back part of the master's lodge to be repaired, 1040, l. 23; the bell turret to be repaired, *ib.* l. 35; the 1st court, side opposite the chapel, to be recased with stone, 1047, l. 32; 1056, l. 28; 1076, l. 40; agreement as to contracts for this, *ib.* l. 43; agreement respecting an intended observatory in the 2nd court, 1071, l. 4; petition to Geo. III. to alter the statutes, limiting two fellows to a county, 1072, l. 15; a new gate from the back lane to the street ordered, *ib.* l. 35; the staircase and coll. windows to be mended by the bursar, windows in rooms to be mended by the occupiers, *ib.* l. 36; agreement respecting iron gates at the end of the walks and at the top of the back lane, *ib.* l. 43; middle court stonework to be cleaned, etc., (1768), and crown glass windows inserted, 1073, l. 39; new moreen curtains ordered for the audit room, 1074, l. 15; the room to be painted and a stove put up, *ib.* l. 21; the master and seniors censured by the visitor, 1076, l. 22; river bank to be repaired (1772), 1077, l. 32; agreements respecting the side of the first court lately rebuilt, 1082, l. 47; 1083, l. 1, 3, 15; pavement of cloisters, gate-ways, etc. to be new laid and repaired, 1083, l. 6, 15; the hall to be painted, whitewashed and new glazed, *ib.* l. 28; a bar to be put up in the back lane, *ib.* l. 30; uniform glass to be put into the windows of the third court, *ib.* l. 32; two lamps put up at the gateway, *ib.* l. 43; a door put up in the passage leading from the first court to the back lane, 1084, l. 7; the roof of the coll. next the back lane to be new slated, *ib.* l. 9; the parlour to be repaired and altered, *ib.* l. 13, 30; the arch next the library and the parapet in the third court to be repaired, 1084, l. 27; the foundation of the coll. next the river to be repaired, *ib.* l. 29; Mr. Beadon's rooms to be altered at the coll. expense, *ib.* l. 40; silver sconces bought for the master's gallery and new combination-room, *ib.* l. 43; the dinner hour to be two o'clock in non-term, 1085, l. 39; the east and west gateway turrets to be repaired, 1086, l. 3; an iron gate to be put up at the end of bachelors' walk, *ib.* l. 12: new posts and rails to be put up at the coll. gate in Trumpington street, 1087, l. 7; doors to be put up in stain coat passage, *ib.* l. 11; pictures in the library to be regilt and removed to the hall, *ib.* l. 13; the hall to be new painted and the walls washed, 1087, l. 44; contributions of coll. towards the volunteers and defence of the country, 1090, l. 39; number of volunteers from, and names of the officers, *ib.* l. 42; Dr. Wood's benefactions to, 1099, l. 26, 40, 43; the building of the new court, 1100, l. 34; visit to the coll. of the queen and prince Albert, 1105, l. 25

St. John's college chapel, an enlargement of the old chapel of the hospital, 69 and note; its cost, 70; various licences, etc., for the consecration, 76; 563, l. 25; 564, l. 26; dates of its completion, 564, l. 29; situation of bp. Fisher's chapel, 91; of Dr. Thomson's and Dr. Keyton's, 92; of Dr. Ashton's, 93; desecration of, under the Pilkingtons, 153; 154; 582, l. 6, seq.; bp. Overall's name on the leads, 172; and on the shrine, 568, l. 45; adorned and beautified under Dr. Beale, 217; letter on the state of, to abp. Neile, 517, l. 26; letters requesting subscriptions for it, 518, l. 16; 30; 38; destruction in, under the puritans, 226; inventory of ornaments belonging to it under the old foundation, 344, l. 38; ordered to be whitewashed and new glazed, 1035, l. 46; agreement for bp. Gunning's money to be applied to it, 1036, l. 6; order respecting disputants in, *ib*, l. 36; agreements for paving the antechapel, 1039, l. 30, 42; for plastering the wall towards the court, *ib.* l. 32, 40; the evening service altered to 7 o'clock, 1071, l. 24; 2 linen cloths for the communion table and eight 4to prayer books bought for, 1073, l. 27; agreements for repairs of the organ, 1084, l. 33, 36, 45; morning service to be at 7 o'clock from Jan. 27 to the end of Feb., 1085, l. 37; two books for the communion table, six prayer books and a hood for the reader, bought, 1086, l. 33; order for the outside to be stuccoed, 1088, l. 7; agreement respecting the hour for morning service, *ib.* l. 28

St. John's gardens, agreement for the repair of the rails of, 1039. l. 3; agreements respecting the hedges, ditches, plants, evergreens, etc., 1039, l. 21, 36; 1040, l. 30; summer house and seats to be painted, 1039, l. 25; to be newly laid out under the directions of Lanc. Brown, 1047, l. 32; 1056, l.

St. John's college gardens:—
28; 2 guineas given Mr. Millar for his plans for improving, 1071, l. 26; plate of £50 value given to Lancelot Brown for improving, 1085, l. 9; the old yew hedge by the garden wall removed, etc., *ib.* l. 11; buildings in, and seats to be painted, 1087, l. 45
St. John's coll. library, the old one portioned out into rooms, 208, l. 2; the position of this, 620, l. 1; account of the building of the present one, 208; lord keeper Williams the great benefactor to, *ib.* l. 12, 21; 209, l. 1, n. 1; its total cost, 209, n. 1; list of benefactors to, from the *Liber Memorialis*, 338; books for, received by Dr. Shorton, 343, l. 41; letter to the countess of Shrewsbury, asking her consent to building it adjoining her court, 480, l. 31; letter about, to bp. Carey, 488, l. 36; to ld. keeper Williams, *ib.* l. 40; letters requesting donations of books for, 518, l. 16, 30, 38; indenture with abp. Williams' executors respecting his bequests to, 620, l. 31; 622, l. 18; Dr. Newcome's bequests to, 1034, l. 24; agreement for it to be put in order and a catalogue made, 1035, l. 47; payment for putting the classes in order, 1036, l. 4; agreement to raise the middle classes, *ib.* l. 17; to raise the other classes, *ib.* l. 21; agreements for the purchase of books, 1039, l. 19; 1040, l. 46; for new regulations, a new alphabetical catalogue and new class catalogues, 1041, l. 5; the windows to be new glazed and the lead on roof recast, 1076, l. 10; the curiosities in, removed to the botanic garden museum, 1077, l. 47; order to the librarian to receive subscriptions for, 1086, l. 17; the pictures in, to be examined by Mr. Dumarr, 1087, l. 9; to be regilt, etc., and removed to the hall, *ib.* l. 13; the roof to be repaired and the walls washed, *ib.* l. 46; 5 guineas paid for class catalogues, 1088, l. 9; Dr. Wood's benefactions to, 1100, l. 1
t. John's house or hospital, bp. Nigellus its supposed founder, 13; reasons for doubting this, 14, 16; evidence in favour of Hen. Frost and the Cambridge burgesses, 15, 19; encroachments of the bps. of Ely, 15, 20; pope Julius' bull of dissolution, 17; the brothers then remaining, 18; the revenues at its dissolution, 18, 67; smallness of its original endowment, 19, 48; bp. Eustachius a great benefactor, 19; bp. Norwold becomes patron, 20; and bp. Kilkenny, 21; bp. Balsham endows secular scholars in it, 22; probable date of this, *ib.*; these to be governed by the statutes of Merton, 24; disputes between the scholars and brethren, *ib.*; the scholars removed by bp. Balsham, 25; grants to, from Edw. I. and his successors, 30; statute of bp. Hotham, 31; arbitration of bp. Montacute between the brethren and the scholars of Peterhouse, 32; severe visitation of plague, 34; qualifications for the mastership, 35; bp. Lisle a benefactor, *ib.*; grants of Edw. III., 36; of Richd. II., 38; its parochial rights, 42, situation of its church or chapel, 42, 69; site of the cemetery, 34; Hen. VI's. benefactions to, 44; admitted to the privileges of the university, 46; 560, l. 14; doubts as to the learning of the brethren, 47; grants of Hen. VII., 48; its decay under Wm. Tomlyn, 49; the dissolute lives of the brethren, 50, 60; 562, l. 18; list of all the masters or priors, 52; the house abandoned, 61; the papal bull for its dissolution, 63; the bp. of Ely's confirmation of this, 65; possession of it given to lady Margaret's executors, 66; agreement with the Carmelites for the use of St. Peter's church, etc., 557, l. 45; references to, in Cole's MSS., 559, l. 33; in Dugdale, *ib.* 35; Wm. Bamburgh's bequest to the chapel, 559, l. 39
St. John's maise, mayse, lease of messuage so called at Waterbeach, 367, l. 40; 435, l. 32; 445, l. 17
St. Paul's cathedral, Gunning's legacy for building, 659, l. 2; letter of attorney to the dean and chapter of, respecting the Cheshunt benefactions, 423, l. 20
St. Paul's school, presentation of Rd. Carre, B.A. to Dowlman's chantry, 362, l. 37; letter to the masters of Pawles presenting Nic. Barker, B.A., to Dr. Dowlman's chantry, 467, l. 6; to the same, presenting Tho. Dorham M.A., *ib.* l. 14; Edwd. Stillingfleet educated at, 702, l. 38; bp. Fisher, 731, l. 37; Dr. Gower, 991, l. 26
St. Peter's coll., see Peterhouse
Salisbury, bp. of, letter to, from Hen. VIII. about Bromehall monastery, 356, l. 1; 465, l. 5; Wolsey's letter to, to remove the nuns, 356, l. 5; acquittance to, on receiving the deeds and seal of Bromehall, 356, l. 20
Salisbury, earl of, see Cecil
Salisbury, Wm., supports Dr. Newcome for master, 1033, l. 22; agreement respecting his stipend as senr. fell., 1036, l. 46

Salkeld Great, Cumb., bp. Bowstead born at Beckbank there, 972, l. 46
Salmon, T. P. D., leave given him to defer his M.A. degree one year, 1088, l. 14
Salter, Sam., his opinion of Arrowsmith, 641, l. 35; notes on Tuckney, 643, l. 8; 644, l. 40
— Tho., bearer of letters from the bailiffs of Shrewsbury, 419, l. 28
Salters' co., letter from the master and wardens respecting Robson's foundation, 522, l. 30; register of the exhibition, 547, l. 49
Saltonstall, Rd., Jes., made senior brother, 648, l. 6
Salusbury, Jones, fell., his burial and monument, 984, l. 6
Sancroft, abp. Wm., the editor of Overall's *Convocation Book*, 260; signs the report of the commission on Dr. Lane, 625, l. 40; Tuckney endeavours to save him from ejection, 642, l. 16; makes bp. Lloyd suffragan, 680, l. 21; his friendship with bp. Lake, 683, l. 4; his advice to Beveridge, 703, l. 40; bp. Turner's letters to, 990, l. 1, 3, 11, 13; letter to Gower on Jas. II.'s declaration, 1002, l. 13
Sanderson, Christr., of Beverley, lease to, of Millington manor, 343, l. 32
— Hen., fell., proxy for the coll. at the visitation, 116; (Saunders) deprived and restored, 117, l. 4, 23; coll. testimonials to, 353, l. 21, 23; appointment of, to Aldesworth vicarage, 365, l. 22; his death, 366, l. 13
— Saunderson, Jo., lease to, of messuage and land at Great Bradley, 385, l. 16
— Martin, leases to, of a farm at Much Bradley, 427, l. 25; of Watkins farm at Wighte, Gt. Bradley, 559, l. 16
— R., Queen's coll. Oxford, certificate from, 526, l. 4
— Dr. Rob., in the chair at the Savoy conference, 645, l. 10
Sandforde, Humph., fell., reference to, 983, l. 30
Sands, Mr., his election a charge against Dr. Lane, 624, l. 37
— sir Mich., lease to, of Elverlande manor, etc., 450, l. 23
Sandwich, lord, endeavours to procure Beadon's election to the mastership, 729, l. 13; 1082, l. 7
Sandys, Edwin, bp. Worc., Lond., abp. York, Baker's account of, 245; certificate to, of the death of Jas. Smithe, late fellow, 414, l. 12; additional notes upon, 663, l. 37; 664, l. 5; Cole's note upon, 663, l. 45
— sir Edwin, his lecture in metaphysics lost to the coll., 212; various references to, 623, l. 17
Sandys, Jo. Edwin, elected fell., 984, l. 25
Sangate, Ad., lease to, of Elverland manor, 366, l. 36
Sankey, Tho., warden of the brewers' co., 489, l. 25; 490, l. 18, 28
Saravia, Adrian de, prebendary of Canterbury, 188
Savidge, Rob. and Eliz., leases to, of a farm at Stayly Woodthorpe, 390, l. 22; 419, l. 9
Savile, sir Hen., his approbation of Bois's notes on Chrysostom, 598, l. 18
Savoy conference, the, notices of, 644, l. 3, seq.
Saunders, Tho., appointed steward of manors in Kent, 355, l. 22, see Sawnders
— Zach., letter appointing him master of Rivington school, 431, l. 10
Sawkins, Mr., register of his exhibition, 547, l. 3
Sawnders, Hen., patent to, (imperfect) of stewardship of lands in Kent, 355, l. 27, see Saunders, Tho.
Sawnderson, Edmd., coll. proxy to, 355, l. 30
Sawyer, Rob., letter of attorney to, 393, l. 11
Saxon lecture, sir Hen. Spelman's, lost to the coll., 212
Sayer, Saier, Rob., appointed steward of manors in Kent, 369, l. 36; appointed coll. bailiff in Kent, 375, l. 3; his surrender, *ib.* l. 6; lease to, of lands at Upchirche and Baichiffild, 375, l. 33
Sayntmond, Sayntmondes, Seyntmond, Rd. Beauchamp, lord, late owner of disputed manors, 348, l. 18; 352, l. 28
— Seyntmond, his connexion with the Cobham suit, 463, l. 3
Sayon, Rob., commission to, to survey manors, 389, l. 14
Saywell, Jo., appointed by bp. Gunning overseer of his papers, 660, l. 15, 31
— Wm., executor, etc., to bp. Gunning, 659, l. 11; 660, l. 12, 29, 31
Scaliger, his opinion of Dr. Whitaker's learning, 603, l. 1
Scalis, Oliver, public notary, present at the opening of the coll., 66; clerk of the works at St. John's, 70, 80, 87
Scambler, Dr. Edm., bp. of Peterborough, 177; various notices of, 598, l. 7
— Scamler, Edw., M.A., late fell., lease to, of messuage and lands at Howlebeache, etc., 429, l. 30; 432, l. 28; licence to alienate it, 432, l. 35
Scarborough, earl of, accompanies Geo. II. to Cambridge, 1019, l. 14

Scarbrugh, Skarbrugh, Alex., vicar of Rockeland, death of, 359, l. 11, 17
Scaresdale manor, letter of attorney respecting, 366, l. 3
Scarlett, Wm., lease to, of the Burbolte in St Andrew's par., 461, l. 30; licence of alienation, *ib.* l. 33
Scarning, Hen. Jenkin educated at, 1014, l. 16
Scarrow, Mich., lease to, of a tenement in St. Clement's par., 402, l. 28
Scattergood, Ant., letter from, for abp. Williams, asking for a catalogue of his books, 530, l. 24; notices of him and his works, *ib.* l. 33
Scholars, original allowance to, 81, 99; various admissions of, 565, l. 10, 13; examined in the country, to be re-examined when they come into residence, 1072, l. 8; their prizes to be paid for by the coll., 1083, l. 26
Scholarships and fellowships, list of, 546, l. 32
Schultens, H. A., applied to by bp. Law to catalogue the Cambridge oriental MSS., 714, l. 34
Scot, Jo., fellow of God's house and Christ's coll., 58
Scott, Dr., fell. Trin., '*Scrutator*,' his attack upon bp. Green, 711, l. 21
— Dr. Rob., master of Ball., his character of bp. Butler, 903, l. 6; 922, l. 10
Scrivener, F. H., his notice of Butler's greek MSS. in the British Museum, 900, l. 44
Scrivenor, Dorothea, wife of bp. Fisher, 732, l. 22
— Jo. Preston, esq., father of the above, 732, l. 22
Scotus, Duns, questions for scholastic disputations to be chosen from, 342, l. 13
Scudamore, lord, patron of bp. Gunning, 235
Sealing fees, to be paid by the coll. when not paid by the tenants, 1072, l. 30, 32; raised (1775) in consequence of the high price of stamps, 1083, l. 9; agreements respecting, in rack rents, etc., 1085, l. 4
Seaman, Lazarus, testifies against Laud, 631, l. 3; chosen master of Peterhouse by the earl of Manchester, 638, l. 26; his prayer before the assembly, 640, l. 10
Sea officer, a, in distress, agreement to give half-a-guinea to, 1041, l. 10
Seaton, Seton, Geo., M.A., the king's mandate for him to be a fellow, 484, l. 37; is elected a supernumerary, *ib.* l. 42; 496, l. 15, 23; 546, l. 32; this against the statutes, 484, l. 46; obtains the king's authority to resign it to another, 496, l. 25; letters from the coll. appealing against this, to the marq. of Hamilton, 496, l. 13; to bp. (Neile) of Winchester, *ib.* l. 21; letters of thanks for interceding in this matter, to the earl of Holland, 497, l. 7; to lord Dorchester, *ib.* l. 12; to bp. Neile, *ib.* l. 17
Seaton, Seton, John, fell., attends bp. Fisher in the tower, 101; signs appeal for a coll. visitation, 116; one of bp. Fisher's chaplains, 123; signs letter to Hen. VIII. on the election of Dr. Tayler, 462, l. 12
Sectaries, bp. Gunning's disputes with, 651, l. 2, seq.
Sedbergh school, Leaver's sermon on the alienation at, 132, l. 30 and note 2; extracts from the sermon, 575, l. 13; letter to bp. Holgate respecting the master's threatened endowment, 364, l. 26; to the trustees on the same subject, *ib.* l. 43; 467, l. 39; deeds respecting Dr. Lupton's scholars, 365, l. 25, 36; letters regarding the threatened estates, to sir Ant. Denney, 371, l. 20, 37; to the duke of Somerset, 371, l. 27; 372, l. 11; royal letters patent for the erection of the 'kinge's schole,' 374, l. 13; Lupton's benefactions to, *ib.* 18; letter of thanks to the earl of Huntingdon for his zeal concerning, 395, l. 36; Hebblethwait's benefaction appropriated to, 431, l. 34; letter to — respecting the estates of, 468, l. 37; letter to sir Wm. Lenthall, regarding, 483, l. 40; letter to the feoffees appointing Gilbert Nelson, M.A., master, 488, l. 23; register of the authority of the college in the free grammar school of, 545, l. 32; bp. Dawson educated at, 263, l. 25; Jo. Barwicke, 515, l. 18; Jos. Bousfield, *ib.* l. 21; Dan. and Jo. Mayers, 526, l. 31; Pet. Barwicke, 536, l. 15; Dr. Craven, 1089, l. 2
Sedgewicke, master of Pocklington, 535, l. 31
Sedge yard, the, £10 given to the sufferers by the fire there, 1086, l. 4; a guinea to the porter and gardener for activity at it, *ib.* l. 6
Sedgwick, prof. Adam, on the funeral of bp. Stanley, 970, l. 17
— Dr., John, Margaret professor, 145
Sedgwicke, Jeffray, of Kirkbylandesdale, executor, indenture with, respecting the Heblethwaite benefaction, 431, l. 30
Segiswick, Mr., Trin., defender of transubstantiation, 126
Segroet or Gegroet, co. Denb., bp. Dolben born at, 264, l. 17

Seller, Abednego, his *Devout communicant* liked by Amb. Bonwicke, 999, l. 42
— Tho., letter of attorney to, 352, l. 15
Selwyn, Geo. Aug., bp. of New Zealand and Lichf., 975, l. 10; his sermons before the university, 978, l. 33; their effect on bp. Mackenzie, *ib.* l. 47
Semler, J. S., bp. Marsh's high opinion of, 752, l. 36
Senhouse, Pet., latin letters by, 499, l. 23; 500, l. 4; 505, l. 28; fell. and Lupton scholar, 982, l. 8; buried as Sinnews, *ib.* l. 9
— Rd., fell. under Clayton and Gwyn, 168; Baker's account of him as bp. of Carlisle, 263; report that he was to be master, 615, l. 28; additional notes on, 676, l. 42 seq.
Senior brother, the, various notices of, 234, l. 32; 647, l. 36
Seniors, fines and leases apportioned to them, 199; petition to the chancellor against this, *ib.*
Sermons, to be performed yearly by the coll., note of, 526, l. 38; still preached at Stamford and Hatfield, 597, l. 4; decree respecting them in coll. chapel, 551, l. 37
Serrill, Morris, vicar of Sunnynghill, death of, 439, l. 11
Seton. See Seaton
Sevenock, letter from the townsmen of, respecting Dokett's scholarships, 481, l. 32
Shafto, Ninian, B.A., an original fell. of St. John's, 77
Sharpe, Jo., brother of St. John's hospital, 53
— Nic., lease to, of lands at Elsley, 375, l. 35
— Rd., first president of St. John's coll., 71, 74, 83
— name of Paulet St. John's first wife, 1025, l. 27
— schoolmaster to Jo. Stillingfleet, 702, l. 34
Shaw, Edm., B.A., nominated for the mastership of Rivington, 509, l. 48
— Jo., B.A., an original fell. of St. John's, 77
— Jo., chaplain to Phil. earl of Pembroke, abp. Neile's conduct to, 668, l. 19
— Jo., nominated for the mastership of Rivington, 543, l. 17
— Rob., B.A., an original fell. of St. John's, 77
Shearer, Tho., bailiff of Shrewsbury, 429, l. 2
Sheffield school, Malin Sorsby educated at, 541, l. 45
Sheldon, abp., note from, declaring the king's will respecting the election of fellows, 543, l. 6; appoints Lake rector of St. Botolph's, Bishopsgate st., 682, l. 44
Sheldwiche, lease of smith's forge, land, etc., at, 351, l. 42
Shelito, Tho., B.A., fell., testimonial to, 380, l. 11
Shelley, Wm., serjeant-at-law, bond to, from the coll., 345, l. 19
Shepherd, Shepheard, Shepperd, Nicholas, B.D., the same standing as Fulke, 162, 163; admitted 13th master, 164; vice-master of Trinity, *ib.*; disorder in the university in his time, 165; meagre accounts of him, 166, l. 16; his alleged misconduct and expulsion, *ib.* l. 26; his preferments, death, etc., *ib.* l. 36, and note 4; his patronage of men of learning, 167; pastes over part of a lease, 397, l. 34; Cole's note on his election and deprivation, 590, l. 7; articles against him, *ib.* l. 15
Shepherde, Jo., lease to, of tenement and lands at Skeflinge, 386, l. 31
Sherbourne castle alienated by bp. Coldwell, 252
— school, bp. Dodgson educated at, 713, l. 33
Sheriff, the county, his oath to observe the privileges of the university, 216
Sherington, Rob., clerk, lease to, of prieste's more ground and house, Sunninghill, 393, l. 22
Sherwood, Sherewoodd, Geo., lease to, of Harlston landes, Cambridge, 382, l. 22; 383, l. 43; 399, l. 45; licence to alienate a lease, 404, l. 37
— Sherewoodd, Ruben, lease to, of Harlston lands, Cambridge, 382, l. 22; 383, l. 43; 399, l. 45; licence to alienate a lease, 404, l. 37; Reuben, M.D., lease to, of the same lands, 433, l. 30
— Wm., bedell, lease to, of lands in Cambridge and Cottun, 354, l. 33; of the ferme of the great barne, 365, l. 1; his debts to the coll. to be paid by Jo. Redmayne of Cambridge, gent., 384, l. 19
Shirebroke, Cuthb., his presentation to Rokeland vicarage, 359, l. 16
Shirley, sir Rob., patron of bp. Gunning, 235
Shirton, Rob., prebendary of York, executor of Dr. Ashton, 569, l. 32
Shitlington, Beds., dispute with Tho. Snagge about lands at, 393, l. 27
Shorne, lease of lands, etc., at, 368, l. 19; 369. l. 42
Shorton, Rob., named first master in the foundation charter, 8; appointed

by the executors of lady Margaret, 68; his character, 70; his exertions for the college, 78; made master of Pembroke, 79; his other preferments, *ib.*; his death and benefactions, *ib.*; his way of signing his name, 87; list of books received by him for the coll. library, 343, l. 41; covenant for his obiit, 352, l. 4; 547, l. 10; Cole's life of him, 564, l. 10

Shotley, J., prior of Barnwell, 561, l. 12

Shrewsbury grammar school, indenture with the corporation respecting, 405, l. 26; account of its foundation, etc., *ib.* l. 32; statement of endowments, *ib.* l. 37; the town make statutes for it, 406, l. 38; Asheton's ordinances respecting its revenues, 407, l. 11; ordinances for the schoolmaster and scholars, 409, l. 15; leave to the bailiffs to take money for repairs, etc. 416, l. 19; Mr. Lawrence, head master, resigns, 419, l. 14; the coll. requested to elect his successor, *ib.* l. 30; the second master refusing to supply the vacancy, *ib.* l. 37; the coll. appoint Jo. Mehen, M.A., head master, 420, l. 2; the third mastership vacant, 428, l. 42; the bailiffs recommend Wm. Baily, B.A., for the vacancy, 429, l. 1; the coll. choose him, *ib.* l. 5; the bailiffs ask for money for repairs and buildings, *ib.* l. 7; the coll. give consent to this, *ib.* l. 12; the third mastership again vacant, 440, l. 11; the bailiffs recommend Ra. Gyttins, B.A., for it, *ib.* l. 14; the coll. elect Gyttins, *ib.* l. 17; the bailiffs request the coll. consent to build a country school-house, 471, l. 10; the coll. propose conditions, *ib.* l. 32; further appeal from bailiffs to the coll., 472, l. 1; the coll. repeat their conditions, *ib.* l. 36; and appeal to bp. (Neile) of Lichfield, 473, l. 11; Ra. Gyttins, 2nd master, removed by a chancery decree, 475, l. 37; the bailiffs recommend Andr. Studley, M.A., to succeed him, *ib.* l. 45; the coll. elect Studley, 476, l. 21; the bailiffs again request the coll. consent for a school house in the country, etc., 478, l. 43; the coll. grant £340, 479, l. 9; the bailiffs ask for an additional £100, 479, l. 17; the coll. consent to this, *ib.* l. 23; bp. Neile's letter to the coll. respecting the country school-house, 482, l. 37; and the result of his examination of Gittings, the 2nd master, 483, l. 14; the bailiffs send the head master to confer with the coll. about fellowships and scholarships, 485, l. 18; the coll. answer to this, *ib.* l. 30; correspondence respecting the investment of money for scholarships, 486, l. 1, 7, 42; 487, l. 5, 9, 31, 35, 37; 488, l. 42; 489, l. 4, 11, 29, 38; the abp. of Canterbury asks for an allowance from the school funds for a preacher at Cherbury, 493, l. 40; 494, l. 6; resignation of the 2nd and 3rd masters, 493, l. 42; 494, l. 34; the school in great decay, 493, l. 44; the coll. recommend yielding to the abp.'s request, 494, l. 18; elect new 2nd and 3rd masters, 494, l. 39; the 2nd mastership again vacant, 498, l. 25; 500, l. 14; the coll. recommend the 3rd master to succeed, 498, l. 31; the bailiffs don't think this safe, 500, l. 14; and recommend Ra. Gittens for the post, *ib.* l. 18; the coll. make choice of him, *ib.* l. 22; the bailiffs name Cadwalader Jones to succeed to a vacant scholarship, 501, l. 14; and complain in a P.S. of the coll. excessive charges to the Shrewsbury scholars, *ib.* l. 17; the coll. had already filled up the scholarship, *ib.* l. 38; and reply to the 'clamorous postscript,' *ib.* l. 40; correspondence respecting the retiring pension of the head master, Mr. Meighen, 508, l. 20; 510, l. 3; 512, l. 1, 42; Mr. Meighen resigns, 513, l. 14; the bailiffs recommend Mr. Poole as successor, 513, l. 27; appeals to the coll. to find an able head master, 515, l. 41; 516, l. 18, 38; Mr. Gittins retires on a pension, 519, l. 46; 520, l. 34; Mr. Evans succeeds him, 520, l. 35; the bailiffs propose to increase the head master's stipend, *ib.* l. 39; the coll. apply for arrears of the annuity for the scholars, 539, l. 8; the corporation reply, it was granted for the maintenance of Shrewsbury scholars and the coll. refuse to elect them, 539, l. 12; that the troublous times disable their tenants from paying rents, *ib.* l. 35; they are prepared to meet the claim if the conditions are observed by the coll., *ib.* l. 39; Dr. Butler made head master, 898, l. 46; 940, l. 42; Atcherley, Butler's predecessor, 899, l. 1; B. H. Kennedy his successor, *ib.* l. 20; controversy among the boys about Butler's Aeschylus, 917, l. 10; Sydney and Fulk Greville entered at, the same day, 931, l. 3; 934, l. 29; Butler's letter to Brougham respecting, 933, l. 21; extract from Camden upon it, *ib.* l. 25; Butler's proof of its being a public school, 934, l. 5; plan of study at, under Butler,

935, l. 4; its distinction under his mastership, 942, l. 15; the coll. seal set to a petition for increasing the salaries at, 1084, l. 17; bp. Wolley educated at, 267, l. 33; bp. Bowers, 280, l. 2; Griffith Bodurda, 526, l. 15; Jo. Lloyd, 530, l. 20; Ezra Price, 539, l. 1; And. Downes, 599, l. 9; Thos. Jones, Trin., 779, l. 1; Jas. Harington, 934, l. 30; Dr. Jno. Taylor, *ib.* l. 35; Dr. Edw. Waring, *ib.* l. 36

Shrewsbury, bailiffs of, letters from, to the college, 419, l. 12, and 470, l. 12; 428, l. 41, and 470, l. 20; 429, l. 6, and 470, l. 24; 440, l. 9, and 470, l. 36; 471, l. 6; 472, l. 1; 475, l. 35; 476, l. 6; 478, l. 41; 479, l. 16; 485, l. 14; 486, l. 1; 486, l. 42; 487, l. 5, 31, 35; 489, l. 4, 29; 493, l. 38; 494, l. 3, 32; 498, l. 24; 500, l. 12; 501, l. 11; 510, l. 3; 512, l. 1; 513, l. 13, 26; 515, l. 41; 516, l. 18, 38; 519, l. 44; 529, l. 29; (from the mayor?), 539, l. 6

— bailiffs of, letters to, from the college, 419, l. 46, and 470, l. 15; 429, l. 4, and 470, l. 22; 429, l. 11, and 470, l. 26; 440. l. 16, and 471, l. 1; 471, l. 2, 9; 472, l. 36; 476, l. 10; 479, l. 23; 485, l. 26; 486, l. 7; 487, l. 9, 37; 488, l. 42; 489, l. 11, 38; 494, l. 16, 38; 498, l. 28; 500, l. 21; 501, l. 35; 508, l. 20, 512, l. 42; 538, l. 42; letter to, from the abp. of Canterbury, 494, l. 6

— countess of, foundress of the 2nd court, 192; her leave asked for the site of the new library, 208; the letter asking this, 480, l. 31; 620, l. 6; letter from, recommending Mr. Bonnington for a fellowship, 480, l. 41; Cole's note about her, 611, l. 29; notes on her imprisonment, 613, l. 21 seq.; her picture taken away by Dr. Clayton's sister, 615, l. 5

— earl of, letter to, respecting the 2nd court, 612, l. 25

Shrewsbury, St. Mary's, order for the 4th part of the school tithes to be settled on the curate of, 524, l. 1; Baily's statue of bp. Butler in the church of, 900, l. 37

Shute, Nat., his funeral sermon preached by Mr. Holdsworth, 626, l. 27

Shyppewyth, Steph., fell. of Peterhouse, 40

Sibbs, Dr. Rd., signs report of the commission on Lane, 625, l. 39; received by sir Hen. Yelverton, 672, l. 31

Sickness, stipulations in leases for the use of houses by the coll. in times of sickness, of the hall, etc. Triplowe, 352, l. 37; 387, l. 8; 398, l. 43; 428, l. 28; of the hall, parlour, etc., at Hilton, 446, l. 3; of the hall of Kirkbies manor, Ashwell, 450, l. 4

Sidney coll. admitted to the cycle of proctors, 540, l. 24

Sidney, rev. Edwin, on the funeral of bp. Stanley, 970, l. 41

Sierra Leone, bp. Vidal's death at, 976, l. 13, 18

Sill, Wm., a lease transferred to, 405, l. 1

Simeon, rev. Chas., his reply to bp. Marsh's sermons against Calvinism, 777, l. 42; his letter to Dr. E. Pearson on the same subject, 778, l. 25; bp. Marsh's remarks on his views on regeneration, 789, l. 40; his remarks on Marsh's attack on the bible soc., 810, l. 13; his sermons on the liturgy, and answer to Marsh on the Bib. Soc., 811, l. 35; his congratulatory address to members of the Bib. Soc., 859 l. 1; Marsh's letter in reply to, *ib.* l. 26; his appendix to his address, 860, l. 32; Marsh's second letter to, 861, l. 10; remarks on his advowson fund, 884, l. 29; his remark on the 'bitter' commencement sermons against the evangelicals, 926, l. 28; Sunday evening lectures established in coll. to keep undergraduates from his church, 1091, l. 26

Simler's, Jac., *De reform. eccl. angl.*, 2 guineas subscribed to, 1086, l. 46

Simnell, Rd., executor of Wm. Coleman, licence to, to alienate Coleman's lease, 428, l. 3; lease alienated to him, 446, l. 11

Simon, C. F. L., his opinion of Marsh's dissertation on the gospels, 751, l. 46; of his edition of Michaelis, 755, l. 15

Simons, Raphe, freemason, one of the undertakers for building the second court, 191; letter of attorney to sue him respecting this, 453, l. 20

Simpson, Roland, successor of Lambert as bursar, 1020, l. 10

Simson, see Symson

Sinnews, Pet. Senhouse, fell., buried as, 982, l. 9

Sizars, admission of, 551, l. 49; agreement to augment their commons, 1035, l. 30; nine appointed to wait at the president's table, 1071, l. 19; their allowance for this, *ib.* l. 21; their commons augmented 12*s.* 10*d.* a month (1766), while meat is 3½*d.* per lb., 1072, l. 22

Skeflinge, Skeflin, in Holdernes, leases of tenements and lands there, 386, l. 31; 400, l. 27; 436, l. 22; 444, l. 23

Skelton, Jo., his fellowship declared void, 214
— Phil., bp. Garnet's patronage of, 707, l. 31
— Tho., lessee of the revenues of Shrewsbury school, 406, l. 17
Skinner, Skynner, Jo., St. John's, elected public orator against bp. Ross, 726, l. 30; a candidate for the mastership at the death of Dr. Newcome, 1042, l. 5
— Mr., instructor to Mr. Cecil, 178
— Ra., master of Sherburn hospital, 134
— Vinc., lease to, of Downchorte manor and the Bleane woods, 435, l. 44
Slade, Mich., lease to, of tenement and lands, Sonningehill, 404, l. 39
Slegge, Hen., town clerk of Camb., lease to, of 'a parcell of grounde at the castle ende,' 459, l. 24
— Rog., lease to, of a garden in St. Sepulchre's par., 373, l. 38; reversion to, of a lease in St. Sepulchre's, 392, l. 16
— (Snagg?), abp. Heath's aid requested against, 380, l. 1
Smart, Wm., letters of attorney to, respecting Knolle grove, 364, l. 7
Smelt, master of Durham school, 531, l. 25
Smith, Alex., trustee of Pocklington school, 428, l. 23
— Alice, licence to, to alienate a lease granted to Ri. Smith, 417, l. 29
— Geo., B.A., testimonial to, 353, l. 34
— Hen., D.D., master of Magd., signs report of the commission on Lane, 625, l. 39; successor to Beale as v. c., 628, l. 29
— Smythe, Joan, widow, lease of a tenement transferred to, 404, l. 11; use to, for life, of a cottage, barn, &c., at Tuxforth, 433, l. 5
— Jo., M.A., an original fellow of St. John's, 71, 76
— Dr. Jo., master of Caius, his portrait by sir Josh. Reynolds, 995, l. 14
— Jo., King's coll., Cole's remarks upon, 996, n. 1
— Ds. Josh., his illness allowed to be a reasonable cause for deferring his M.A. degree, 1087, l. 41; bp. Percy's tutor, 898, l. 8
— Meaburn, esq., father of Mrs. Tatham, 1106, l. 9
— Peter, a member of the committee for the association, 538, l. 39
— Richd., B.A., original fell. of St. John's, 77
— Ri., lease to, of a farm called Brounes, at Weston Colvile, 394, l. 11
— Sydney, letter to, in vindication of bp. Marsh, 885, l. 26; his review of Marsh in *Edin. Rev.*, *ib.* l. 40
Smith, sir Tho., Edwd. VI's commissioner, 125; Ascham's opinion of, 139; 576, l. 48; bp. Tayler dies at his house, 243, l. 14; benefit to the university of his rent-corn act, 592, l. 36, 45; 593, l. 10
— Tho., M.A., lease to, of a tenement, known as St. John's brewhouse, in St. Clement's parish, 441, l. 30; 453, l. 30; licence to alienate it, 453, l. 42; lease to, of Hilton manor, 445, l. 43; licence to alienate it, 446, l. 37; lease to, of the stone-house in St. Sepulchre's parish, 454, l. 32; lease to, of Cranwell manor, 455, l. 15; licence of alienation for ditto, *ib.* l. 18; lease to, of messuage in Newneham, etc., 454, l. 35; licence to alienate it, 456, l. 14; appointed auditor, 457, l. 5, 14
— Dr. Tho., his letters to Baker about Dr. Beale, 635, l. 28; 636, l. 11
— Tho., fell., his burial (1649), 981, l. 27
— Wm., fell, curate of Medbourn, his subscription to the oath of qualification, etc., 553, l. 24
— Wm. Fras., elected fell., 984, l. 24
— maiden name of Dr. Wood's mother, 1094, l. 8
Smithe, Edwd., lease to, of tenement and lands, Cottenham, 440, l. 29; of the Swanne, at Castle end, 445, l. 20; licence to alienate it, *ib.* l. 23
— Jas., late fell., certificate of his death, 414, l. 12
Smoult, Tho., mandate for his election to a fellowship, 644, l. 24
Smyth, Hen., manciple, acquittance to, 350, l. 13
— Jo., B.D., resigns the rectory of Thorington, 359, l. 14
Smythe, Alexr., B.A., scholar, testimonial to, 376, l. 34
— Jas., lease to, of Traunston manor, 390, l. 7
— Jo., appointment of, as general receiver, 366, l. 12; bond from him, *ib.* l. 31
— Tho., M.A., fell., letter of attorney to, 398, l. 39
Smythies, schoolmaster to Dr. Powell, 1053, l. 19
Snagge, Snagg, Tho., opponent of the coll. at the Bedford assizes, 364, l. 10; letter to sergeant Dyer respecting the suit with him, 380, l. 24; letters on the same subject to sir Wm. Cecil, 392, l. 28, 42; to the earl of Leicester, *ib.* l. 32; to sir Ant. Browne, *ib.* l. 37; to Rob. Catlin, ch. just., 393, l. 1; bond to, to abide by sir Wm. Cecil's award, 393,

l. 27; letter of acknowledgment to sir Wm. Cecil respecting this controversy, 468, l. 29; see Slegge
Snape, Edm., at the puritan synod at St. John's, 601, l. 4. 24. 29
— Dr., Tho. Jenkin's schoolmaster, 1013, l. 48
Snell, Fras., B.D., fell., letter of attorney to, 429, l. 28; his presentation to Thorrington vicarage, *ib.* l. 43
Snowball, Jo. Chas., Dr. Whewell's remarks on his edition of Wood's Mechanics, 1103, l. 20
Snowdon, Wm., lease to, of Bassingbourne manor, Fordham, 383. l. 7
Soames, Wm., esq., Dr. Paman travelling with him, 542, l. 41
Soccage tenure, the licence of mortmain restricted to, 486, l. 22
Society for promoting Christian knowledge, tribute of, to bp. Tomlinson, 975, l. 31; the coll. contribute 5 guineas to, for Welsh bibles, 1036, l. 32
— for the propagation of the gospel, donations to, by the coll., 1037, l. 24; 1086, l. 15
Soldier, a, late in the Prussian service, 2 guineas given to, 1084, l. 38
Soldiers in Germany, £21 given for the benefit of their widows and children, 1039, l. 12
Somerset, Chas., lord Herbert, executor of lady Margaret, 68
— duchess of, the coll. agreement for the purchase of her prints, 1035, l. 44; agreements respecting allowance to her scholars, 1071, l. 29; an annual speech ordered in commemoration of her, *ib.* l. 35
— duke of, protector, letter of coll. to, on admitting Dr. Bill master, 368, l. 8; 467, l. 24; on the wrongs sustained by the coll., 368, l. 26; 467, l. 26; 369, l. 10; 467, l. 29; letters to, respecting Sedbergh, 371, l. 27; 467, l. 37; 372, l. 11; 468, l. 1
— Chas., 6th duke of, chancellor, receives Geo. II. at Cambridge, 1019, l. 18
Somner, Wm., Gunning's schoolfellow, 647, l. 31
Sorsby, Malin, order from the king for him to be re-elected fell., 541, l. 28; admissions, etc., *ib.* l. 44
— Malin, cutler of Sheffield, father of the above, 541, l. 44
Sotheby, Rog., trustee of Pocklington school, 428, l. 22
Soulderne rectory, given to the coll. by abp. Williams, 619, l. 11; agreements respecting the presentation to, 1077, l. 10; Mr. Jenkin elected to, *ib.* l. 19; alters his determination, *ib.* l. 20; Mr. Horseman elected, *ib.* l. 22
Southampton, countess of, sends books to the library from her late husband, 493, l. 6; the coll. letter of thanks for them, *ib.* l. 10; letter of thanks to, for a further gift of MSS., 510, l. 48
— Henry, earl of, his present of Crashaw's books to the library, 187, n. 5; at the entertainment of the prince of Wales at St. John's, 201, l. 26; his gift recorded and his arms in the *liber memorialis*, 339, 1107, l. 20; letter of congratulation to, on his being made privy councillor, 481, l. 22; letter from, asking for leave of absence for his chaplain, Lane, 491, l. 31; his admission at St. John's, 548, l. 19
— Thomas, earl of, his present of Crashaw's books to the library, 187, n. 5; letter of congratulations to, on his being made privy councillor, 531, l. 27; letter of thanks to, for his gift of MSS., 511, l. 5; letter from, recommending Humphr. Neale for a fellowship, 535, l. 16; congratulations to, on being made lord high treasurer, 541, l. 15
Southampton, birthplace of Hen. Tubbe, 533, l. 4
Southey, Rob., his idea of bp. Marsh, 738, l. 30; his opinion on bp. Marsh and the Bible Soc. controversy, 825, l. 10. 48; extracts from his letters respecting Lucien Bonaparte's *Charlemagne*, 930, l. 5 seq.; his opinion of Dr. Butler, 931, l. 2
Southsea, St. Paul's school, bp. Vidal educated at, 976, l. 1
Southwell, sir Rob., on the committee respecting bp. Stillingfleet's library, 700, l. 38
Sowgate, Edw., leases to, of lands at Ospringe, 375, l. 10; of Elverlande manor, etc., 388, l. 27; 391, l. 21; reversion to, of a lease of Ospringe, 392, l. 4
Spalato, Antonio, the king sends bp. Overall to him on his arrival, 671, l. 9; his conversation with Overall respecting the church of England, *ib.* l. 13; brings with him father Paul's council of Trent, *ib.* l. 27
Spalding, Jo., admitted first Spalding scholar, 451, l. 3
— Spaulding, Mr., indenture respecting his foundation, 450, l. 27; register of this, 547, l. 24
Spaldinge, Rob., signs letters to lord Burghley on the choice of a master, 606, l. 33; 607, l. 19
Spanish ambassadors, the, entertained at Trinity, 634, l. 30

Sparcke, Edw., complaint against, for nonconformity, 608, l. 32
Sparrow, Ant., at the Savoy conference, 645, l. 4
Spell, Tho., B.D., sen. fell., president, 491, l. 20; 499, l. 20, 23; sent by the coll. to sir Ra. Hare, 488, l. 19; his fellowship vacant, 528, l. 22; register of his burial, 981, l. 25
Spelman, sir Hen., his Saxon lectureship lost to the coll., 212; various references to this, 623, l. 7; letter of thanks to, for his advice to sir Ra. Hare, 488, l. 31
Spencer, lady, letter from, recommending Tubbe for a fellowship, 536, l. 47; the coll. reply, 537, l. 12
— lord, his introduction to Mrs. Marsh, 739, l. 21
— Jo., *De legibus Hebraeorum*, bp. Osbaldiston a subscriber to, 706, l. 17; revd. Jo. Garnet, 707, l. 2; Dr. Lambert, 1020, l. 14; published for the university of Cambridge, 745, l. 23
Spenser, Edm., Gabr. Harvey's letter to, mentioning caps and surplices, 580, l. 40
Spicer, Rob., gent., letter of attorney to, 458, l. 24; bearer of a letter to Mr. Palyn's exors., 473, l. 46; the coll. agent and attorney, 486, l. 45; 489, l. 2
Sponer, Edw., clerk, bond to, 358, l. 16
Spooner, Jas., M.A., original fell. of St. John's, 68, 70, 76
Sports, book of, various notes upon, 584, l. 22
Springe, sir Wm., exor. to Frances Jermin, indenture with, 417, l. 41
Sprouston, Rob. de, master or prior of St. John's hospital, 34, 52
Spry, revd. J. H., his letter to Vansittart on the Bible Society, 832, l. 31
Spurnstone, Jo., lease to, of Hedcorne parsonage, 380, l. 42
Squire, Sam., bp. St. David's, notices of, 709, l. 11; his relationship to Dr. Newcome's wife, 1026, l. 32; 1028, n. 2; Wm. Bowyer's pique with, 1031, l. 28; a syndic on the proposals for an annual examination, 1067, l. 6
Squire, Sam., rector of Oakford, grandfather of bp. Beadon, 729, l. 4
Staley, Stalie, Woodthorpe, co., Derb., disputed title to messuages in, 358, l. 3; leases of tenement and lands at, 390, l. 19; 438, l. 18; leases of farm at, 390, l. 22; 419, l. 9
Stamford, St. Martin's, the coll. to send a person to preach a yearly sermon at, 174, 176; 415, l. 22; the custom still continued, 597, l. 4
Stamford school, entitled to one of lord Burghley's scholarships, 415, l. 34; Edw. Stoyte educated at, 532, l. 37; Dr. Z. Brooke, 1029, n. 5; Dr. Chevallier, 1081, l. 27
Stamps, sealing fees and leases raised (1775), in consequence of the advance in the price of, 1083, l. 9
Standish, Dav., master of Peterborough school, 514, l. 31
Standish, Jo. Johnson elected rector of, by the university, 1014, l. 45
Standishe, Wm., letter of attorney to, 399, l. 2
Stanley, Arth. Penrhyn, his memoir, etc., of his father, bp. Edw. S., 971, l. 14
— Edw., bp. of Norwich, his birth and education, 964, l. 5; presented to Alderley, *ib.* l. 32; his work in the parish, *ib.* l. 35; his writings while there, 965, l. 8; refuses the see of Manchester and accepts Norwich, *ib.* l. 29; reforms in his diocese, 966, l. 7; his relations with dissenters, 967, l. 29; sermon at his installation, *ib.* l. 48; his support of canon Wodehouse, 968, l. 38; friendship with Dr. Arnold, 969, l. 12; support of father Mathew, *ib.* l. 19; funeral sermon for J. J. Gurney, *ib.* l. 22; taken ill on a tour in Scotland, *ib.* l. 45; last days and death there; 970, l. 1; his touching funeral, *ib.* l. 17; Yate's remarks upon him, *ib.* l. 46; contents of his 'addresses and charges, with a memoir by his son,' 971, l. 14
— James, bp. of Ely, his grants to Chr. coll., 58; consents to the foundation of St. John's, 61, then withholds consent, 62; the cause of this, 63; his grants to St. John's coll., 65, 72; provision for his soul in the second statutes, 567, l. 23
— sir Jo. Tho., bart., father of bp. S., 964, l. 6
— Owen, capt. R.N., commander of H.M.S. Rattlesnake, 971, l. 31
— Tho., remarks on his text of Aeschylus by Blomfield, 909, l. 24; by Butler, 913, l. 18; by the *Quarterly Review*, 915, l. 45; by Elmsley, 917, l. 48; his plagiarisms from Casaubon, 916, l. 45; 918, l. 47
— Wm., Gower's letter on behalf of, 1001, l. 36
Stanlowe, Tho., vicar of Higham, his death, 355, l. 15; 360, l. 8; his presentation to Higham, 359, l. 34; deprivation, 360, l. 15
Stanton, John de, master of St. John's hospital, 52
— Lawr., fell., dean of Lincoln, nomi-

nated for the mastership, 190; various recommendations of, 607, l. 24, 26, 49; 609 l. 4
Stapleton, Dr. Thos., his controversy with Whitaker, 183; 602, l. 19
Statutes of St. John's college, the first given (1516), 80; the substance of these, 81; the sum paid for writing them, 565, l. 18; a copy of them left by Baker to the coll., 565, l. 29; enlarged (1524) after those of C. C. C., Oxon, 90, 97; notes on these, 567, l. 21 seq.; bp. Fisher's private statutes, 91; a complete code given (1530) by him, 97; account of these, 98; attempt to alter them, 100; a new code given (1545) by Hen. VIII. 118; account of these, 119; various notes upon them, 573, l. 7 seq.; corrected by Edwd. VI.'s commissioners, 127; bp. Fisher's revived under qu. Mary, 138; abrogated under qu. Eliz, 146; a new code given (1580) under Elizabeth, 175; various notes on these, 595, l. 45; 597, l. 3; a new one, to foster scholastic disputations, 343, l. 5; and to appoint a second lecturer, *ib.* l. 14; a letter from the visitors altering them as respects medical degrees, 425, l. 21; letter from Nic. Metcalfe respecting their reformation, 462, l. 31; letter to bp. Fisher to explain some passages in them, 464, l. 30; dispute about them respecting leave of absence to a fellow, 491, l. 8; various extant and printed copies of the different codes, 565, l. 21; the recent and present revised codes, 596, l. 39; Drs. Gower and Turner prepare a new code, 988, l. 5; 994, l. 15; petition to Geo. III. to alter the clause limiting two fellows to a county, 1072, l. 15
— university (1559), 147; where printed, 580, l. 12; new body of, given (1570), 164; remonstrance against these, 165; their confirmation, 166; various notes upon them, 589, l. 11
Staveley, co. Derb., seisin of lands there, 359, l. 6; 360, l. 45; letters of attorney respecting, 366, l. 3
Steffe, Jo., Blackburne's reply to, 718, l. 35
Stephani Thesaurus, the Cambridge edit., by Law, Taylor and others, 722, l. 49
Stephens, R., question of the identity of his MS. $\tau\gamma$ with the Codex Vatabli, 756, l. 9
Steple, Stepyll, Morden, leases of tenement and lands at, 356, l. 43; 377, l. 35; 385, l. 13; 390, l. 40; 441, l. 44; 448, l. 7; 449, l. 34; leases of a tenement called Malverns, at, 367, l. 35; 420, l. 17; letters of attorney to enter at, 387, l. 30
Sterne, Rd., master of Jesus, imprisoned in the tower, 219; 633, l. 35; ejected by the earl of Manchester, 638, l. 24; the successor of Dr. Worthington as master, 647, l. 10
Sterope, Edw., vicar of Higham, 88
Stevens, Alf. Jas., elected fell., 984, l. 27
— Stephens, Rob., bailiff of Shrewsbury, 489, l. 4: 494, l. 32
— Jo., his land in Coton, 458, l. 11
— Steven, Wm., leases to, of tenement and lands at Coton, 354, l. 43; 375, l. 30; 454, l. 4; licence of alienation, 454, l. 40
Stevenson, Stevinson, Jennette, widow, leases to, of tenement and lands at Marflette, 436, l. 25; 444, l. 5
— Stevinson, Nic., leases to, of tenement and lands at Marflett, 386, l. 13; 400, l. 5
— and Forster, to erect the intended observatory in the 2nd court, 1071, l. 7
Stevynson, Wm., his bequest of a missal to Dr. Thomson's chapel, 568, l. 40
Stewards, the, bills for commons, decree respecting the payment of 548, l. 35; decree respecting the arrears due from, 550, l. 21; agreement respecting the salary of, 1037, l. 9
Stewkeley, Stewcleie, Stewckleye, Stukely, leases of manor place and lands there, 366, l. 18, 21, 24, 27; 381, l. 43; 382, l. 4, 8, 11; 437, l. 10, 25, 28, 31
Stibbard, Norf., Dr. Powell rector of, 1043, l. 20, n. 2; and Dr. Tatham, 1105, l. 20
Still, Dr. John, lady Margaret's professor, 165; fell. of Christ's and elected 14th master of St. John's, 168; irregularity of his election, *ib.*; his opposition to puritanism, 169; divisions caused by this, *ib.*; his prudence as master of St. John's, 170; made master of Trinity, 171; 173; his patronage of merit, 171; appointed bp. of Bath and Wells, 172; Baker's account of, 253; additional notices of, 665, l. 40; is presented to Whitgift, v. c., for admission as master, 401, l. 1; his signature as master, 549, l. 41; 551, l. 35; signs petition to the chancellor in favour of Cartwright, 590, l. 1; his pedigree in Cole's MSS., 591, l. 1; offended by Maurice Faulkner's sermon, 591, l. 8; 592, l. 15
Stillingfleet, Benj., bp.'s grandson, notices of, 703, l. 4

Stillingfleet, Edw., bp. of Worcester, Baker's account of, 276; tutor to bp. Grove, 277, l. 16; Is. Milles' account of him, 646, l. 21; appointed tripos, 648, l. 13; bp. Gunning his opponent on keeping the act, 650, l. 8; additional notes upon him, 698, l. 35—703, l. 12; aids in establishing schools in Wales, 698, l. 40; befriends ejected nonconformist ministers, *ib.* l. 44; Bentley's opinion of him, 699, l. 38; his epitaph on him in Worcester cathedral, 701, l. 13; his controversy with the nonconformists, *ib.* l. 40; others of the name, 702, l. 30 seq.
— Edwd., M.D., bp.'s son, notices of 702, l. 38
— Edw., of the bp.'s family, 703, l. 3
— Jas., bp.'s son, notices of, 702, l. 45
— Jas., bp.'s great grandson, notices of, 703, l. 11
— Jo., elder brother of the bp.'s, tutor to Jo. Lucas, 542, l. 8; notices of, 702, l. 31
— Rob., B.A., Emm. coll., 703, l. 1
Stoddart, Jo., his letter to Rob. Gray respecting Geo. White's legacy to St. John's, 506, l. 42
Stokes, Tho., lease of lands to, in Melbourne, 354, l. 41
Stokesley, Jo., D.D., bond to, from St. John's coll., 345, l. 19
Stone, Jo., gent., coll. proxy to, 355, l. 35
— Tho., at the puritan synod in St. John's, 600, l. 48; 601, l. 5, 19, 28
Stoner, Henry, lease to, of Northstoke rectory, 376, l. 17; 422, l. 16; 423, l. 42; lease of Northstoke alienated to him, 382, l. 40; 383, l. 6; 391, l. 18; 394, l. 29; licence to, to alienate the lease of Northstoke, 435, l. 26; 450, l. 11
— Jo., gent., of Northstoke, letters of proxy to, 362, l. 30; lease of Northstoke alienated to, 435, l. 27; licence to alienate it, 450, l. 11; lease to, of the same, and licence of alienation, 452, l. 18, 21
Storer, Rog., letters of attorney to, 366, l. 2
Stores, Hen., lease to, of manor and lands at Little Markham and Tuxforde, 355, l. 1; licence to, to sell his lease, 380, l. 13
Story, Geo., M.A., fell., testimonial to, 380, l. 22
Stoyte, Edwd., recommended by the earl of Exeter for a fellowship, 532, l. 35; date of degrees, *ib.*; admission as sizar, *ib.* l. 37; scholar, *ib.* l. 38
— Toby, rector of Lambeth, father of the above, 532, l. 36
Strafford, earl of, laudatory letter from the coll. to, 524, l. 31; his reply, *ib.* l. 44
Strange, lord, letter from, recommending Jo. Croston for a fellowship, 527, l. 42
Stransham, Straunsam, Transham, Geo., lease to, of Ospringe parsonage, 391, l. 40; letter of attorney to, 393, l. 10
— Jo., lease to, of Douncorte manor, 393, l. 7; lease to, of Triamston or Traunston or Trianston manor, 394, l. 41
— Straynsham, Straunsham, Streinsham, Streynsham, Rob., transference to, of a piece of Masendewe house, Ospringe, 399, l. 7; lease to, of Ospringe parsonage, 423, l. 45; 424, l. 27; 445, l. 28; 446, l. 21; bound to build a fair mansion there, 424, l. 1; lease to, of the housinge, rooms, etc., heretofore the chantry priest's of Ospringe, 426, l. 15; 445, l. 31; 446, l. 24; licence to alienate the above, 446, l. 14—36; letters of attorney to, 443, l. 25; 451, l. 20; lease to, of Woodlands, etc., Ospringe, 449, l. 37
— Tho., lease to, of Douncorte manor, 393, l. 7; of Triamston or Traunston or Trianston manor, 394, l. 41
Streatham, Surrey, bp. Ryder born at, 733, l. 34
Stretton, Jas., fell., register of his burial, 983, l. 28
Strickland, Emma, married to rev. Jas. Hen. Vidal, 976, l. 39
— Geo., esq., father-in-law of rev. Jas. Hen. Vidal, 976, l. 39
Stringer, Jo., B.A., original fell. of St. John's, 77
— Phil., M.A., letter of attorney to, 405, l. 23; appointed coll. auditor, 414, l. 10; bedell, 430, l. 43; decree concerning debts due to him, 549, l. 13
Strode, leases of lands at, 368, l. 19; 369, l. 42
Stronge, Rd., lease to, of cottages in Cambridge, 356, l. 27, 29
Strype, Jo., Baker's use of his papers relating to St. John's, 10, l. 3; 11, l. 25; Baker's letters to him on his health, 557, l. 29; on Dr. Metcalfe's monument, 571, l. 38; on Pilkington's puritanism, 580, l. 27; rev. Jo. Garnett a subscriber to his *Parker* and *Annals*, 707, l. 1; Dr. Newcome a subscriber to his *Parker*, 1034, l. 22
Stuart, lady Arabella, the countess of Shrewsbury's misfortunes through, 193, l. 1; various references to, 611, l. 33; 613, l. 19, 24, 32; 614, l. 8
— Louisa, first wife of bp. Tomlinson, 975, l. 22

Stuart, sir Pat., lieut.-gen., father-in-law of bp. Tomlinson, 975, l. 23
— Wm., bp. of St. David's, abp. of Armagh, notices of, 731, l. 3; preferments and death, *ib.* l. 18
Stubbe, Alys, indenture with, respecting Fell's benefactions, 351, l. 16
— Edw., indenture with his widow respecting Fell's benefactions, 351, l. 17; bond to, *ib.* l. 36
Stubbs, Jas., coll. allowance to, in his unhappy circumstances, 1037, l. 36; his insanity a reason against electing him a senior, 1073, l. 31
Studly, And., M.A., recommended to be second master of Shrewsbury, 475, l. 45; the coll. elect him, 478, l. 21; his resignation, 493, l. 42; 494, l. 34
Sturbridge, Steresbridge, Steresbrigge, hospital of lepers at, 16; origin of the fair at, *ib.*; references to, in Baker's MSS., 557, l. 37
Stuteville, sir Martin, Jos. Mead's letter to, on abp. Neile, 670, l. 8; on bp. Carey, 676, l. 20, 24
Stykney, Rd., grant to, of Ospringe chaplainey, 354, l. 13
Subscription, controversy upon, between bp. Law and Dr. Tho. Randolph, 723, l. 22; Canon Wodehouse's petition to the house of lords against, 968, l. 28; Dr. Powell's views of, in his commencement sermon, 1043, l. 21; 1045, l. 9; 1056, l. 40; a society instituted to abolish it, 1044, l. 22; its success in Cambridge, *ib.* l. 30; Dr. Jebb's letter to Powell upon, 1045, l. 19; the champions and opponents of, 1057, l. 16, 25
Subsizars, decree respecting, 551, l. 20; admissions of, *ib.* l. 46; 552, l. 1
Sudbury school, Knewstub's benefaction to, 515, l. 13; Jo. Hopper's foundation for, 547, l. 29; Tho. Verdon educated at, 570, l. 17
Suffolk, Catharine, duchess of, indenture respecting her exhibition, 447, l. 9
— and Barkshyre, earl of, chancell r, petition to, from the town, to be made a city, 203; letter from, recommending Jos. Thurston for a fellowship, 479, l. 26; the coll. reply, *ib.* l. 29; letter of Chas. I. to, on the restitution of discipline in the university, 492, l. 19; letter from, to the v. c. and heads, 492, l. 25; letter to his supporters as chancellor, 493, l. 18; his munificence on the visit of Jas. I. to Cambridge, 616, l. 45
Sullivan, rt. hon. Jo., father-in-law of bp. Pepys, 974, l. 39
— Marian, married to bp. Pepys, 974, l. 38
Sumner, abp. Jo. B., Kenilworth the native place of his family, 898, l. 36
bp. Butler on, 953, l. 8
Sunderland, earl of, Gunning decline the tutorship of, 235
Sunninghill, Sounnyngehill, Sonninge hill, presentations to the vicarage of 381, l. 26; 439, l. 9; lease of priest's 'more' and ground and house at, 393 l. 22; lease of tenement and land at, 404, l. 39; letter of attorney t the vicar to cut the woods there, 442 l. 33
Suppers, orders to the coll. cook respecting, 1084, l. 24
Surplice, the, objections to wearing, 156 583, l. 25; feuds about it in the coll under Longeworth, 587, l. 11; Cartwright's sermon against, 588, l. 21 Jas. I.'s injunctions respecting, *ib.* l 30, 34; order of the house of commons upon, *ib.* l. 42
Sussex, earl of, letter to, for licence t fell trees in Tetenhurst wood, 469, l. 2
— duke of, Parr's letter to, about bp. Marsh, 897, l. 47
Sutton church, Kent, £5 allowed fo replacing Mr. Robins' monument there, 1088, l. 21
— abp. See Manners Sutton
Swaffham Bulbeck priory. Agnes Swayne removed to, 89; two nuns from Higham to be removed there, 355, l. 40
Swan, Jo., of Thriplowe, lease to, 347, l. 29
Swane, Geoffry, Godfrey, appointed steward of various manors, 383, l. 20 letters of attorney to, 384, l. 22; 390, l. 5
Swayne, Agnes, nun of Higham, 88; removed to Swaffham Bulbeck priory, 89
— Rd., letter of attorney to, 358, l. 6
Swift, Rob., chancellor of Durham, 149; 248; his epitaph on bp. Pilkington, 151
Swinburne, Swinborne, Rowl., master of Clare, expelled under Edw. VI., 127; arbitrator in the case of Dr. Blythe, 378, l. 43
Syclyng, Jo., first master of Chr. coll., 57; 79
Sydney, P., at Shrewsbury school, 931, l. 4; 934, l. 29
Sykes, A. A., on the demoniacs, Pegge's examination of, approved by Dr. Newcome, 1033, l. 32
Sylvester, Rd., lease to, of Kirkbies manor, Ashwell, 420, l. 26, 44
Symons, Ralph, freemason, one of the undertakers for building the second court, 191: letter of attorney to sue him respecting this, 453, l. 20

Symson, Rob., parson of Layer Marney, deeds relating to his fellowship, 350, l. 19—32; register of his foundation, 546, l. 42
Synod, the, of the brethren in St. John's, 182, l. 2; various references to, 600, l. 41 seq

Tablecloths in the butteries, decree respecting, 550, l. 7
Tabor, registrary, his dispute with the coll. about fees, 503, l. 26, 33; 505, l. 24
Tadlowe, lease of tenements and lands at, 356, l. 44; 377, l. 35; 390, l. 40; 441, l. 44; 448, l. 7
Tailer, Wm., of Walton, co. Derb., lease to, 343, l. 28
Taler, Valentine, M.A., fell., testimonial to, 380, l. 20; proxy for v. c.'s court, in the suit against Blythe, 381, l. 7
Talbot, Wm., fell. Clare, married to Miss Kirke, 1030, l. 30; Cole's account of him, *ib.* l. 32
Talkar, Jo., appointment of, as coll. proctor, 343, l. 44
Tame, Oxf., Fras. Crawley educated at, 517, l. 16
Tanner, bp., Thos., his account of bp. Tho. Boucher, 663, l. 29
Tapers on the altar, notices of, 630, l. 33
Tartarius, directed to be used in scholastic disputations, 343, l. 10
Tarvin, Tho. Stanley Bowstead vicar of, 972, l. 42
Tassells, a garden in St. Clement's parish, Camb., 367, l. 26; 431, l. 19
Tate, Jas., of Richmond, Parr's recommendation of, for his advocacy of the catholic claims, 927, l. 2
Tatem, Christr., M.A., fell., testimonial to, 380, l. 6
Tatham, Ann, mother of Dr. T., 1106, l. 9
— Ra., St. John's, father of Dr. T., 1106, l. 6, 11
— Ra., D.D., tutor to bp. Tomlinson, 975, l. 13; exor. and legatee of Dr. Wood, 1099, l. 32; account of, as 32nd master, 1105; dates of his admission, degrees, etc., *ib.* l. 1; elected public orator, *ib.* l. 4; Yate's notices of him, *ib.* l. 15, 24; church preferments, *ib.* l. 19; death and funeral, *ib.* l. 21; stained glass windows to his memory, *ib.* l. 29; his arms, *ib.* n. 1; number of the name and family at St. John's, 1106, l. 1; notices of his family, *ib.* l. 6
Tho., elected fell. in place of a nonjuror, 1008, l. 26
Tatham, Tho., St. John's, brother of Dr. T., 1106, l. 14
— Wm., St. John's, brother of Dr. T., 1106, l. 18
— master of Beverley school, 706, l. 42
Taverner, Mr., a servant of the lord chamberlain, 499, l. 44
Tayler, Tailer, Bryan, Brian, M.A., fell., presentation of, to Thorington rectory, 431, l. 6; testimonial for orders to, *ib.*, l. 9
— Hamlet, clk., presentation of, to Higham vicarage, 401, l. 11
— Ri., M.A., fell., presentation of, to Higham vicarage, 454, l. 12
Taylor, Barbara, lease to, of tenements and lands at Tuxforth, 381, l. 3
— Jas., M.A., fell., letters of attorney to, 398, l. 40; 401, l. 16
— Jas., witness to indenture respecting the duchess of Suffolk's exhibition, 448, l. 1
— Tayler, Tailer, Dr. Jo., Queens' coll., nominated 5th master of St. John's by Hen. VIII., 115; his disagreement with the fellows, 116; cited before the visitor, *ib.*; disagreements renewed, 121; resigns the mastership, 122; his preferments, *ib*; dates of his admission to the deanery of Lincoln, etc. 122, n. 8; 574, l. 12; made bp. of Lincoln, 123; his death and character, *ib.*; Baker's account of him, 243; the fourth master in the space of a year, 361, l. 17; general acquittance to, 370, l. 1; promise from, respecting coll. property, *ib.* l. 4; letter to, on the reversion of Ramwrick farm, 374, l. 44; 468, l. 5; letter to Hen. VIII. announcing his election, 462, l. 9; additional notes upon 662, l. 32; Cole's note on the arms assigned to him, *ib.* l. 34
— Dr. Jo., his account of And. Downes, 598, l. 46; his acquaintance with bp. Law, 717, l. 5; one of the editors of *Stephani Thesaurus*, 722, l. 49; educated at Shrewsbury school, 934, l. 35; Geo. Ashby's friend, 1010, l. 36; promoted by lord Carteret, 1011, l. 14; anecdote of him and Dr. Newcome from Nichols, 1034, l. 33
— Tho., of London, fishmonger, lease to, of the pond-yard in St. Peter's parish, 357, l. 18
— Tho., of Cambridge, yeoman, lease to, of land at Tofte, etc. 441, l. 27
— Tho., of Lambeth, yeoman, letter of attorney to, 446, l. 34
Taylour, bp. Bowers' master at Shrewsbury school, 280, l. 3
Tebolde, Jo., letter of attorney to, 372,

l. 36; appointment of, as steward of manors in Hunts., Beds., and Herts., 376, l. 13
Temple, Fras., lease to, of ground at New Windsor, 439, l. 5
Tenand, Tenante, Tenaunde, Ste., exor. to Dr. Metcalfe, 106; proceedings against at Ramerwick, 348, l. 3; presentation of, to Higham Vicarage, 355, l. 14; 360, l. 7, 14; his resignation, 370, l. 10
Tenche, Wm., bailiff of Shrewsbury, 419, l. 12
Terrent, Tho., Ch. Ch., Oxf., letter from, to Dr. Beale, 535, l. 34
Terrick, bp. Rd., bp. Beadon his chaplain, 555, l. 38; 729, l. 35; grandfather of bp. Ryder, 733, l. 34
— Eliz., mother of bp. Ryder, 733, l. 33
Terrington, bp. Marsh on the tithes at, 826, l. 36
Testimonials for orders, agreements respecting, 1073, l. 34
Tetenhurst wood, letter from the college requesting licence for felling trees in, 469, l. 29
Teversham, Camb., Wm. Talbot rector of, 1030, l. 31
Thelwell, master of Ruthyn school, 541, l. 39
Themes for the rhetoric lecturer, orders respecting, 1083, l. 34; noblemen and fellow-commoners to be subject to them, 1087, l. 1
Theobalds, Thibbaldes, Thibballs, lord Burghley's sermon to be preached at, 415, l. 26, 41; changed from, to Hatfield and Quixwood, 502, l. 10; 545, l. 25
Theological learning, bp. Marsh's essay on the usefulness of, 741, l. 49
Therfield, Herts., Fras. Turner rector of, 985, l. 15; his restoration of the church, and burial there, 988, l. 11; his subscription on his admission as rector, 989, l. 10
Thexton, Lanc., M.A., fell., testimonial to, 373, l. 35
Thick black book, the, in St. John's treasury, description of, 361, l. 18
Thicknesse, Dr., schoolmaster of bp. Fisher, 731, l. 38
Thin black book, the, in St. John's treasury, description of, 395, l. 1
— red book, the, 342
Thirlby, bp. of Ely, letter from the coll. to, on their wrongs and poverty, 379, l. 25; 468, l. 11; the dispute about Hilton referred to him, 380, l. 29; 468, l. 17
Thirleby, Tho., D.C.L., clerk, the arbitrator on the tythes of Horningsea, 346, l. 37
Thirlwall, bp. Connop, on Marsh's dissertation on the origin of the Gospels, 772, l. 10; 775, l. 27
Thomas, Jno., bp. Winton, bp. Fisher chaplain to, 731, l. 31; his support of Beadon for the mastership, 1080, l. 18; 1082, l. 9
Thomas, Lambrochius, S. T. D., his gift of Walton's Polyglott to the library, 341; his arms in the *liber memorialis*, 1109, l. 1
— Wm., bp. of Worc., his death-bed declaration against the new oath, 696, l. 14
— Wm., his trouble for refusing to read the *Book of Sports*, 585, l. 27 seq.
— (bp. of Sarum), made dean of Peterborough, 1032, l. 10
Thomkinson, Thos. Tomkinson, fell., buried as, 983, l. 31
Thomlyson, Wm., appointed chaplain and schoolmaster of Ospringe, 363, l. 34
Thompson, Thomson, Tomson, Jo., fell., chaplain to bp. Fisher, 120, l. 20; (B.A.) testimonial to, 352, l. 9; (B.D.) presentation of, to Northstoke vicarage, 376, l. 39; his death, 396, l. 29
— Tompson, Jo., elected fellow, 479, l. 36; mandate from Chas. II. dispensing with his proceeding to orders, 493, l. 30; mention of, by Mede, 982, l. 3
— Thomson, Ste., signs letters to lord Burghley on the choice of a master, 606, l. 32; 607, l. 17
— Thomson, Tomson, Thos., D.D., situation of his chapel, 92; notes upon this, 568, l. 40; his preferments etc., 92; leases of More's lands purchased of him, 344, l. 20; 381, l. 38; bonds to him from the coll., 345, l. 33; leases of lands bought of him at Thriplowe, 347, l. 30; 354, l. 36; indenture for his obit at Christ's coll., 355, l. 7; his gift of the Brazen George to Chr. coll., *ib.* l. 10; register of his foundation of two chaplains, 547, l. 2
Thoresby, Ra., date of Baker's first letter to, 556, l. 40; Dr. Gower's letter in his history of Leeds, 994, l. 27
Thorington, Thoryngton, Thurrington, manor, grants of lease of, 353, l. 36; 365, l. 38; 375, l. 17; 458, l. 1; licence for alienation of lease of, 428, l. 4
— rectory, presentations to, 359, l. 13, 37; 374, l. 33; 376, l. 36; 393, l. 20; 423, l. 36; 424, l. 10; 429, l. 43; 431, l. 7; coll. orders respecting, 1035, l. 37; 1040, l. 17

Thorley, Johannes de, Prior of Barnwell, 21
Thorly, Mr., retires from his nomination for the mastership of Aldenham, 490, l. 26
Thorn, Yorks., Hen. Jenkin perpetual curate of, 1014, l. 34
Thornborough, Wm., appointed to take the inventory of St. John's hospital, 65, l. 18
Thornton, Thos., fell., lord Maynard's reader in logic, 211; ejected from his fellowship (1644), 225; the bearer from lord Maynard of rules for his logic lecture, 546, l. 25
Thorolde, Jo., a lease alienated to, 451, l. 10
Thorp, Dr. Geo., Dr. Gower's letter to, respecting Hen. Felton, 1001, l. 34
Thorpe, sir Fras., baron of the exchequer, letter to, 484, l. 6; date of his B.A. degree, *ib.* l. 20
— Wm., esq., a tenement bought of him at Atwycke, 386, l. 17
Thowrougood, lease to, of tenements and lands at Steple Morden and Tadlowe, 390, l. 40
Threwly, Wm., lease to, of a water mill, Ospringe, 356, l. 41
Thriplowe, Thryplow, Triplowe, bond for payment for house at, 345, l. 33; lease of 'the place' there, 347, l. 29; lease of lands at, 354, l. 36; lease of manor and lands, 387, l. 7, 40; 398, l. 43; 428, l. 27; 432, l. 32; 461, l. 6; licences to alienate lease, 435, l. 6; 461, l. 10; amount of the coll. quit rent to bps. of Ely, 387, l. 42; the church given by bp. Balsham to Peterhouse, 558, l. 22; the Hall reserved for the use of the coll. in times of sickness, 354, l. 37; 387, l. 8; 308, l. 44; 428, l. 28; Dr. Gower's estate at, left to the coll., 994, l. 31; 1000, l. 2; Dr. Newcome's residence there, 995, l. 1; 1025, l. 15; Mr. Musgrave vicar of, 1023, l. 15; alterations, etc., ordered in the house at, 1086, l. 27, 29
Throggemorton, Eliz., abbess of Denny, bond to, 346, l. 35
Throwlay, Throwley, leases of land and woodlands at, 351, l. 43; 449, l. 38
Thurlestone, Jo., clk., M.A., receipt to, for the endowment of a scholarship, 397, l. 40; covenant with, for the foundation, 398, l. 7; register of it, 547, l. 15
Thurlin, Tho., elected president, 557, l. 20; sent for on the death of Dr. Gower, 999, l. 19; appoints Lambert Hare exhibitioner, 1019, l. 41
Thurlowe, Little, agreement respecting lands there, 364, l. 16; terrier of them, *ib.* l. 22
Thurlowe, Nic., lands bought of, 354, l. 37
Thurscrosse, Jos., lease to, of tenement and lands at Marflette, 448, l. 18; licence of alienation, *ib.* l. 22
Thurston, Jos., his benefaction to the library, 341, recommended by the earl of Suffolk for a fellowship, 479, l. 26; the coll. cannot promise, *ib.* l. 30; required by the king, *ib.* l. 33; he is pre-elected, *ib.* l. 38; his arms in the *liber memorialis*, 1108, l. 36
— Wm. and Tho., exors. to Rob. and Mary Lewes, 482, l. 6
Thurtell, revd. A., refused his licence as curate by bp. Marsh, 885, l. 12; his letter to the bp., 886, l. 22
Thymylbe, Thymblybe, Dr. Tho., indenture with, respecting his benefactions, 352, l. 17; bond to pay £60 to, 360, l. 4; letter to, to lend the coll. £40 for a year, 466, l. 39
Tillot, Hen., nominated by W. Bedell to the first Lewes scholarship, 487, l. 23
Tillotson, abp. Jo., dates of his admissions at Clare, 239, l. 26, n. 3; 240, n. 1; his preaching talent, 240, l. 7; notes upon, 661, l. 13, 24; his associations with Stillingfleet, 698, l. 40; 699, l. 19, 35
Tilney, Norf., Hen. Jenkin vicar of, 1007, n. 5; 1009, l. 39; Tho. Jenkin born at, 1013, l. 47
Tinwell, Rutl., Jo. Wildebore born at, 522, l. 13
Tirralde, Jo., lease to, of tenement and lands at Stewecleie, 366, l. 27
Tobacco, university order against, 194; notes upon, 614, l. 34
Todhunter, Is., first wrangler in Mackenzie's year, 977, l. 9
Todington, Tho., B.A., appeals against the election of Craven to a fellowship, 1090, l. 26; agreements respecting his appeal, 1038, l. 5, 8
Tofte, leases of lands at, 365, l. 41; 387, l. 13; 441, l. 28; of St. John's close at, 401, l. 41
Tomkinson, Tho., ejected from his fellowship as a nonjuror, 1008, l. 15; buried as Thomkinson, 983, l. 31
Tomlinson, bp. Geo., notices of, 975, l. 12; birth, education, etc., *ib.* l. 13; consecrated bp. of Gibraltar, *ib.* l. 19; death, *ib.* l. 27; tribute to, by S. P. C. K., *ib.* 31
— Wm., his appointment as chaplain and schoolmaster of St. Mary's chapel, Ospringe, 363, l. 20
Tomlyn, Wm., prior of St. John's hos-

pital, 18, 49, 53; his excesses, 49; resignation, 52; subsequent history, 71; the deed of his resignation, 563, l. 29
Tonstall, Ra., Chr. coll., his account of the oath of discovery, 638, l. 40
Tooke, Horne, a friend of bp. Beadon, 730, l. 20
Topham, revd. J., his *Evidences of religion* drawn from Marsh and others, 894, l. 45
Topping, Jo., (orator), latin letters by, 527, l. 17; 529, l. 44; 530, l. 3; 531, l. 1, 29; coll. tutor to Rd. Mason, 534, l. 11; to Hierome Potkin, 538, l. 3
Tournnir, Tym., order from, for the fourth part of the tithes of St. Mary's, Shrewsbury, to be settled upon the curate, 524, l. 1
Towers, Jo., bp. Peterb., exor. of Mr. Mountstephen, nominates to his fellowship, 534, l. 14
— master of Kendal school, 714, l. 10
Towley, Jo., his tenement in St. Clement's par., 441, l. 33
— Joane, widow, licence to alienate a lease at Horningsey, 438, l. 6
Towne, Jo., Clare, his controversy with bp. Law, 717, l. 48
Townesbendes, land at Thriplowe, so called, 354, l. 36
Townshend, Chas. Fox, St. John's, Dr. Tatham his tutor, 1105, l. 16
— lord Jo., his letter to Parr on the Bible Soc., 828, l. 7; on Butler's objection to him as a candidate for the university, 943, l. 10
— marquis, presents Dr. Tatham to Colkirk rectory, 1105, l. 19
— visct., Dr. Powell tutor in his family, 1043, l. 10; his patronage of him, *ib.* l. 13, 20, n. 2
Trafforde, Geo., acquittance to, as exor. of Wm. Roberts, 362, l. 27
Transubstantiation, discussion on, in the schools, 126
Travis, archdn. Geo., Marsh's letters to, 755, l. 47
Treasure sent by the coll. to Chas. I., 218, l. 34; various notices of, 632, l. 1
Trensham, Geo., lease to, of Ospringe parsonage, 386, l. 42
Trentham school, abp. Cradock educated at, 708, l. 18
Trianston, Tryanston, Tryamstone, Traunstone, manor in Romney Marsh, leases of, 351, l. 41; 362, l. 16; 374, l. 8, 26; 390, l. 7; 394, l. 41; 459, l. 42
Trinity coll., abuses in, under Dr. Richardson, 207, l. 11; cost of Nevill's court, 208, l. 18; outbreak between, and St. John's, 612, l. 12; plays acted in the hall before Jas. I., 617 l. 5; Bayle's error of its being turned into a prison, 634, l. 23
Trinity hall, generous offer from, towards lighting and paving the town, 1052, l. 15; leave to, to make a new walk, 1084, l. 25
Tripos, Gunning's appointment as, 234, l. 35; bp. Stillingfleet's; 648, l. 13, notices of the office, *ib.*
Tritton, Tho., his appointment as coll. bailiff for Kent, 357, l. 17
Troughton, Jo., B.A., his answer to Stillingfleet, 702, l. 6
Troutbeck, Mr., rector of Wroughton, Bucks., a friend of Cole's, 1025, l. 31
Trueman, Jos., Gunning pleased with his *Great propitiation*, 650, l. 34
Truman, Jos., Clare, ejected minister, befriended by Stillingfleet, 699, l. 17
Trumpington, lease of lands there, 366, l. 42; surrender of lease of holts there, 384, l. 16; leases of holts at, 392, l. 6, 9; 399, l. 40; 417, l. 1; 434, l. 41; 438, l. 10, 43; 460, l. 18
Truslow, letter of attorney to, about lands in Yorkshire and Derbyshire, 360, l. 42
Truttbecke, a negligent coll. tenant in Holderness, 492, l. 2
Tubbe, Hen., letter from the earl of Holland recommending him for a fellowship, 532, l. 46; the same from the earls of Essex and Warwick, 533, l. 9; dates of his degrees, *ib.* l. 3; admission as pensioner, *ib.* l. 5; scholar, *ib.* 6; letter from lady Spencer recommending him for a fellowship, 536, l. 47
— Jo., 'in transmarinis partibus capitaneus,' father of the above, 533, l. 4
Tucker, Josiah, Warburton's saying respecting, 709, l. 30
Tuckney, Anthony, master of Emm., elected 21st master of St. John's, 229; his character, 229; 232; installs the earl of Manchester chancellor, 230; elected reg. prof. of divinity, *ib.*; his resignation, 231, l. 17, n. 1; 644, l. 28; his death, 232; his various writings, 232; 645, l. 21; the king's decree respecting his successor, 542, l. 9, 18; coll. tradition respecting the election of fellows under him, 603, l. 20; dates of his degrees, etc., 641, l. 45; references to, by contemporaries and others, 642, l. 1 seq.; his wife, 642, l. 10; correspondence with Whichcote, 642, l. 33; 643, l. 27; his library burnt in the great fire, 643, l. 9; his action in the assembly, 643, l. 28; complaints against him at the restoration, 231; 644, l. 10; declines

to attend the Savoy conference, 644, l. 37; various notes respecting him, 641, l. 45; 645, l. 41
Tuckney, Jonath., son of Dr. Tuckney, dates of his admission and degrees, 645, l. 31
Tunstall, Cuthb., bp. of London, bond to, from the coll., 345, l. 19
— Jas., Dr. Powell's intimacy with, 1043, l. 17; 1061, l. 35
Tunstall, Kent, extracts from the registers of, relating to the Coldwell family, 665, l. 30
Turk, a poor, a guinea given to, 1085, l. 14
Turner, Brian, order from the king for him to hold his fellowship while with the ambassador at Russia, 542, l. 45; reference to, 982, l. 42
— Francis, account of, 273, l. 11; elected master of St. John's, *ib.* l. 22; bp. of Rochester and Ely, *ib.* l. 31; ejected, 274, l. 3; Is. Milles' opinion of him, 642, l. 25; his benefaction to the college quire, 658, l. 36; appointed by bp. Gunning overseer of his papers, 660, l. 14, 31; attends bp. White's funeral, 697, l. 26; Cole's life of him as 23rd master, 985; his birth, education, etc., *ib.* l. 1; elected master, *ib.* l. 12; church preferments, *ib.* l. 15; made bp. of Ely, *ib.* l. 21; his arms, *ib.* n. 1; controversy with And. Marvell, 986, l. 4; preaches coronation sermon for Jas. II., *ib.* l. 13; his letter to the clergy of the diocese of Ely, *ib.* l. 18; Oldmixon's remarks on, *ib.* l. 21; one of the seven bps. sent to the tower, *ib.* l. 33; becomes a nonjuror, *ib.* l. 41; deprived of his bishopric, 987, l. 3; qu. Mary's proclamation against him, *ib.* l. 8; his loyalty to Jas. II., *ib.* l. 16; corresponds with him at St. Germain's, *ib.* l. 26; the king approves of his joining him there, *ib.* l. 40; prepares while master new statutes for the coll., 988, l. 5; 994, l. 15; his death, 988, l. 8; his burial and inscription at Therfield, 988, l. 11; dean Hickes' character of him, *ib.* l. 21; designs a life of Nic. Farrer, *ib.* l. 27; additions to Cole's life of him, 989, l. 1; Mat. Prior's poems addressed to him, *ib.* l. 43; references to his various letters, 990, l. 1; assists at the consecration of Wagstaffe, *ib.* l. 20; notices of his arrest, *ib.* l. 22, 25; Gower dedicates to him his funeral sermon on Gunning, 1001, l. 33; Gower's letters to him, *ib.* l. 39; 1002, l. 17; his letters to Gower, 1002, l. 5, 14
Margaret, daughter of bp. T., death of, 989, l. 2
Turner, Mrs., mother of bp. T., death of, 989, l. 1
— Phil., fell., his burial, 983, l. 26
— Rob., fell., vicar of St. Peter's, Colchester, 984, l. 2; work by him in the library, *ib.* l. 3
— Rob., LL.B., fell. Trin. hall, appointed syndic for the coll. in the v. c.'s court, 445, l. 4; letters of attorney to, 453, l. 18; 455, l. 23
— Dr. Tho., dean of Canterbury, his benefaction to St. John's quire, 658, l. 35; father of bp. Fras. Turner, 985, l. 1
— Tho., letters of attorney to, 366, l. 2; signs complaints against Alvey and others, 608, l. 36
— Wm., B.A., testimonial to, 355, l. 25
Turton, bp. Tho., attends Dr. Wood's funeral, 1098, l. 48
Turton, par. of Bury, Lanc., Dr. Wood born at, 1094, l. 1
Turvisburie, lease of 30 ft. of, 445, l. 17
Tuxford, Tuxforde, Tuxforth, Tuxforthe, Tuckeford, lease of tenements, lands, etc., at, 355, l. 2; 381, l. 3; 396, l. 20; 397, l. 25; 414, l. 5; 424, l. 44; 433, l. 4, 7, 10; 435, l. 21; 438, l. 40; sale of timber there, 369, l. 29; lease of St. John's wood at, 426, l. 40; letter from the coll. tenants there, respecting the repair of Meriall bridge, 481, l. 41 (v. 495, l. 13)
Twisse, Dr., his refusal to read the *Book of Sports*, 585, l. 13; his prayers before the assembly, 640, l. 5, 14
Twydall, Jo., B.D., his presentation to Thorington rectory, 393, l. 20; his death, 423, l. 37; 424, l. 11
Twylet, Wm., his chantry in St. Sepulchre's church, 26, 38, 52; its value, 559, l. 16
Twyne, Wm., coll. tutor to Wm. Kings, 541, l. 5
Tye, Christr., Mus. Doc., rector of Donyngton (Doddington) cum March, 252
Tyers on bp. Law's preface to the *Origin of evil*, 722, l. 30
Tylden, Tho., recommended by abp. Williams for a scholarship, 525, l. 36; admission as Billingsley scholar, *ib.* l. 48; as pensioner, 526, l. 3
— Wm., gent. of Dartford, father of the above, 526, l. 1
Tyndal, Wm., controversy between bp. Marsh and rev. H. Walter on his translation of the Bible, 887, l. 27; 888, l. 23, 43
Tyndall, Humph., objects to the statutes of 1570, 165; letter from, to Rog. Maners in favour of Laur. Stanton as master, 606, l. 37

Tyrrell, Tho., licence to, to alienate the lease of Rawerithe, 401, l. 35
Tyrrell, Wm., bp. of Newcastle, 975, l. 44
Tyrwhitt, sir Rob., to nominate to the Thymbylbe benefactions, 352, l. 12
— Tirwhit, Tho., ejected from his fellowship, 1644, 225, l. 36
— Tho., Burney's recommendation of his style, 906, l. 30
Tyson, Mich., C. C. C., a friend of bp. Green, 712, l. 34

Ufford, Hen. Jenkin rector of, 1014, l. 25; Caleb Parnham, 1022, l. 26; Rob. Robinson, 1080, n. 1; proceedings respecting Mr. Robinson returning his presentation to, 1070, l. 36; Mr. Gunning recommended to the bp. of Peterb. for it, 1071, l. 9
Ulverston, co. Lanc., bp. Christoforson born at, 244, l. 27
Undergraduates making a disturbance in hall, agreement respecting, 1041, l. 11
Underhill, Jo., last master of Ospringe hospital, 73; 563, l. 40
Ungothorpe, Anchoreta, last prioress of Higham, 88
University of Cambridge, exempted from the jurisdiction of the bps. of Ely by Boniface IX., 41; by Martin V., 44; state of (1550) from Leaver's sermons, 131; Burwell rectory appropriated to, 132; the processional cross sold, 162; references to this, 586, l. 32; new code of statutes given, 1570, 164; remonstrance against these, 165; confirmation of them, 166; various notes on, 589, l. 11; oath of the sheriff to observe the privileges of, 216; question as to the abp.'s visitatorial power in, *ib.*; the flourishing condition of learning in, under the puritans, 232; letter from, to bp. Fisher, 346, l. 44; the bp.'s reply, 347, l. 3; letter from, to the earl of Northampton, chancellor, 478, l. 36; Dr. Newcome's bequest to the library of, 1030, l. 16; the book plates recording this, 1034, l. 28. See Visitations
Upchurch, Upchirch, leases of lands at, 375, l. 33; 403. l. 22; 454, l. 19
Uppaule, Uppowle, in Holdernes, leases of tenement and lands at, 344, l. 1; 386, l. 22; 401, l. 29; 436, l. 36; 444, l. 37
Uppingham sch., Jo. Lucas educated at, 542, l. 7
Usher, abp. Jas., his admonition derived from the book found inside a fish, 218
Uske, Wm. Morgan born at, 533, l. 39
Uxforthe, lease of tenement and lands at, 388, l. 3

Van Mildert, bp. Wm., his testimony to bp. Marsh as bp. of Llandaff, 739, l. 5; Butler's commendation of, 953, l. 8
Vansittart, rt. hon. Nic., letters to Marsh and Coker on the Bible Soc., 812, l. 4; Marsh's comments on, 814, l. 44; 815, l. 23; 819, l. 42; 820, l. 45; his 2nd letter to Marsh, 828, l. 16; Milner's remarks on, 829, l. 37; Marsh's reply to, *ib.* l. 42; Spry's letter to, 832, l. 31; Marsh's compliment to his letters, 849, l. 31
Vatablus, the codex of, the question of its identity with Stephens' γ MS., 756, l. 9
Vaudois, 5 gs. given to the protestants of, 1074, l. 32
Vaughan, Howell, bailiff of Shrewsbury, 485, l. 15
— Rd., bp. of London, 204; Baker's account of, 254; his life by abp. Williams, 255; additional notes upon, 665, l. 44
Vaux, a puritan lord mayor of York, 668, l. 25
Verdon, Tho., donor of a vol. of the, 1530 statutes, 565, l. 25; notices of, 570, l. 16; ejected from his fellowship as a nonjuror, 1008, l. 22
Vergil, Polydore, certifies the expenses of the bulls for founding St. John's coll., 93, l. 30
Vernon (Harcourt)., abp. E. V. on parochial psalmody, 871, l. 22
Vertue, his print of Dr. Gower, 995, l. 6
— Rd., lease to, of a cottage and land at Tuxforde, 433, l. 10
Vestments, the, used by the university, sold, 162; disputes concerning, 165
Veysie, Dan., his examination of Marsh's hypothesis on the origin of the gospels, 744, l. 20; 775, l. 7; Marsh's comment on, 803, l. 17
Victoria, queen, her visit to St John's coll., 1105, l. 25
Vidal, Emeric Essex, father of bp. V., 975, l. 46
— Jas. Hen., St John's, brother of bp. V. notices of, 276, l. 34; their likeness to each other, *ib.* l. 35
— Owen Emeric, bp., notices of, 975, l. 45; birth, education etc, *ib.* l. 46; nominated bp. of Sierra Leone, 976, l. 5, his death there, *ib.* l. 13, 17; character, *ib.* l. 22; publications, *ib.* l. 29; likeness to his brother Jas. Hen. V., *ib.* l. 35

Villiers, rt. hon. C. J., a friend of bp. Butler, 933, l. 31
Vince, Sam., his mathematical works in conjunction with Dr Wood, 1101, l. 37
Vines, Rd., chosen master of Pembroke by the earl of Manchester, 638, l. 26; his prayer before the assembly, 640, l. 8
Vintner of the university, disputed election for, 1018, l. 3; Lambert's decision as v. c. reversed by the privy council, *ib.* l. 17
Visitation of the university (1549), by Edw. VI.'s commissioners, 125, l. 30; documents respecting, 574, l. 35; in 1557 under cardinal Pole, 142, l. 27; documents relating to, 579, l. 29; by qu. Eliz.'s commissioners in 1559, 146, l. 11; documents respecting, 580, l. 6
Visitor of St John's, bp of Ely becomes, 72, l. 7; 82, l. 13; the abp. Canty., *sede Eliensi vacante*, 187; his claim for entertainment limited by the statutes, 72, l. 7; 596, l. 47
Vossius, G. J., a friend of Dr. Beale, 635, l. 7
Vox piscis, the, origin of, 218; various jests upon, 631, l. 31

Wade, Wm., leases to, of Reddeswell manor, 437, l. 5; 438, l. 21; 460, l. 12; licence of alienation, 460, l. 17
Wadeson, Rd., his dispute with Mr. Youde respecting Higham vicarage, 1075, l. 42; his fellowship declared void, 1076, l. 3; decree of the bp. of Ely against him, *ib.* l. 12; 2 gs. given to the bp.'s secretary for his trouble in the case, *ib.* l. 34
Wagstaffe, Tho., nonjuring bp. of Thetford, his consecrating bishops, 990, l. 20
Waidson, Waydson, Rob., recommended by bp. Morton for a fellowship, 522, l. 19; dispensation from the king for his election, 523, l. 24; bp. Morton's letter of thanks for his election, *ib.* l. 32
Wakefield, Gilb., on bp. Law's 5th Nov. sermon, 721, l. 18; a member of the Hyson club, 730, l. 22; his opinion of Beadon as public orator, *ib.* l. 23; his *Sylva critica* published for the university of Cambridge, 745, l. 25; extract from an anonymous letter to, on Powell's sermon on subscription, 1065, l. 4; his reply, *ib.* l. 26; his testimony to Powell as master of St. John's, 1069, l. 23
Wakefield, preference to be given to a native of, for Thurlestone's scholarship, 398, l. 26
Wakefielde, Wakefeelde, Wakefelde, Edw., lease to, of lands at Marflette, 400, l. 23
— Joshua, leases to, of tenement and lands at Marflette, 439, l. 23; 444, l. 3
— Tho., lease to, of watermills at Blonham, Beds., 347, l. 34
Wakfeld, Rob., grant to, of leave of absence by bp. Fisher, 358, l. 17
Walcot, Hum., member of the committee for the association, 538, l. 27
Walden, proceedings of the university at, before qu. Eliz., 177
Wales, Chas. (I.), prince of, his entertainment at St. John's, 201; various accounts of this, 616, l. 35; patron of bp. Senhouse, 263
Wales, co. York, disputed title to lands in, 358, l. 3
Walhouse, Jas., his abuse of Dr. Marsh, 853, l. 40
Walker, Ant., mandate from the king to elect him fell., 538, l. 6; dates of his degrees, etc., *ib.* l. 7; of his admissions, *ib.* l. 9
— Dr., vicemaster of Trin., his account of the visit of Geo. II. to Cambridge, 1018, l. 41
— Rd., leases to, of tenement and lands at Marflete, 373, l. 8; 389, l. 25; lease at Marflete sold to him, 384, l. 11
— Walt., indentures with, respecting abp. Williams's bequests to the coll. libr., 620, l. 31; 622, l. 18
— Wm., vicar of Winston, Suff., father of Ant. W., 538, l. 7
Wall, Jo., letter of attorney to, 446, l. 33
Waller, Jo., leases to, of a tenement in Allhallows' par., and a garden in St. Giles's, 403, l. 1; 416, l. 40; 445, l. 25; licence of alienation, 446, l. 11
— Rd., licence to, to alienate his interest in a lease, 417, l. 19
Wallingford college, 5 marks due yearly to, from St. John's coll., 422, l. 19
— siege of, bp. Lake at, 682, l. 15
Wallis, Wallys, Ed., lease to, of pondyards in St. Clement's, 385, l. 22, 31
— Eliz., her tenement in St. Clement's, 441, l. 32
— Jo., Dr. Holdsworth his friend, 626, l. 31; testifies against Laud, 631, l. 3
— Wm., warden of Sevenock, 481, l. 38
Walmisley, Mr., nominated to the Brewers' co. for mastership of Aldenham, 1088, l. 18
Walpole, Hor., his remarks on bp. Law and subscription, 723, l. 17; Cole gives him Mrs. Newcome's portrait, 1026, l. 41

Walpole, sir Rob., accompanies Geo. II. to Cambridge, 1019, l. 6; 14
— Rob., Trin., defeated for the public oratorship by Tatham, 1105, l. 4
Walshe, Rd., letters of attorney to, 366, l. 1
Walsingham, sir Fras., letter from, respecting the Harrison fellowship, 429, l. 20; 470, l. 30
Walter, rev. H., his letters to bp. Marsh on the authorized version of the Bible, 887, l. 13; 888, l. 32
Waltham Cross, lady Burghley's benefactions to, 423, l. 15; 425, l. 7, 15; 595, l. 37
Walton, Brian, his Polyglott given to the library by Griffith Bodurda, 484, l. 35
— Sam. S., his fellowship vacated, 984, l. 42
— widow, register of her foundation, 547, l. 17
— see Watton
Walton, Bucks., Wm. Ellis rector of, 1077, l. 40
— near Liverpool, bp. Richmond born at, 725, l. 16
Wandesforth, Mr., letter of congratulation to, on his advancement, 519, l. 20
Warburton, Wm., his remarks on Job, 707, l. 23; on Josiah Tucker and Dr. Squire, 709, l. 30; on Tho. Morgan, 710, l. 8; extracts from his letters respecting bp. Law, 718, l. 5; controversies between them, 719, l. 16; 720, l. 35; 722, l. 33; remarks on Jo. Wesley, 727, l. 28; letter from, to Doddridge mentioning Dr. Newcome, 1033, l. 36
Ward, Jo., lease to, of Hilton manor, 373, l. 12
— Mrs. Marg., owner of Docwra's manor house, 566, l. 20
— Dr. Sam., his account of the book found inside a fish, 218, l. 18; master of Sidney, assists Gunning in his *Certain Disquisitions, etc.*, 238, l. 18; signs the report of the commission on Lane, 625, l. 39; his imprisonment and death, 634, l. 23
— Tho. Watson, esq., of Wilbraham Temple, Cole's friend, 566, l. 21
— Wm., Sid., author of English Grammar, Powell's letters to, 1070, l. 23
Warde, Rd., 'clerk of the pultrey' to the king, lease to, 357, l. 8; commission to, to survey manors, 389, l. 9
— Tho., 'gentilman herbiger' to the king, appointed receiver for Bromhall, 357, l. 33; his bond for the due discharge of his office, *ib.* l. 37
Wardman, Hen., his presentation to Higham vicarage, 370, l. 9
Warham, abp. Wm., decides in favour of lady Margaret's will, 72
Waring, Dr. Edw., Lucasian prof., a member of the Hyson club, 730, l. 22; educated at Shrewsbury school, 934, l. 36; Dr. Powell's controversy with, respecting the Lucasian professorship 1069, l. 33
Warminster, Wilts., bp. Squire born and educated at, 709, l. 12
Warnar, Wardner, Ol., lease to, of Triamstone manor, 374, l. 8, 26; licence to alienate it, 380, l. 8
Warren, Jo., leases to, of tenement and lands at Moche Bradley, 385, l. 5; 427, l. 7; 454, l. 7
Warton, Jos., schoolmaster of abp. Stuart, 731, l. 9
— Tho., commended by the master of Sedbergh, 526, l. 27
Warwick, earl of, letter from, recommending Hen. Tubbe for a fellowship, 533, l. 9; the coll. answer, *ib.* l. 29
Wastell, Adam, lease to, of tenement and lands at Preston, 386, l. 28; letter of attorney to, respecting his debts due to the coll., 403, l. 16
Waterbeach, leases of a messuage, etc. there, called St. John's Mayse, an osier holt, etc., 367, l. 40; 435, l. 32; 445, l. 17; Dr. Jenkin vicar of, 1006, l. 6; the sect called Berridges there, 1046, l. 35
Waterland, Dan., his acquaintance with bp. Law, 717, l. 5
Watkinson, Jas., lease to, of tenement and land at Marflette, 444, l. 1; licence of alienation, 450, l. 14
Watson, Dan., a friend of bp. Law, 717, l. 15
— Geo., letter of attorney to, 399, l. 2
— Jo., master of Christ's, 104
— Jo., lease to, of Ospring parsonage, 376, l. 23, 28
— Leon., B.A., testimonial to, 363, l. 19
— Matthias, M.A. fell. Pembroke, 350, l. 38
— Dr. Rd., supports Jebb's proposals for an annual examination, 1066, l. 34; a member of the syndicate on the subject, 1067, l. 5
— Tho., fell., appellant against Dr. Tayler, 116, l. 15; elected 8th master, 137, l. 4; his family and birthplace, *ib.* l. 20; revives bp. Fisher's statutes, 138, l. 22; made dean of Durham, and bp. of Lincoln, 139, l. 6, 31; his learning, *ib.* l. 11; deprivation under queen Eliz., imprisonment and death, 140, l. 2, 13; a delegate at Pole's visitation, 142, l. 33; Baker's account

of, 244, l. 4; discharge to him, 350, l. 11; signs letter to Hen. VIII., 462, l. 12; Ascham's remarks on him, his *Absalom*, etc., 578, l. 47; 579, l. 9; additional notes upon, 579, l. 16; 662, l. 27; Cole's note on his arms, 663, l. 3

Watson, Tho., bp. of St. David's, Baker's account of, 275; Baker's correspondence with, 506, l. 15; Cole's remarks upon his arms, 578, l. 36; his copy of the coll. statutes, 596, l. 37; additional notes upon, 697, l. 31; his friendship with Baker, *ib.* l. 32; 698, l. 22; his trial and deprivation for simony, 697, l. 37; Evelyn's note upon this, *ib.* l. 42; his hospital at Hull, 698, l. 8; Cole's note upon him, *ib.* l. 12; tutor to Jos. Lambert, 1019, l. 35

— Wm., brother of the above, his epitaph in Cherryhinton church, 698, l. 3

Watton, Hellen, lease to, of meadow and holt at Wevelingham (Willingham), 448, l. 38

— or Walton, Tho., leases to, of meadow and holt at Wevylhingham (Willingham), 351, l. 39; 371, l. 9; 394, l. 19

— Wm., lease to, of lands at Willingham, 423, l. 33

Watts, Edw., recommended by the earl of Holland for a fellowship, 528, l. 9, 21; date of his degrees, *ib.* l. 11; of admission, *ib.* l. 13; order from the king for him to be elected fell., 535, l. 23

— Jas., praelector of Jesus coll., 542, l. 37

— Jo., member of the brewers' co., 490, l. 19

— sir Jo., knight, father of Edw. W., 528, l. 9, 12

— Dr., visitor of St. John's coll., 596, l. 27

— Mr., notices by, of bp. Marsh on national education, 806, l. 25, 37

— Mr., his removal from the Camb. university press, 915, l. 28

Webb, Wm., master of Barwick school, 541, l. 12

Webbe, schoolmaster at Croydon, 533, l. 5

Webbs, Christr., B.D., sen. bursar, letters of attorney to, 404, l. 1; 405, l. 19; appointed to re-enter lands, recover rents, etc., 413, l. 41

Webster, Christian, and her son Tho., lease to, of cottage, land and fishing, Barrwaye, 388, l. 29

— Jo., lease to, of tenement and land at Kennesthorpe, etc., 400, l. 37

— Dr. Rd., named for the mastership of St. John's coll., 607, l. 11, 24; 609, l. 4

Welford, Selby Abbey in, Hen. Hatton born at, 535, l. 41

Welsh bibles, coll. contribution to S. P. C. K. towards, 1036, l. 32

Wendey, Tho., M.D., Edw. VI.'s physician and commissioner, 125; queen Elizabeth's commissioner, 146; sheriff of Cambs., 628, l. 23

Wentworth, Tho., earl of Strafford, his admission at St. John's, 206; the plate given by him sent to Chas. I., 633, l. 7, 30

— Tho., esq., his benefactions to the library and coll., 340; his arms in the *liber memorialis*, 1108, l. 19

Werfeld, Berks., lease of lands at, 357, l. 10

Werisdale, Tho., M.A., an original fell. of the coll., 77

Wesley, Jo., extracts from his journal on bp. Richmond's prohibitions against the Methodists, 725, l. 43; bp. Ross' invitation to him, 726, l. 25; 727, l. 10; his observations on this, 727, l. 1; opinion on the Rowley controversy, *ib.* l. 19; Warburton's remark on him, *ib.* l. 28

West, Jo., M.A., an original fell. of St. John's coll., 68, 70, 76

— Nic., bp. of Ely, provision for his soul in the coll. statutes, 567, l. 23

— Mr., Dr. Gower's nephew and heir, 1000, l. 3

Westbeere, Rob. Jenkin rector of, 1013, l. 43

Westmill, Herts., bp. Pepys rector of, 974, l. 19

Westminster coll., lady Mildred Cecil's present of books to, 595, l. 24

Westminster, lady Margaret admitted into the fraternity of, 62, l. 5

— school, abp. Neile educated at, 257, l. 14, Jo. Williams (scholar), 525, l. 24; 526, l. 7; Rob. Jesup, 533, l. 36; Wm. Morgan, *ib.* l. 40; entitled to one of lord Burghley's scholarships, 415, l. 42

Weston Colvyll, leases of a farm called Browne's there, 361, l. 40; 377, l. 19; 394, l. 11; 427, l. 30; 459, l. 21

Weston, rev. Sam. Ryder, £480 advanced to, for rebuilding Marwood rectory, 1088, l. 1

— Simon, bailiff of Shrewsbury, 500, l. 13; 515, l. 41

— Wm., bp. Green a contributor to his *Dialogues of the dead*, 713, l. 10

— Mr., makes the rough draft of Hare's gift, 488, l. 20

Westwick, Norf., Hen. Jenkin born at, 1014, l. 16

Westwickham. See Wickham, West
Wetherall, Anth., vicar of Kirkby Stephen, 515, l. 1, 36
Wetherell, rev. C., rector of Byfield, controversy between him and bp. Marsh, 891, l. 12
Wetherley, Hen., yeoman, of Newcastle, father of Ra. W., 541, l. 12
— Ra., B.A., order from the king for him to be elected fell. 541, l. 8; dates of degrees, admissions, etc. *ib.* l. 11; his burial, 983, l. 12
Wethers fat, rent of twenty 'tidie' carcasses of, 374, l. 10, 26
Wetstein, J. J., bp. Marsh's vindication of, 754, l. 9
Wevelingham, Wevylhingham. See Willingham
Weymouth, lord, his patronage of bp. Ross, 726, l. 35; Dr. Jenkin chaplain to, 1006, l. 23; 1011, l. 48; sends Tho. Baker a portrait of bp. Fisher, 1006, l. 25; 1012, l. 1
Whalley, col., his examination of Evelyn, 649, l. 36
— R. C., the friend and connexion of bp. Beadon, 730, l. 2; his notice of bp Ryder, 734, l. 13
Whaplode, Whaploode, Whapeloode, Whapploade, leases of tenements and lands at, 343, l. 34; 344, l. 15; 374, l. 4; 377, l. 25; 391, l. 2; 394, l. 25; 429, l. 31; 432, l. 29; 446, l. 18; 457, l. 40; 458, l. 44
Wharf, the coll., agreement for the repair of, 1040, l. 20
Wharton, Hen., examined by Beveridge for deacon's orders, 704, l. 18
Whatley, letter of attorney respecting lands at, 399, l. 5
Wheatley, Geo., fell., appellant against the master, 116
Wheeldon, Jo., St. John's, schoolmaster at St. Ives, 711, l. 15
Whewell, Dr. Wm., his remarks on Wood's *Algebra*, 1102, l. 11; on Lund's edit. of it, *ib.* l. 19; on Wood's *Mechanics*, *ib.* l. 45; on Snowball's edit. of it, 1103, l. 20; on Wood's *Optics*, 1104, l. 3
Whichcote, Dr. Benj., provost of King's 230; his opinion of Arrowsmith, 641, l. 27; correspondence with Tuckney, 642, l. 33; aids in establishing schools in Wales, 698, l. 40
Whiston, Wm., his challenge to Dr. Jenkin, 1010, l. 1
Whisson, Step., Trin. coll., Cole's censure on, 996, n. 1; an opponent of Jebb's proposals, 1067, l. 18
Whitaker, Alexr., account of, 604, l. 11
— 'Mistres, widdowe of doctour' W., lease of Horningsey alienated to her, 441, l. 24; 604, l. 33
Whitaker, Rd., lease to, of Horningsey rectory, 435, l. 13
— Dr. T. D., dedication of his *De motu per Britanniam* to bp. Marsh, 738, l. 35
— Wm., D.D., 16th master, opposition to his election, 180; his doctrinal views, 181; judicious conduct as master, 113, 184; his encouragement of learning, 184; remarks upon the author of his life, 185, l. 12 and n. 2; his death and public funeral, 185; his family, etc., 186; his poverty, 187, l. 26; 605, l. 36; university degrees and preferments, 188; his consent as master to leases, sealings, etc., 430, l. 36; 433, l. 44; 438, l. 16, 24, 45; 439, l. 8, 15, 44; 440, l. 39; 550, l. 27, 35; his acquaintance with Cartwright, Fulk, etc., 599, l. 32; his defence of his expulsion of Everard Digby, *ib.* l. 38; protests against his restitution, 600, l. 15; his denial of the puritan synod, 601, l. 36, 42; intercedes for puritans, 602, l. 9; Cole's charge of puritanism against him, *ib.* l. 13; his defence against a charge of disloyalty on the queen's birthday, *ib.* l. 24; Scaliger's opinion of his learning, 603, l. 1; his letter to Burghley to be relieved of his professorship, *ib.* l. 31; accounts of his funeral, *ib.* l. 40; dates of his last *concio ad clerum*, etc., *ib.* l. 45; accounts of his wife and family, 604, l. 10; dean Nowell's letter respecting, *ib.* l. 12; the coll. grant a lease to his wife, *ib.* l. 33; Cole's notes on his preferments, 605, l. 25; a candidate for the mastership of Trinity, *ib.* l. 36
— master of Sheffield school, 541, l. 45
White, bp. (America), his opinion of bp. Law, 721, l. 35
— Fras., bp. of Ely, recommends obedience to the king in electing Rob. Balam a fell. 502, l. 23; presents Wm. Choune, M.A., Emml., to the bp. of Ely's fellowship, 505, l. 13; reference to, 619, l. 7
— Geo., Rawerith lease alienated to, 401, l. 38
— Geo., letter respecting his legacy for a divinity scholarship, 506, l. 42
— Jo., Pemb., Southey's letter to about bp. Marsh and the Bible Soc., 125, l. 10
— Jno. Neville, Southey's letter to, about bp. Marsh and the Bible Soc., 825, l. 48

White, Mrs., required to find gravel for the high walk, 1040, l. 13
— Tho., bp. of Peterb., Baker's account of, 274; additional notes upon, 697, l. 8; assists at the consecration of Wagstaffe, 990, l. 20
White canons, or Gilbertines, in Cambridge, 23; 47
Whitehead, Wm., friend of Dr. Powell, 1061, l. 34
Whitelock, J., dep. town-clerk, attests the oath of qualification, 552, l. 29
White vellum book, the, in St. John's treasury, description of, 437, l. 19
Whitfield, Dr. Wood's legacy to, 1099, l. 33
Whitgift, abp. Jo., succeeds Beaumont as master of Trinity, 154, l. 31; Margaret professor, 155, l. 16; draws up new university statutes, 164, l. 20; v. c. deprives Cartwright of his lectureship, 165, l. 8; presentation to, as v. c. of Jo. Still, B.D., for admission as master of St. John's, 168, l. 6; 401, l. 1; bp. of Worcester, 171, l. 13; named queen's commissioner, 175, n. 2; visitor of St. John's, *sed. El. vac.*, 187, l. 13, n. 3; his letter to Cecil about the mastership of St. John's, 586, l. 46; visitor of St. John's, 596, l. 26; orders the restitution of Everard Digby to his fellowship, 600, l. 13; determines the question of the abp. of Canterbury being visitor of St. John's, *sed. El. vac.*, *ib.* l. 37
Whitham, Rob., signs letter to lord Burghley on the choice of a master, 606, l. 33
Whitin, Jas., signs the Abingdon letter to bp. Marsh, 863, l. 13; 864, l. 24
Whiting, Sam., Emm. coll., a schoolfellow of Tuckney, 230, n. 1; his cousin german, 643, l. 40
Whitstaple, lease of lands at, 446, l. 30
Whitstones Tho., esq., tory candidate for the office of university vintner, 1018, l. 8; his election decreed by Dr. Lambert as v. c. *ib.* l. 14; the decree reversed by the privy council, *ib.* l. 17
Whittinge, Wm., B.A., an original fell. of St. John's, 77
Whittingham, Jo., tutor of Jo. Lloyd, 530, l. 21
Whittington, Rd., neglect of, as benefactor of St. John's, 206, l. 9; notices of, 619, l. 29
Whittington, Lanc., D. Mayers rector of, 526, l. 31
Whitworth, Wm. Allen, elected fell., 984, l. 20
Wiborne, Nat., B.D., letter of attorney to, 457, l. 37
Wiborowe, Wybrowe, Jonas, leases to, of a farm at Weston Colville, 427, l. 30; 459, l. 20; licence of alienation, *ib.* l. 34
Wibraham, sir Rog., letters from, to the coll., 475, l. 12; 477, l. 1; replies to, from the coll., 475, l. 21; 476, l. 22; 477, l. 8
Wiburn, Percival, a disaffected fell. 148
Wickham, West, note on the coll. lands at, 349, l. 32; leases of tenement and lands at, 377, l. 22, 34; 402, l. 12; 438, l. 14; 461, l. 4
Wickins (Wiggans), Jo., supports Dr. Newcome for the mastership, 1033, l. 22
Widdowes, Wydowes, Jo., lease to, of lands and tenements at Meldreth and Melbourne, 384, l. 37; letter of attorney to, 399, l. 12
Wigge, Gilb., freemason, one of the builders of the second court, 191; letters of attorney to sue, etc., 453, l. 20; 455, l. 24
Wightman, Edw., burnt at Lichfield, 668, l. 49; proceedings with, respecting Arth. Hildersham, 669, l. 4
Wightwicke, Jo., bailiff of Shrewsbury, 520, l. 7
Wilberforce, bp. Sam., his advocacy of the Zambesi mission at Cambridge, 979, l. 45
Wilbraham, sir Rog. See Wibraham
Wilby, Tho., 5 guineas given to, for making class catalogues in the library, 1088, l. 9
Wildebore, Jo., nominated to the earl of Exeter's scholarship, 522, l. 9; his admission, *ib.* l. 12
— Jo., B.D., rector of Tinwell, Rutl., father of the above, 522, l. 12
— Wylbore, Jas., master of Peterborough school, 522, l, 14
Wilford, Dr., confessor to lady Margaret, 59
Wilgress, Jo., proctor, his sermon against the latitudinarians, 721, l. 15
Wilkes, Rd., elected fell. in place of a nonjuror, 1008, l. 17
Wilkinson, Hen., principal of Magd. hall, Oxf., his testimonial to Tho. Cook, 542, l. 32
— Rd., clerk, appointed chaplain and curate of Horningseye, 365, l. 19
Willet, Jas., member of the committee for the association, 538, l. 40
Willford, Mary, married to Dr. Tho. Hill, 642, l. 8; to Dr. Tuckney, *ib.* l. 10
William, master of St. John's hospital, 52

Williams, Dan., his appeal to bp. Stillingfleet, 699, l. 30
— Edw., gent. of Llanifidd, Denb., father of Jo. W. (scholar), 526, l. 5
— Griffith, cousin and executor of abp. Williams, coll. indenture with, respecting the abp.'s bequest to the library, 621, l. 38
— Jo., abp., lord keeper, his intrigues for the election of Gwyn as master, 198; his character of Dr. Clayton, *ib.*; conduct respecting the master and seniors, 200; his rise in court favour, 201; benefactions to St. John's coll.. 205; Owen's epigram on, 207; account of his benefactions to the library, 208; his other foundations, 209; his life of bp. Vaughan, 255, l. 18; Baker's account of him, 261, l. 12; his life by bp. Hacket, *ib.* l. 31; his portrait in the *liber memorialis*, 338, n. 1; record of his benefactions in, *ib.* l. 1; his arms in, as bp. of Linc., 1107, l. 12; congratulatory letter to, on his being made p. c. and lord keeper, 485, l. 36; his reply, *ib.* l. 42; letter from, about his chaplain, Downhalt, 487, l. 43; letter respecting pontage money charged on Histon manor, 488, l. 8; letters to, of thanks, etc., respecting the new library, *ib.* l. 40; 490, l. 37, 41; 493, l. 14; letters to, about a suit at law, 497, l. 38, 42; letter to, about Northstoke lease, 499, l. 13; letter from, recommending Jo. Williams and Tho. Tylden for scholarships, 525, l. 21; letter to, congratulating him on his delivery from prison, 526, l. 38; letter to, on the seizure of his books at Bugden, 527, l. 19; letter of compliment to, 528, l. 27; sends for the catalogue of his books, 530, l. 26; congratulations to, on his promotion as abp. of York, 531, l. 10; nominates Rob. Jesup to a scholarship, 533, l. 34; register of his foundations, 547, l. 40; letter from, to sir Jo. Wynne on his supposed influence on O. Gwyn's election, 615, l. 45; livings bestowed by him on the coll., 619, l. 12; his fellowships maintained at the coll. expense, 619, l. 25; indentures between his executors and the coll. respecting his bequests to the library, 620, l. 31; 622, l. 18; letter from, to sir Jo. Wynne on the senior brother, 647, l. 36; various materials for his biography, 672, l. 41—676, l. 18; attends sir R. Cotton's death-bed, 673, l. 1; his 'brave works,' *ib.* l. 18; charges against him, 673, l. 24 his treatment of a stone altar, *ib.* l. 39; Baxter's retort about him at the Savoy conference, 674, l. 14; documents relating to his furtherance of the parliamentary cause in North Wales, 674, l. 23 seq. [See *Notices of archbishop Williams. By B. H. Beedham.* London: printed for private distribution. 1869. 8vo].
Williams, Jo. 'Monensis,' elected Ashton Shrewsbury scholar, 501, l. 33
— Jo., recommended by abp. Williams for one of his scholarships, 525, l. 23; his admission as scholar, *ib.* l. 49; as pensioner, 526, l. 5
— Dr. Phil., performs the funeral service for Baker, 569, l. 23; his part in the conference between Drs. Baker and Newcome about the mastership, 1016, l. 7; Cole's comment on this, 1017, l. 4; a candidate for the mastership at the death of Dr. Lambert, 1022, l. 5; notices of him, *ib*, l. 8; bp. Gibson supports him for the mastership, 1025, l. 36; coll. tutor to bp. Ross, 726, l. 9; to Dr. Brooke, 1029, n. 5
— Phil., son of Dr. W., fell. of New coll., Oxon., etc., 1022, l. 20, n. 2
— Tho., lease of a tenement, etc. at Cottenham, 366, l. 9
— Wm., posts from Wales to vote for Chevallier as master, 1081, l. 11
Williamson, Nic., LL.B., letter of proxy to, 361, l. 42
Willim, master of Hereford school, 726, l. 8
Willingham, Wevylhingham, Weveling-ham, leases of meadow, holt, houses, etc. at, 351, l. 39; 354, l. 31; 371, l. 9; 394, l. 19; 402, l. 6; 423, l. 33; 440, l. 27, 42; 448, l. 38; lease of lands in St. John's street there, 383; l. 31
Willoues, Jo., letters of attorney to, 387, l. 29
Willoughby of Parham, Fras. lord, his tankard given to the coll. sent to Chas. I., 633, l. 8
Willow trees, lease of the 'loppe' of, in St. Peter's parish, 357, l. 21
Willowes, Willis, Wm., schoolmaster at Kirby Stephen, 515, l. 1, 36, 38
Wilmer, Tho., his letter respecting Jas. Chamber's benefaction, 491, l. 36
Wilmington, Suss., Jas. Capper vicar of, 975, l. 47
Wilmot, Edw., elected fellow in place of a nonjuror, 1008, l. 20
Wilson, Jo., Peterhouse, Paley's tutor and defender of Waring, 1070, l. 16
— Mr., bp. Lake's amanuensis, signs the bp.'s dying profession, 687, l. 7
— rev. Jos., remarks by, on bp. Marsh's

examination questions, 872, l. 13; pamphlets in refutation of, 872, 45; 873, l. 24; 874, l. 4; further remarks on the Peterborough questions, 877, l. 28

Wilson, Dr. Nic., his opposition to qu. Katherine's divorce, 79, l. 27; account of, 110; elected master of St. John's, *ib.*; declines it, 111; 361, l. 15; various references to, 565, l. 9

— Wm., lease to, 417, l. 21

Winburne, lady Margaret received into the fraternity of, 62, l. 6

Winchester, bp. Wiseman educated at, 273, l. 2; bp. Turner, *ib.* l. 12; 985, l. 3; bp. Grove, 277, l. 15

Windebank, secr. Fras., his order respecting the tithes of St. Mary's, Shrewsbury, 524, l. 1; supports the coll. against the expense of the commission, 628, l. 8

Windermere, Tho. Bousfield, rector of, 515, l. 20

Windlesham, commission to survey the manor of, 389, l. 9; bp. Stanley curate of 964, l. 31; agreement to get a copy of Hen. VIII.th's grant of the manor of, to the coll., 1040, l. 32

Window-tax, the coll. to pay it for the master and fells., 1075, l. 40

Windsor, New, lease of a garden in Gutter lane there, 363, l. 2; lease of ground in More st., 439, l. 6; bp. Fisher buried at, 732, l. 43

Wingfeild, Tho., master of Shrewsbury school, 510, l. 46

Wingfield, Borlase, agreement for his fellowship to be declared vacant, 1040, l. 1

— Winfeilde, Wm., M.A., late fell., lease to, of tenement, lands and holts at Ashwell, 416, l. 27; lease to, of Kirkbyes manor there, 424, l. 23

Winston, Suff., Wm. Walker, vicar of, 538, l. 7

Winter, Jo., canon of Canterbury, 265, n. 3

Winterborn, Jo., signs the engagement, 643, l. 47

Winterburne, Wm., fell., coll. tutor to Tho. Tylden, 526, l. 3; burial of, 982, l. 31

Wintropp, Ad., appointed steward and receiver for Kent and Berks, 401, l. 4

Winwood, Ra., More's letter to, on lady Shrewsbury's imprisonment, 613, l. 21

Wiot, Rd., S.T.P., master of Christ's 65

Wisbech castle, Dr. Watson and others committed to, 140, note upon this, 579, l. 15

Wiseman, Capel, bp. Dromore, Baker's account of, 272; additional notes upon, 696, l. 41

Witherslake, Westmoreland, the birthplace of Jo. and Pet. Barwicke, 515, l. 17; 536, l. 15

Withington, Fras., B.A., Magd., recommended by the earl of Arundell for a Southwell fellowship, 528, l. 25

Withman, Bart., lease to, of lands at Kennesthorpe, etc., 400, l. 36

Wives in coll., qu. Elizabeth's injunction against, 135; various remarks on this, 577, l. 29; complaint against provost Goad that his wife came into King's, 604, l. 41; Cole's comment upon this, 605, l. 2

Wodehouse, canon C. N., his petition to the house of Lords on subscription, 968, l. 28; offered the archdeaconry of Norwich by bp. Stanley, *ib.* l. 43

Woderowe, Wm., S.T.P., master of Clare hall, 66

Wolfe, Woolfe, Mich., lease to, of a tenement in Gt. St. Mary's par., 417, l. 8; licence to alienate it, 431, l. 3; reference to, 459, l. 12

— Wolf, Tho., gent., land purchased of him at Fennedraton, 347, l. 8; 366, l. 7

Wolley, Edw., bp. Clonfert and Kilmacduagh, Baker's account of, 268; additional notes upon, 678, l. 17; Cole's defence of him against Burnet's 'venom,' *ib.* l. 21; remarks on his arms, *ib.* l. 46; the passage from Burnet, 679, l. 12

— Wolleye, Jo., lease of Bromehall transferred to, 414, l. 30; letters of attorney to, 418, l. 41

— Tho., bailiff of Shrewsbury, 471, l. 27

Wolmer, sir Greg., lease to, of Cranwell manor, 459, l. 35; licence of alienation, *ib.* l. 38

Wolsey, cardinal Thos., chosen chancellor of Cambridge, 56; refuses the office, 57; empowered by Julius II. to execute his decree, 64, 563, l. 3; his zeal in obtaining two nunneries for St John's, 89; his view in doing this, 90; letter from, requiring the removal of the nuns from Bromehall, 356, l. 5; provision for his soul in the second statutes, 567, l. 23

Wombe, Isabella, rent-charge bought of, 25, l. 15

Wombwell, Thos., latin letter by 518, l. 18

Wood, Ant., his testimony to the rent-corn act, 593, l. 10; allusion to Dr. Gower, 994, l. 7

Wood, Jas., D.D., his bequest to the coll. of Cole's lives of the masters, 662, l. 17; his observations on Marsh's hypothesis of the origin of the Gospels, 775, l. 34; succeeds Dr. Craven as bursar, 1089, l. 18; life of, as 31st master, 1094; birth and family, *ib.* l. 1; education, *ib.* l. 14; his arms, *ib.* n. 1; revd. E. Bushby's memoir of him, 1094, l. 24; coll. scholarships, etc., 1095, l. 1; his poverty as an undergraduate, *ib.* l. 10; degree, coll. offices, etc., *ib.* l. 15; rector of Freshwater, *ib.* l. 23; dean of Ely, *ib.* l. 24; Mr. Bushby's character of him, *ib.* l. 32 *seq.*; his death and funeral, 1098, l. 45; verses pinned to his pall, 1082, l. 44; Mr. Yate's character of him, 1099, l. 5, 26, 43; notices of, from *Gent. Mag.*, 1099, l. 2, 21, 40; his benefactions to the coll., *ib.* l. 26, 40; to the library, 1100, l. 1; his statue and portraits, *ib.* l. 13; his meeting with Parr at Caius lodge, *ib.* l. 37; another Jas. Wood, D.D., a college contemporary 1101, l. 13; anecdote connected with this, *ib.* l. 16; his works, *ib.* l. 25; advertisement to his algebra, *ib.* l. 34; subsequent edits., 1102, l. 3; Dr. Whewell's remarks on, *ib.* l. 11; his mechanics, *ib.* l. 36; subsequent edits., *ib.* l. 43; Dr. Whewell's remarks on, *ib.* l. 45; his optics, 1103, l. 45; Whewell's remarks on, 1104, l. 3; Brougham's review of, in *Edin. Rev.*, 1104, l. 21; coll. tutor to bp. Ryder, 733, l. 35; to bp. Percy, 898, l. 8; to bp. Butler, *ib.* 39; to bp. Carr, 971, l. 37; to Wm. Tatham, 1106, l. 19

— Jas., fell. D.D., a contemporary of Dr. Jas. Wood, master, 1101, l. 13; anecdote connected with his marriage, *ib.* l. 16

— Thos., his letter to Ant. Gilby, 582, l. 39, 42

— Val., signs letter to lord Burghley on the choice of a master, 606, l. 23

— Wm., fell. brother of Jas. W. fell., rector of Lawford, 1101, l. 15; his claim to the rectory of Aberdaron, 735, l. 21; Mr. Arnald empowered to answer his appeal, 1083, l. 23

— Wm. letters of attorney to, 368, l. 14; 453, l. 15; leases of tenements and lands at Kenethorp, etc., 453, l. 8; 458, l. 31; licences of alienation, 453, l. 12; 458, l. 41

— Mr. master of Bampton school, 729, l. 5; 730, l. 28

Woodcock, Jo., Jes. coll. Camb., 542, l. 37

— Mr., agreement for him to be employed respecting Dr. Drake's will, 1037, l. 22, 28

— Tho., the companion of Tuckney's retirement, 644, l. 32

Woodcocke, Christ^{r}., lease to, of tenement and lands at Stewckleye, 382, l. 11

— Randolph, signs letters to lord Burghley on the choice of a master, 606, l. 34; 607, l. 17

— Rob., lease to, of tenement and lands at Stewkeley, 437, l. 28

Woodhouse, Woodhowse, Wodehouse, co. York, seisin and leases of lands there, 358, l. 5; 359, l. 6; 360, l. 45; 403, l. 42; 439, l. 19

Woodhouse, Nic., lease to, of a farm at Tuxforth, 433, l. 7

Woodley, Is., lease to, of Rammerwicke manor, 454, l. 1

Woods, And., fell., bearer of proposals to Shrewsbury school, 487, l. 14, 33; senr., fell., 491, l. 20; appointed to preach Chamber's sermon at Royston, *ib.* l. 44

— Ant., fell., burial of, 982, l. 30

Woodword, Woodwarde, Alice, lease to, of messuage, stable, etc., Wood st. London, 423, l. 39; licence to her exors. to alienate it, 439, l. 37

Woolley, master of Newport school, Essex, 523, l. 3

Wooton, Hen., ejected from his fellowship as a nonjuror, 1008, l. 24

Wordsworth, Dr. Christ^{r}., master of Trin., Marsh's comment on, respecting the Bible Society, 818, l. 40; Dealtry's compliments to, 827, l. 22

— bp. Christ^{r}., successor to Dr. Tatham as public orator, 1105, l. 12

Worrall, Fras., vicar of East Peckham, father of Isaac W., 534, l. 41

— Isaac, M.A., order from the king for him to be elected fell., 534, l. 34; permission for him to remove from Jes. coll., *ib.* l. 39; date of his degrees, *ib.* l. 37; of admissions as sizar and scholar, *ib.* l. 42; reference to, 982, l. 33

— Jo., signs the engagement, 643, l. 47

Worswick, revd. Jo. (R.C.), his edition of the New Test., 855, l. 19

Worsworth, Derb., Edw. Stoyte born at, 532, l. 37

Wortham, Jo. a 'pentioner to his Majestye', 502, l. 22

Worthington, Dr. master of Jesus, his character, 232; his diary, Cole's life of him, etc., 647, l. 7

Wortley, Rd., B.A., pre-admitted fell. at the king's mandate, 498, l. 36
— Mr., his goblet not to be lent, 550, l. 5
Wotton, sir Hen., his remarks on Mr. Hales's preferment, 571, l. 9
— Wm., Dr. Gower's certificate to, 1001, l. 25
Wotton, Surr., Hen. Jenkin rector of, 1014, l. 34, 38
Wrattam, Wrattom, Alex[r]., lease to, of lands at Fendrayton, 442, l. 30
— Jo., lease to, of the same, 401, l. 44
— Ste., lease to, of the same, 417, l. 24
Wren, sir Christ[r]., on the committee respecting bp. Stillingfleet's library, 700, l. 38
— bp. Matt., MS. by, respecting Balsham's foundation, 23, n. 1; 558, l. 12; his mistake as to the magister glomeriae, 29; his account of the masters of Pembroke, 79, 89; congratulatory letters to, on being chosen bp. of Ely, 529, l. 9; nominates Dr. Pet. Barwick bp. Ely's fell., 536, l. 32
— Wrenne, Tho., jun., appointment of, as coll. auditor, 377, l. 12
Wrench, Rd., M.A., letter from the king and dispensation for him to be chosen fell., 513, l. 42; latin letters by, 517, l. 27; 519, l. 10, 38; 520, l. 11, 20; 521, l. 12; coll. tutor to Fras. Crawley, 517, l. 17; to Jo. Wildebore, 522, l. 15; to Pet. Barwick, 536, l. 17
Wright, Chas., B.A., testimonial to, 374, l. 24
— Christr., a pensioned brother of St. John's hospital, 18; one of the last brethren, 50; 53
— Christr., curate of Horningsey, 71
— Edw., lease to, of tenement and land at Ashewell, 390, l. 1
— Geo., trustee of Shrewsbury school, 510, l. 46
— Rd., lease to, of a garden at Ely, 420, l. 21
— Rob., tenant of Mr. Litherland's lands, 504, l. 40
— Tho., leases to, of tenement and lands at Skeflin, 436, l. 22; 444, l. 23
— Wm., his fellowship declared void, 214
— Wm., lease to, of tenement and lands at Skeflin, 400, l. 27
— Wm., assistant of Sevenock, 481, l. 37
Wrigley, Hen., coll. tutor to bp. Dodgson, 713, l. 34; to Dr. Powell, 1053, l. 20; Dr. Powell assistant tutor to, 1043, l. 17
Wroughton, Bucks., Mr. Troutbeck rector of, 1025, l. 31
Wybrowe, Wiborowe, Jonas, leases to, of a farm called Brownes, at Weston Colvile, 427, l. 30; 459, l. 20; licence of alienation, 459, l. 34
Wye, Kent, Tho. Jenkin born at, 1014, l. 8
— school, bp. White educated at, 274, l. 24
Wylson, Rob., of Colbe, leases to, of Cranewell hall and manor, 351, l. 47; 370, l. 43
— Dr. Nic. See Wilson
Wynkfeld manor, appointment of steward of, 357, l. 13
Wynkyn de Worde, his edit. of Fisher's funeral sermon presented by Tho. Baker to the library, 562, l. 30
Wynn, bp., bp. Squire his chaplain, 709, l. 25
— Chas. W. W., Southey's letter to, on Lucien Bonaparte's poem *Charlemagne*, 930, l. 39
— Ellis, Dr. Gwyn's kinsman, 486, l. 15
— Griffeth. See Gwyn
Wynne, Miss, Parr's granddaughter, marriage of, 944, l. 37
— Mrs., Parr's eldest daughter, kindness of Dr. and Mrs. Butler to, 942, l. 24
— Wyn, Rob., nominates Rob. Lloyd to a Gwyn scholarship, 524, l. 23; and Griffith Bodurda, 526, l. 9
— Wm., esq., letter of thanks to, for his gifts to the library, 505, l. 46
Wynsham manor, appointment of steward of, 357, l. 13
Wynters, lease of land so called, 363, l. 6
Wyvell, Sampson, gent. of Marsham, co. York, letters testimonial to, of the visitation of Hugh Ashton's tomb, 346, l. 40

Yalding, leases of lands, etc., at, 368, l. 19; 369, l. 42
Yale, Tho., D.C.L., arbiter in the case of Dr. Blythe, 378, l. 43
Yardley, Mr., agreement for him to repair Mr. Platt's monument, 1036, l. 23
Yate, rev. Chas., his MS. lives of eminent persons connected with St. John's college, 662, l. 17; his MS. catalogue of St. John's coll. bishops, 706, l. 8; notes from his MS. on bp. Beadon, 729, l. 43; on bp. Ryder, 734, l. 4; on bp. Marsh, 736, l. 6; 737, l. 33; 738, l. 45; on bp. Butler, 899, l. 16; on bp. Stanley, 970, l. 46;

anecdote from, of bp. Carr, 971, l. 43; on bp. Bowstead at Cambridge, 973, l. 8; at Lichfield, *ib.* l. 27; his note upon the right of the crown to present to livings vacated by the appointment of a bp. of Sodor and Man, 974, l. 27; on Dr. Craven's burial and his arms, 1092, l. 25; account of the funeral of Dr. Wood, 1098, l. 45; his character of him, 1099, l. 5; his account of his benefactions, *ib.* l. 26, 43

Yelverton, sir Hen., attor.-gen., friend of bp. Morton, 260; his patronage of Dr. Sibbs, 672, l. 31; bp. Hall's dedication to him, *ib.* l. 37

Ynglefelde, sir Tho., just. C. P., judge in the dispute with lord Cobham, 360, l. 12

York, Mr., called in to assist in arranging the treasury, 1035, l. 21

York, bp. Morton born and educated at, 260, l. 20; bp. Lake's proceedings as canon there, 683, l. 11

Yorke, Jas., dean of Lincoln, etc., 711, l. 36

Yorkshire, the coll. bailiff for, 357, l. 43; letter to the commissioners of sewers of, respecting the reparation of sea-banks, 493, l. 25

Youde, Jo., elected foundation fell., to be entered as elected from a Gwyn scholarship, 1072, l. 11; his dispute with Mr. Wadeson respecting Higham vicarage, 1075, l. 42; the bp. of Ely's decree in the matter, 1076, l. 12; elected to the vicarage, *ib.* l. 32; agreement to re-elect him to Higham if the other fells. refuse it, 1088, l. 23

Young, Hen., M.A., his intention to vacate his fellowship, 500, l. 9

— Yonge, Jo., fell. of St. John's, appellant against Dr. Tayler, 116, l. 16; removed to Trinity, 118, l. 2; defender of transubstantiation, 126, l. 13; v. c. admits Tho. Watson master of St. John's, 137, l. 6; committed to Wisbech castle, 140, n. 3; account of him, 141, l. 13; master of Pembroke, 142, l. 4; his death in confinement at Wisbech, 142, n. 2; 145, l. 25; 244, n. 3

— Yonge, Jo., fell. of St. John's, 1536, reference to, 664, l. 39

— Jo., bp. of Rochester, not of St. John's, but Pembroke, Baker's account of, 250; additional references to, 664, l. 38; Cole's note on his arms, *ib.* l. 41; and on bp. Rd. Young's, 665, l. 1

— Tho., chosen master of Jesus by the earl of Manchester, 638, l. 26

Zambesi mission, the, meeting in Cambridge to promote, 979, l. 44

Zouch, Eudo la, chosen chancellor of Cambridge, 40; excused from the oath of allegiance to the bp. of Ely, 41

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P. 378 l. 48 for *Watson* read *Bayns.*

P. 1020 add to index under *Bayns, Ra.*, letter from the college to, on their wrongs and poverty, 378, l. 47; 468, l. 9.

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